# AMANYANGE NABAPROFETI

ELLEN G. WHITE

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Onke Amalungelo Agciniwe. Akukho nxalenye yale ncwadi inokuphinda iveliswe ngokutsha okanye idluliselwe nangaluphi na uhlobo okanye ngayo nayiphi na indlela nangaphandle kwemvume ebhaliweyo evela kumbhali, Ngaphandle kwecatshulwa elifutshane elibhalwe kumanqaku abalulekileyo kunye nophononongo. Nceda uthumele yonke imibuzo efanelekileyo kumpapashi.

Onke Amalungelo Agciniwe. Akukho nxalenye yale ncwadi inokuphinda iveliswe ngokutsha okanye idluliselwe nangayiphi na indlela okanye nangayiphi na indlela, ngendlela ye-elektroniki okanye oomatshini, kubandakanya ukufotokopa, ukurekhoda, okanye ukugcina ulwazi kunye nenkqubo yokubuyisa-ngaphandle kombuyekezi onokuthi acaphule iindinyana ezimfutshane kuphononongo ukuba Iprintwe kwiphephandaba okanye kwiphephandaba-ngaphandle kwemvume ebhaliweyo evela kumpapashi.

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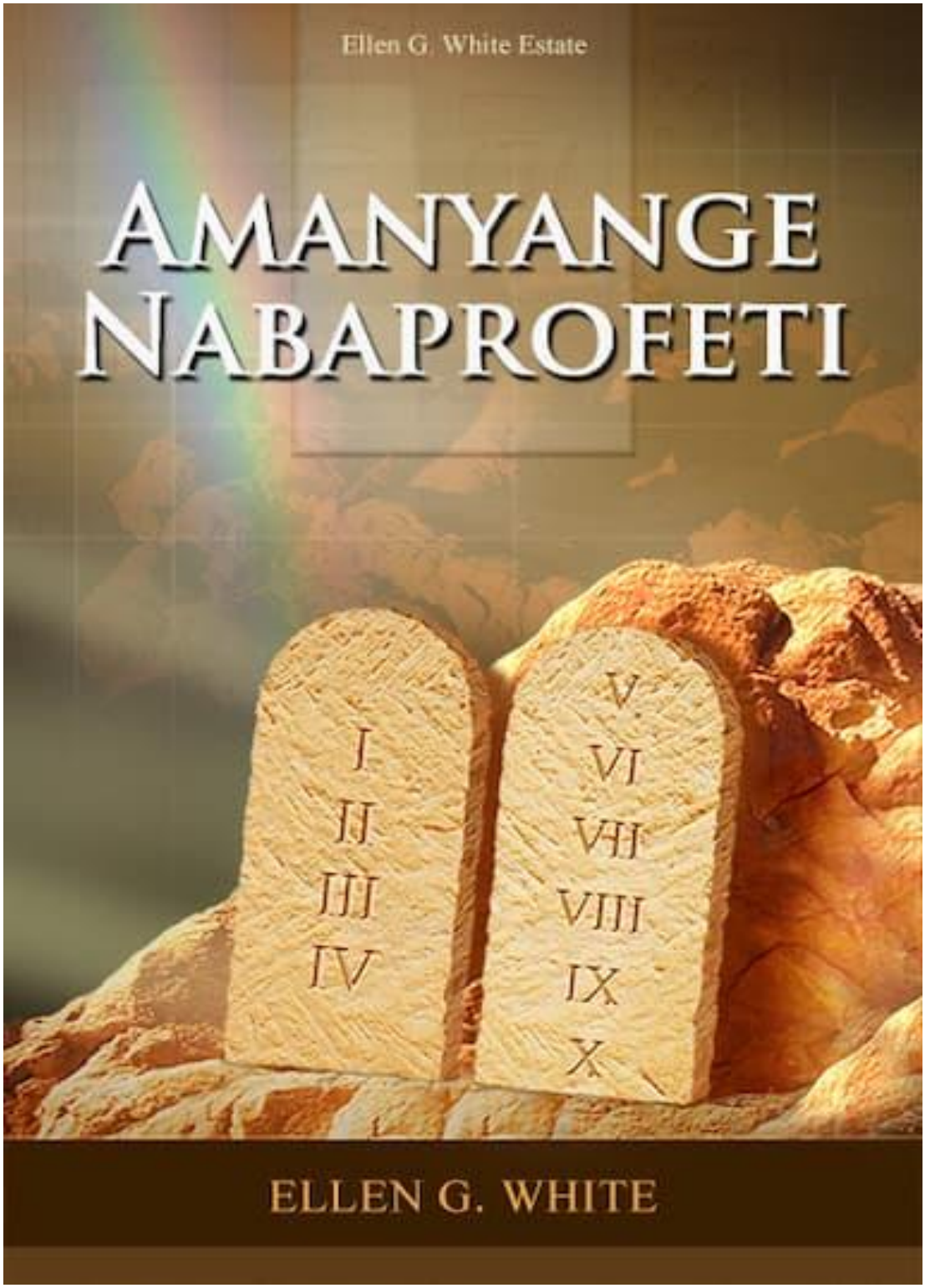
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The building was divided into two apartments by a rich and beautiful curtain, or veil, suspended from gold-plated pillars; and a similar veil closed the entrance of the first apartment. These, like the inner covering, which formed the ceiling, were of the most gorgeous colors, blue, purple, and scarlet, beautifully arranged, while inwrought with threads of gold and silver were cherubim to represent the angelic host who are connected with the work of the heavenly sanctuary and who are ministering spirits to the people of God on earth. Beyond the inner veil was the holy of holies, where centered the symbolic service of atonement and intercession, and which formed the connecting link between heaven and earth. In this apartment was the ark, a chest of acacia wood, overlaid within and without with gold, and having a crown of gold about the top. It was made as a depository for the tables of stone, upon which God Himself had inscribed the Ten Commandments. Hence it was called the ark of God's testament, or the ark of the covenant, since the Ten Commandments were the basis of the covenant made between God and Israel.

## Chapter 24

## From Eternity Past

Ellen G. White

Amagumbhi Amabini. Umnquba wawenziwe wangamagumbhi amabini, ahlulwe ngekhuselo. Yonke impahla yomnquba yayenziwe ngegolide, okanye yalekwe ngegolide. Amalengalenga omnquba aye yimibala ngemibala, elungiswe kakuhle, kuzotyiwe kulamalenga-lenga ngemisonto yegolide nesilivere iikerubi, ezaziza kumela umkhosi wezithunywa zezulu, ezisebenza umsebenzi wendawo engcwele yasezulwini, ezi zizithunywa ezibusayo ezilungiselela abangcwele abasemhlabeni. Ngaphaya kwekhuselo lesibini kwakukho ityeya yesinqhino, laye elikhuselo lihle lalithotyiwe phambhi kwetyeya engcwele. Elikhuselo lalingayanga kufikelela phezulu emnqubeni. Ubuqaqauli bukaThixo obabuphezu kwesihlalo sokucamagusha, babunokubonwa kumagumbhi omabini, kodwa kubonakala nganeno kakhulu kwigumbhi lokuqala.

Kwamalenga-lenga angamabala-bala amahle aneekerubi ezizotywe ngemisonto yegolide nesilivere, inkangeleko ke leyo eyayi bukeka ngokungenakulinganiswa. Akukho ntetho ingachaza ubuhle nokubukeka nobuqaqauli obungcwele obabonakala kulamagumbhi. Igolide endaweni engcwele yamenyezisa imibala yamalenga-lenga, eyabonakala njengamabala ahlukileyo omnyama.

Ibali Lenkululo –

Isahluko 19 Indawo Engcwele

Ellen G White

Eli phepha lishiywe ngabom kungenanto.

# New Covenant Publications

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## Iincwadi Zohlaziyo, Iingcamango Ezintsha

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# Imibulelo

Le ncwadi inikezelwe ku: uzuko lukaThixo.

# Isandulelo

Olu bulungiseleli, Inkampani yoPapasho lwaMazwe ngaMazwe yoMnqophiso oMtsha [New Covenant Publications International Ltd.] luyamkhanyisela umfundi nesicwangciso sobuthixo esidibanisa izulu nomhlaba kwaye kwaye yomeleza ubume banaphakade bomthetho wothando. Ilogo, iTyeya yoMnqophiso, imele ubuhlobo obusondeleyo phakathi kukaKristu uYesu nabantu bakhe kunye nokubaluleka komthetho kaThixo. Njengoko kubhaliwe, “Nguwo ke lo umnqophiso, endiya kuwenza nendlu kaSirayeli emva kwaloo mihla, utsho uYehova: ndiya kuwubeka umyalelo wam embilinini yabo, ndiwubhale ezintliziyweni zabo, ndibe nguThixo wabo, babe ngabantu bam” (Ujeremiya 31:33; Kumahebhere 8:8-10). Ewe, umnqophiso omtsha ubungqina ngoluhlobo lusindiso, oluzalwa yimfazwe engapheliyo kwaye lwatywinwa ngegazi…

Kangangeenkulungwane ezininzi, abantu abaninzi baye bafumana intlungu kunye nokuxhatshazwa okungaqondakaliyo, okuqulunqwe ngenjongo yokutshabalalisa inyaniso. Ingakumbi kumaXesha Amnyama, eli khanya laye lacuthwa kakhulu kwaye latshikinywa yimicimbi yesintu kunye nokungazi jikelele, ngenxa yokuba abemi behlabathi babedela ubulumko kwaye bephula umnqophiso. Umonakalo wokonakala kunye nobubi obukhulayo wabangela ukunyuka kokungahlambuluki kunye nokuziphatha kakubi, kangangokuba ubomi obuninzi banikelwa, bengafuni ukunikezela ngenkululeko yesazela. Kodwa ke, ulwazi olulahlekileyo lwaphinda lwavuselelwa.

Imbali ingakumbi ngexesha loHlaziyo lwenkulungwane yeshumi elinesithandathu iphawula umzuzu obalaseleyo wenyaniso, utshintsho olusisiseko kunye nesiphithiphithi esisisiphumo, njengoko sibonakala kwintshukumo yokuLwa noHlaziyo. Nangona kunjalo, ngale ncwadi, umntu unokuphinda afumane ukubaluleka okungenakuphikiswa kwalo guquko luthile ngokwembono yabaHlaziyi kunye nabanye abangamagorha abavulindlela. Kwiingxelo zabo, umntu unokuqonda iintlungu eziqatha, izizathu zokumelana okungummangaliso kunye nokungenelela okungokwamandla angaphezulu.

Isaci sethu esithi: “Iincwadi Zohlaziyo, Iingcamango Ezintsha” silugxininisa uhlobo olukhethekileyo loncwadi, oluqulunqwe ngexesha elithile nempembelelo yalo. Iphinda ibonakalise ukuba kubaluleke kakhulu ukuguqulwa komntu siqu, ukuzalwa kwakhona kunye nokutshintsha ngokupheleleyo. Njengokuba umatshini wokushicilela kaGutenberg kunye noguqulelo lwathi lwashumayela ukholo oluhlaziyiweyo, malunga neminyaka engama-500 edlulileyo, ushicilelo lwedijithali, amathala eencwadi akwi-intanethi kunye nemidiya yoluntu baya kwenza okufanayo nanamhlanje...

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# Isahluko 1—Kungani Ukuba Isono Sivunyelwe?

[*Kule ndawo nakwezinye izicatshulwa

ezisetyenziswe kule ncwadi

kusetyenziswe igama u-“Yehova” endaweni ka“Nkosi,” njengoko

lisetyenziswe kwiAmerican Supplement to the Revised Version.]

“UThixo uluthando.” 1 Yohane 4:16. Indalo yaKhe, umthetho waKhe, luthando. Yahlala injalo; iya kuhlala injalo. “Ophezulu, owongamileyo, ohleli ngonaphakade,” lowo “iindlela zakhe yena zisephakadeni,” akaguquki. UnguLowo “ongenabuyambo nasithunzi sakujika.” Isaya 57:15; Habhakuki 3:6; Yakobi 1:17.

Konke okubonakala emandleni adalayo, kutyhila uthando olungenakulinganiswa. Ubukumkani bukaThixo buquka ukuphelela kwentsikelelo kubo bonke abantu abadalileyo. Umdumisi uthi:

“Yeyakho ingalo enobugorha; sithe nkqi isandla sakho.

Ummiso wetrone yakho bubulungisa nokusesikweni;

Inceba nenyaniso ilungiselela phambi kwakho.

Hayi, uyolo lwabantu abakwaziyo ukuduma!

Bayakuhamba ekukhanyeni kobuso bakho, Yehova.

Baya kugcoba egameni lakho imini yonke,

Baphakame ngobulungisa bakho.

Ngokuba isihombo samandla abo nguwe;

Ekuthandeni kwakho, uphondo lwethu luphakamile.

Ngokuba ikuYehova ingweletshetshe yethu,

UkOyingcwele kaIsrayeli ukumkani wethu.”

Ndumiso 89:13-18.

Imbali yemfazwe enkulu phakathi kokulungileyo nobubi, ukususela kwixesha eyaqala ngalo ezulwini, kuse ekubhukuqweni kovukelo nokutshatyalaliswa ngokupheleleyo kwesono, kusisibonakaliso sokungaguquki kothando lukaThixo.

UMphathi weyunivesi wayengeyedwa kumsebenzi waKhe wesisa. Wayenehlakani--asebenza kunye naLo elalizihlonipha iinjongo zaKhe, libe naYe kuvuyo lwaKhe lokunika

ulonwabo kubantu abadaliweyo. “Ekuqalekeni ube ekho uLizwi, waye uLizwi ekuye uThixo, waye uLizwi enguThixo. Yena lowo ebekho ekuqalekeni kuThixo.” Yohane 1:1, 2. UKristu, uLizwi ekuphela kozelweyo kaThixo, wayemnye noBawo ongunaphakade—ngemvelo, ngesimilo, ngenjongo—ikuphela komntu onokungena kumagqugula neenjongo zikaThixo. “Igama lakhe kuthiwa nguMmangaliso, nguMcebisi, nguThixo oligorha, nguSonini-nanini, nguMthetheli woxolo.” Isaya 9:6. “Oziphumo zakhe zisusela kumandulo, zisusela kwimihla yasephakadeni.” Mika 5:2. UNyana kaThixo uthi xa ethetha ngesiqu saKhe, “UYehova wandivelisa ndaba yintlahlela yendlela, ndaba ngowamandulo emisebenzini yakhe yakudala. . . . Ekumiseni kwakhe iziseko zehlabathi; ndaye ndinaye, ndiyingcibi yomsebenzi, ndiziyolisa ngokwam iimini ngeemini; ndidlala phambi kwakhe ixesha lonke.” Imizekeliso 8:22-30.

UYise wasebenza ngoNyana waKhe ekudaleni zonke izidalwa zezulu. “Iinto zonke zadalwa ngaye, . . . ooziphathamandla namatshawe, oozilawuli noomagunya. UThixo walidala ngaye elidalela yena ihlabathi liphela.” Kolose 1:16, IBHAYIBHILE. Iingelosi zingabalungiseleli bakaThixo, zihleli zibengezela kukukhanya okuphuma kubukho baKhe, zaye zibaleka ngamaphiko akhawulezayo ukwenza intando yaKhe. UNyana Yena, umthanjiswa kaThixo, “[u]mbhalo wenkqu yakhe,” “elubengezelo lobuqaqawuli bakhe,” “ezithwele nokuzithwala zonke izinto ngalo ilizwi lamandla aKhe,” unobukhulu phezu kwazo zonke. Hebhere 1:3. “Wena trone yobuqaqawuli, mongamo kwasekuqaleni,” yayiyindawo yengcwele yaKhe (Jeremiya 17:12); “yintonga ethe tye,” intonga yobukumkani baKhe. Hebhere 1:8. “Yindili nobungangamela phambi kwakhe, ngamandla nokuhomba engcweleni yakhe.” Ndumiso 96:6. Inceba nenyaniso zihamba phambi kobuso baKhe. Ndumiso 89:14.

Umthetho wothando usisiseko solawulo lukaThixo, ulonwabo lwazo zonke izidalwa ezinobulumko luxhomekeke phezu kokuhambelana okugqibeleleyo kwazo nemithetho-siseko emikhulu yobulungisa. UThixo ufuna kuzo zonke izidalwa zaKhe inkonzo yothando—inkonzo ephuma ekuxatyisweni kwesimilo saKhe. Akakwamkeli ukuthotyelwa ngokunyanzelwa; waye ebanika bonke inkululeko yokuzicingela, ukuze bamnike inkonzo yokuzithandela.

Ngalo lonke ixesha zonke izidalwa zazikuvuma ukuthobela ngothando, kwakukho ucwangco olukhulu kuyo yonke indalo kaThixo. Kwakuluvuyo kwimikhosi yasezulwini ukuzalisekisa injongo yoMdali wayo. Yayikonwabela ukubonakalisa ubuqaqawuli baKhe nokunyusela kuYe indumiso. Ngexesha ukuthanda uThixo kwakuphezulu, uthando lomnye komnye umntu lwalunokumthemba, lungasekelezanga okwalo. Kwakungekho nto yayisisibhidi kucwangco lwasezulwini. Kuthe kunjalo kwakho nto iphazamisa le meko yolonwabo. Kwabakho othile owayibhoxayo inkululeko uThixo awayeyinike izidalwa zaKhe. Isono saqala kuye lowo, eelandela uKristu ngokuhlonitshwa kakhulu nguThixo, enawona mandla makhulu nobuqaqawuli phakathi kwabemi basezulwini.

UKhwezi, “unyana wesifingo,” wayengowokuqala kwiingelosi ezigqubuthelayo, engcwele engangcoliswanga. Wayesima phambi koMdali, kuhlale phezu kwakhe imitha yobuqaqawuli engapheliyo egubungela uThixo ongunaphakade. “Itsho iNkosi uYehova ukuthi, Wena lutywino lwesakhiwo elilinganiselweyo kakuhle, uzeleyo bubulumko, umhle kwaphela. Ubuse-Eden emyezweni kaThixo; onke amatye anqabileyo abe sisigubungelo sakho. . . . Waye uyikerubhi egqubuthelayo; ndakwenza ke, waba sentabeni engcwele kaThixo, wahambahamba phakathi kwamatye anomlilo. Wagqibelela ngeendlela zakho, kususela kwimini yokudalwa kwakho, kwada kwafumaneka ubugqwetha kuwe.” Hezekile 28:12-15.

Kancinane, kancinane, uKhwezi wangenelwa kukuziyekela kulangazelelo lokuziphakamisa. IsiBhalo sithi, “Intliziyo yakho iphakamile ngenxa yobuhle bakho, ubonakalisile ubulumko bakho kunye nokubengezela kwakho.” Hezekile 28:17. “Wena ke wathi entliziyweni yakho, . . . ndiyinyuse itrone yam ibe ngaphezu kweenkwenkwezi zikaThixo. . . . ndizifanise nOsenyangweni.” Isaya 14:13, 14. Nangona bonke ubuqaqawuli babuphuma kuThixo, le ngelosi inamandla yafikelela apho yabuthabatha ngokungathi buphuma kuyo. Yathi inganeliswanga sisikhundla sayo, nangona yayiphakanyiswe ngaphezu kwawo wonke umkhosi wezulu, yangenelwa kukunqwenela intlonipho efanele uMdali kuphela. Endaweni yokuzama ukuba imbeke phezulu uThixo ekuthandweni nasekuthotyelweni zizidalwa zonke, yaba ngumzamo wayo ukuzuzela kuyo inkonzo nokuthenjwa. Yathi ngokunqwenela uzuko olwalubekwa nguBawo ongenasiphelo phezu koNyana waKhe, eli tshawe leengelosi laxhunela kwigunya elalililungelo likaKristu kuphela.

Ngeli xesha, ucwangco lwasezulwini lwagxobheka. Imeko kaKhweziyokuzikhonzaendaweni yoMdali wakhe yavusa imvakalelo yonxunguphalo xa iqwalaselwe ngabo babesithi uzuko lukaThixo lumele ukuba phezulu. Kwiqumrhu lasezulwini, iingelosi zamcenga uKhwezi. UNyana kaThixo wabandlala phambi kwakhe ubukhulu, ukulunga, kunye nobulungisa bukaMdali, kunye nemvelo yoMthetho waKhe ongcwele, nongaguqukiyo. UThixo ngokwaKhe wayelumisile uhlelo lwasezulwini; kwaye ngokusuka kulo, uKhwezi wayengamzukisi uMenzi, ekwazizisela intshabalalo phezu kwakhe. Sekunjalo, isilumkiso esanikwa ngothando nenceba engenamda, sasuka savusa umoya wovukelo. UKhwezi wavumela umona ngakuKristu ukuba ulawule, waza wazimisela ngakumbi.

Ukuphikisa ubukhulu bukaNyana kaThixo, oko ikukususa esihlalweni ubulumko nothando loMdali, kwaba yeyona njongo yeli tshawe leengelosi. Kule njongo, kulapho wayeza kuwachitha khona amandla engqondo yakhe enkulu, eyayiyeyona iphambili kuzo zonke izihlwele zikaThixo, emva kwekaKristu. Lowo othanda ukuba intando yezidalwa zaKhe ikhululeke, akazange ashiye nasinye singakhuselekanga kubuqhetseba obuyingozi ekuthi ngabo uvukelo lufune ukuzithethelela. Phambi kokuba kuqale idabi elikhulu,

zonke kwafuneka ukuba ziyixelelwe kakuhle intando yaKhe, enobulumko nokulunga, apho lwaluya kuphuma khona lonke ulonwabo lwabo.

UKumkani wendalo yonke wabizela phambi kwaKhe yonke imikhosi yezulu, ukuze abeke phambi kwayo eyona ndawo yoNyana waKhe abonise ubudlelane anabo kuzo zonke izidalwa. UNyana kaThixo wabelana noYise ngetrone, lwaye uzuko longunaphakade, lwaLowo wabakho ngokukokwaKhe, lubarhangqe bobabini. Emacaleni onke etrone kwakukho iingelosi, isihlwele esikhulu esingenakubalwa--"izigidi zezigidi" (IsiTyhilelo 5:11.), ezona ngelosi ziphezulu, ezilungiselelayo neziphethweyo, zonwabile kukukhanya okwakufika kuzo kuphuma phambi kukaThixo. Phambi kwabahlali bezulu ababehlanganisene, ukumkani wavakalisa ukuba, akukho wumbi, ngaphandle kukaKristu kuphela, uNyana kaThixo ekuphela kozelweyo, onokungena ngokupheleleyo kwiinjongo zaKhe, kwaye kukuYe kuphela ekunikelwe ukuba enze izicwangciso zentando yaKhe. UNyana kaThixo wenza intando kaYise ekudaleni kwayo yonke imikhosi yezulu; kwaye inguye noThixo abafanelwe kukunikwa imbeko nokuthotyelwa. UKristu kwakusafuneka esebenzise amandla ezulu ekudaleni umhlaba nabemi bawo. Kuko konke oku wayengayi kuzifunela igunya okanye ukuphakanyiswa okuchasene necebo likaThixo, kodwa uya kuphakamisa uzuko lukaYise afezekise iinjongo zobubele nesisa saKhe.

Iingelosi zabuvuma ngovuyo ubukhulu bukaKristu, zathoba phambi kwaKhe, zithulula uthando nokumdumisa. UKhwezi wathoba kunye nazo, kodwa entliziyweni yakhe kukho impikiswano engaqhelekanga neyoyikekayo. Inyaniso, ubulungisa, nokunyaniseka konke kusilwa nomnqweno nomona. Impembelelo yeengelosi ezingcwele yakhangeleka okomzuzwana ingathi imthwele. Xa iingoma zendumiso zinyuka ngendili emnandi, iphuma kumawaka amazwi anovuyo, umoya ombi wakhangeleka usoyiswa; uthando olungathethekiyo lwamthi hlasi ewonke; umphefumlo wakhe waphuma, ngokuhambelana nabanquli abangenasono, ngothando kuYise nakuNyana. Kunjalo, wabuya waphinda wazaliswa likratshi ngolwakhe uzuko. Ulangazelelo lwakhe lokuba phezulu lwabuya, ukumonela kwakhe uKristu kwafika kwakhona. Imbeko enkulu awayinikwayo uKhwezi ayizange ixatyiswe njengesipho esikhethekileyo sikaThixo, kwaza oko kwenza ukuba angabi nawo umbulelo kuThixo. Wazizukisa ngokubengezela nokubekwa kwakhe phezulu, endaweni yoko wanqwenela ukulingana noThixo. Wayethandwa ehlonitshwa zizihlwele zasezulwini, iingelosi zikuvuyela ukwenza imiyalelo yakhe, embathiswe ngobulumko nobuqaqawuli ngaphezu kwazo zonke. Noko kunjalo, uNyana kaThixo wayephakanyiswe ngaphezu kwakhe, njengalowo wayesemandleni nasegunyeni kunye noYise. Wayekunye noYise emagquguleni, ngeli lixa uKhwezi engenako ukungena kwiinjongo zikaThixo. "Kutheni," yabuza le ngelosi inamandla, "le nto uKristu enobukhulu? Kutheni ehlonitshwa ngaphezu kukaKhwezi?"

Eshiya indawo yakhe kanye phambi koBawo, uKhwezi waphuma waya kusasaza umoya wakhe wokunganeliseki phakathi kwezinye iingelosi. Wasebenza ngendlela

esemfihlakalweni, okwethuba eyifihlile injongo ngokuziveza ngathi uyamhlonela uThixo. Waqala ngokufaka intandabuzo ngakwimithetho eyayilawula izidalwa zezulu, esithi, nangona imithetho ifuneka kubahlali basezulwini, iingelosi, njengoko ziphakanyisiwe, azidingi kuqhotyoshwa, kuba ubulumko bazo babanele ukuba buzikhokele. Zazingezizo izidalwa ezinokuzisa ihlazo kuThixo; zonke iingcamango zazo zazingcwele; zazingenako ukona kanye njengokuba noThixo engenako ukona. Ukuphakanyiswa koNyana kaThixo njengolingana noYise, kwabekwa njengokungabikho kobulungisa ngakuKhwezi, lowo, xa kubangwa, wayeyifanele intlonipho nembeko. Ukuba le nkosana yeengelosi ibingazuza isikhundla sayo esifanelekileyo, nesiphezulu, kuninzi okulungileyo ebekuya kufunyanwa sisihlwele sasezulwini; kuba yayiyinjongo yayo ukuzizuzela inkululeko zonke. Ngeli xesha, naloo nkululeko zaziyonwabele ukuza kuthi ga kwelo thuba, yayifikelela ekupheleni; kuba uMlawuli wako konke babembekelwe, kwaye kwakufuneka linikwe imbeko yonke igunya laKhe. Zazinjalo ke iinkohliso ezinobuqhopholo ezathi, ngokulukuhla kukaKhwezi, zakhawuleza ukuthi saa kwiinkundla zasezulwini.

Kwakungekho lutshintsho kwisikhundla negunya likaKristu. Ukunqwena kukaKhwezi okanye ukuzimisa ngolunye uhlobo, namabango akhe okulingana noKristu kwenza ukuba kufuneke intetho ngesikhundla senene sikaNyana kaThixo; kodwa oku bekuhleli kunjalo kwasekuqalekeni. Iingelosi ezininzi zaziye zamfamekiswa yinkohliso kaKhwezi.

Wathi ngokubona ukubekwa kokuthenjwa okunothando nokunyanisekileyo phezu kwakhe zizidalwa ezingcwele ezazingaphantsi kokuyalelwa nguye, ngobuchule, wafaka ezingqondweni zazo okwakhe ukungathembeki nokunganeliseki ukuze umsebenzi wakhe ungabi nakuqondakala. UKhwezi wazibeka iinjongo zikaThixo ngendlela yobuxoki--eziphixanisa ezijija ukuze avuse ukreqo nokunganeliseki. Ngobuqhopholo, wazitsala ezo zimphulaphuleyo ukuba zizixele iimvakalelo zazo; zaza izinto ezithethiweyo zaphindwa nguye xa zinokufeza injongo yakhe, njengobungqina bokuba iingelosi zazingahambelani ngokupheleleyo nolawulo lukaThixo. Nangona wayesithi yena uthembele ngokupheleleyo kuThixo, waye ekhuthaza ukuba utshintsho ekwenziweni kwezinto nemithetho yezulu zizinto ezifunekayo ukuze kubekho ucwangco kulawulo lwezulu. Ngoko ke, ngexesha esebenzela ukuba kuvuke inkcaso ngakumthetho kaThixo, efaka okwakhe ukunganeliseki ezingqondweni zeengelosi eziphantsi kwakhe, ngokukhohlisa, wenza ngathi ufuna ukususa ukunganeliseki nokubuyisela iingelosi ezigwilikayo kucwangco lwezulu. Ngexesha ekhulisa isiphithiphithi novukelo, wazama ngobuchule obukhulu, ukuba abonakale engathi unenjongo yokukhuthaza ukunyaniseka nokugcina intsebenziswano noxolo.

Umoya wokunganeliseki owaphenjelelwa ngolo hlobo, wawuwenza umsebenzi wawo othiyekileyo. Nangona kwakungekho luvukelo lubonakalayo, ukwahlukana

kwezimvo kwangena ngokucondobayo phakathi kweengelosi. Zabakho ezazikhangela njengeziyinyaniso iintetho zikaKhwezi ezichasene nolawulo lukaThixo. Nangona ukuza kuthi ga ngoku zazisavumelana ngokupheleleyo nohlelo olwalumiswe nguThixo, ngoku zaya azaneliseka, zingonwatyiswanga kukungakwazi ukungena kumagqugula kaThixo angenako ukugocwagocwa; zinganeliswanga yinjongo yaKhe ekuphakamiseleni phezulu uKristu. Ezi zaya zema zilungele ukuxhasa ibango likaKhwezi lokulingana ngegunya noNyana kaThixo. Iingelosi ezazithembekile, zinyanisekile zabugcina ubulumko nobulungisa bomyalelo ongcwele zaza zazama ukuzixolelanisa ezo zigwilikayo kwintando kaThixo. UKristu wayenguNyana kaThixo; waye ekunye naYe kwaphambi kokuba zibekho iingelosi. Wayemi okokoko ngasekunene kukaYise; ubukhulu baKhe, buzele yintsikelelokubobonkeabezaphantsi kolawulolwabo obunobubele, ukuza kufika kweli xesha,abuzanga bakrokrisa. Ucwangco lwasezulwini aluzanga lwaphazanyiswa; kungani ukuba ngoku kubekho ukungavisisani? Iingelosi ezithembekileyo zazibona iziphumo ezibi kolu kreqo, zaza zathi zinyanisekile, zazicebisa ezinganelisekanga ukuba ziyiyeke injongo yazo zibonakalise ukunyaniseka kuThixo ngokukholelwa kulawulo lwaKhe.

Ngenceba enkulu, ngokwesimilo saKhe esingcwele, uThixo wamnyamezela ixesha elide uKhwezi. Umoya wokunganeliseki nenkcaso wawungazanga wabonwa ezulwini. Wawuyinto entsha, engaqhelekanga, eyimfihlelo, nengenangxelo. UKhwezi ngokwakhe, ekuqaleni, wayengaqhelananga neyona meko yezimvo zakhe; kwaba lithuba esoyika ukuthetha ngoko kwakumsebenza kunye nokucabanga kwengqondo yakhe; ukanti akazange azisuse kuye. Akazange azibone nokuba uya esimka. Wona amalinge anokucetywa kuphela luthando nobulumko obungenasiphelo, enziwa ukuzama ukumbonisa impazamo yakhe. Kwabonakaliswa ukuba inkcaso yakhe ayinasizathu, waboniswa ukuba siya kuba yintoni isiphumo sokuqhubeka novukelo. UKhwezi woyisakala, waziqonda ukuba uphosisile. Wabona ukuba “ulilungisa uYehova ngeendlela zakhe zonke, unenceba ngezenzo zakhe zonke.” (Ndumiso 145:17); ukuba imithetho yezulu ilungile, nokuba kufuneka akuvume oko phambi kwalo lonke izulu. Ukuba wayekwenzile oku, ngewayezisindisile yena kunye neengelosi ezininzi. Wayengekakulahli ngokupheleleyo ngelo xesha ukwayama kuThixo. Nangona wayesishiyile isikhundla sakhe sokuba yikherubhi egqubuthelayo, ukuba wayenentumekelelo ukubuyela kuThixo, abuvume ubulumko boMdali, aneliseke kukuthabatha kwakhe indawo ayinikiweyo kwicebo elikhulu likaThixo, ngewaye buyiselwe kwisikhundla sakhe. Lalifikile ixesha lesigqibo sokugqibela; kufuneka ayekele ngokupheleleyo kubukumkani bezulu okanye azibeke kuvukelo oluselubala. Kwasala kancinane ukuba afikelele kwisigqibo sokubuya, kodwa ikratshi lamalela. Yayingumbingelelo omkhulu kakhulu kowayexatyiswe kakhulu ukuvuma ukuba ube nemposiso, ukuba iingcamango zakhe zibe zibubuxoki, nokuziyekela kwigunya abesebenzela ukubonisa ukuba alinabulungisa.

UMdali onemfesane, ngenceba enenzondelelo ngakuKhwezi kunye nabalandeli bakhe, wayefuna ukumkhupha abuye kumwonyo wentshabalalo awayeza kungena kuwo. Inceba yaKhe yabonwa ngenye indlela. UKhwezi wakubona ukunyamezela kukaThixo njengobungqina bobakhe, Khwezi, ubukhulu, into ebonisa ukuba ukumkani weyunivesi uya kuyekela kweyakhe imiqathango. Ukuba iingelosi zingema ziqine

kunyenaye,watsho watsho, beziyakukuzuzakonkeoko zikulangazelelayo. Wathi rhoqo eyikhusela indlela yakhe, wazinikela ngokupheleleyo kwimbambano enkulu ekuchaseni uMenzi wakhe. Ngaloo ndlela, uKhwezi, “umthwali-kukhanya,” umabelana ngozuko lukaThixo, osebenza etroneni yaKhe, ngokwaphula umthetho, waba nguSathana, “umchasi” kaThixo nabangcwele, nomtshabalalisi wabo izulu laya labanikela ekukhokelweni nasekugcinweni nguye.

Ngokwala ngokudelela iingxoxo nezicengo zeengelosi ezinyanisekileyo, wazigxeka njengamakhoboka alahlekisiweyo. Ukukhethwa okubonakalaliswe kuKristu wathi kusisenzo sokuswela ubulungisa ngakuye nakuwo wonke umkhosi wezulu, wavakalisa ukuba akasayi kuqhuba ethobela olu gonyamelo lwamalungelo akhe kunye nawabanye. Akasayi kube aphinde abuvume ubukhulu bukaKristu. Wazimisela ukubanga ukuhlonitshwa ebekufanele ukuba uyakunikwa, athabathe ulawulo lwabo bonke abaya kuba ngabalandeli bakhe; wabathembisa abo baya kungena kuluhlu lwakhe ngolawulo olutsha nolungcono, abaya kuthi bonke phantsi kwalo baxhamle inkululeko. Amaqela amakhulu eengelosi abonisa injongo yawo yokumamkela njengenkokeli. Wathi ekhohliswe yindlela entle okwamkelwa ngayo ukuceba kwakhe, wathemba ukuba uya kuzizuza zonke iingelosi ngakwicala lakhe, ukuze alingane noThixo ngokwaKhe, aze athotyelwe nguwo wonke umkhosi wezulu.

Iingelosi ezinyanisekileyo (kuThixo) zaqhubeka zimcenga yena nezo zazinemfesane ngakuye ukuba bazinikele kuThixo; zibeka phambi kwabo iziphumo eziqinisekileyo xa bethe bala: Lowo wabadalayo, uya kuwabhukuqa amandla abo, akohlwaye ngokungumzekelo ukuzidela kwabo kovukelo. Ayikho ingelosi enokuphumelela ekuchaseni umthetho kaThixo, owawungcwele njengaYe. Zabalumkisa bonke ukuba bazivale iindlebe ngakuko konke ukuzathuza okulahlekisayo kukaKhwezi, zimkhuthaza yena nabalandeli bakhe ukuba beze phambi kukaThixo ngaphandle kokulibazisa bavume imposiso yabo yokukhalazela ubulumko baKhe kunye negunya laKhe.

Baninzi ababelungele ukuliva eli cebiso, baguquke kwinkcaso yabo, bakufune ukwamkelwa kwakhona eluthandweni lukaYise noNyana waKhe. Noko kunjalo, uKhwezi wayenenye inkohliso asele eyilungisile. Igorha lomvukeli laya lavakalisa ukuba iingelosi ezizihlanganise naye sele zimke kakhulu ukuba zingabuya; nokuba wayeqhelene nomthetho wezulu, ngoko ke esazi ukuba uThixo akayi kuxolela. Wathi zonke ezizinikela kwigunya lezulu ziya kuhluthwaimbeko yazo,zithotywe kwizikhundla zazo. Yena

okwakhe, wayezimisele ukuba angaze abuye alivume igunya likaKristu. Indlela ekuphela kwayo eseleyo kuye nabalandeli bakhe, wathi, yayikukuqinisekisa inkululeko yabo, bawazuze ngenkani amalungelo abo abangawanikwanga.

NgokukaSathana, yinyaniso ukuba wayemke kakhulu ukuba angabuya. Kwakungenjalo kwabo babemfanyekiswe yinkohliso yakhe. Kubo, ingcebiso nokucengwa ziingelosi ezithembekileyo kwavula ucango lwethemba; kwaye ukuba babesivile isiyalo, ngebabeqhawule kumgibe kaSathana. Noko kunjalo, ikratshi, ukuthanda inkokeli yabo, nolangazelelo lwenkululeko engenamida, kwaba noloyiso, zaza izicengo zothando nenceba yezulu, ekugqibeleni zaliwa.

UThixo wamvumela uSathana ukuba abheke phambili nomsebenzi wakhe, ude umoya wokunganeliseki uvuthwe ubeluvukelo olubonakalayo. Kwakufuneka ukuba amacebo akhe ade aphuhle ngokupheleleyo, ukuze eyona mvelo nenjongo yawo ibanakale kubo bonke. UKhwezi, njengengelosi ethanjisiweyo, wayephakanyiswe kakhulu; wayethandwa kakhulu zizidalwa zezulu, yaza yanamandla impembelelo yakhe phezu kwazo. Ulawulo lukaThixo lwaluhlanganisa, kungekuphela abahlali basezulwini, kodwa nawo onke amazwe awawadalayo; waza uKhwezi wagqiba kwelithi, ukuba angenza ukuba iingelosi zezulu zibe naye ekuvukeleni, angawazuza onke amazwe. Wayelibeke ngobuchule elakhe icala lembambano, esebenzisa ubuciko bobubi ukubambisa amaxhoba akhe. Amandla akhe okukhohlisa ayemakhulu kakhulu. Ngokuzifihla kwakhe ngengubo yobuxoki, walizuza ithuba elihle. Zonke izenzo zakhe zazambathiswe yimfihlelo ekwakunzima ukuyityhila kwiingelosi, neyenza kube nzima ukutyhila imvelo yomsebenzi wakhe. Lingekade livuthwe ngokupheleleyo, lalingenako ukwenziwa libonakale ububi elibubo; ukuphum' ecaleni kwakhe, kwakungenako ukubonakala ukuba kuluvukelo. Neengelosi ezinyanisekileyo azizange zisiqonde kakuhle isimilo sakhe okanye ukubona umsebenzi awayewukhokela.

Ekuqaleni uKhwezi wayeziphethe izihendo zakhe ngendlela yokuba ibe nguye ngokwakhe ongazinikelanga. Iingelosi awayengakwazi ukuzizisa ngokupheleleyo kwicala lakhe, wazityhola ngokungabi nankathalo kwizinto zezidalwa zasezulwini. Lo msebenzi kanye wawusenziwa nguye, watyhola ezo zithembekileyo ngawo. Yayiyindlela yokusebenza kwakhe ukudida ngeentetho ezirhubuluzayo ngeenjongo zikaThixo. Yonke into eyayilula wayigquma ngemfihlelo, nangobuchule bobugqwetha, wenza ukuba kubekho intandabuzo ngakwezona ntetho zicacileyo zikaYehova. Isikhundla sakhe esiphezulu, esisondele kakhulu nolawulo lwezulu, sakunika inkxaso enkulu konke akuthethayo.

UThixo wayenokusebenzisa kuphela oko kwakuhambelana nenyaniso nobulungisa. USathana wayenokusebenzisa oko uThixo wayengenako ukukusebenzisa—uhanahaniso nenkohliso. Wazama ukuwenza abe ngathi abubuxoki onke amazwi kaThixo, waliveza

ngenye indlela icebo lolawulo lwaKhe, ebanga ukuba uThixo wayengalungisanga ukubeka imithetho ezingelosini; nokuba, ngokufuna ukuzinikela nokuthotyelwa zizidalwa zaKhe, wayefuna nje ukuphakanyiswa kwaKhe. Ngenxa yoko, kwakufuneka ukuba kuboniswe phambi kwabemi basezulwini, nakuwo onke amazwe, ukuba ulawulo lukaThixo lulungile, nomthetho waKhe ugqibelele. USathana wenza ukuba kubonakale ngokungathi yena ngokwakhe wayefuna ukubona ukulungelwa kwendalo yonke (iyunivesi). Esona similo somphangi-gunya neyona njongo yakhe kufuneka bonke beyazile. Kufuneka abe nexesha lokuzibonakalalisa ngemisebenzi yakhe yenkohlakalo.

Isiphithiphithi esabangwa yindlela yakhe ezulwini, uSathana watyhola ukulawula kukaThixo ngaso. Wathi, bonke ububi bubangwa lulawulo lwezulu. Wavakalisa ukuba yayingumgomo wakhe ukulungisa imithetho kaYehova. Ngeso sizathu, uThixo wamvumela ukuba abonise imvelo yamabango akhe, abonisa indlela eziya kusebenza ngayo iinguqulelo azicebayo emthethweni ongcwele. Kwakufuneka ukuba agwetywe ngumsebenzi wakhe. USathana wayethe ekuqaleni, yena akanaluvukelo. Kwafuneka, ke ngoko, ukuba atyhilwe umkhohlisi ukuze abonwe yiyunivesi yonke.

Nangexesha ekhutshwa ngaphandle kwezulu, uBulumko obungenasiphelo, abuzange bumtshabalalise uSathana. Njengoko iyinkonzo yothando kuphela eyamkelekayo kuThixo, ukuthobela kwezidalwa zaKhe kufuneka kwakhelwe phezu kokoyiseka bubulungisa nobubele baKhe. Abemi basezulwini namazwe, kuba bengakulungelanga ukuqonda imvelo okanye iziphumo zesono, babengenako ukububona ngelo xesha ubulungisa bukaThixo ekutshabalaliseni uSathana. Ukuba wayethe ngoko wacinywa igama, abanye babeya kumkhonza uThixo ngoloyiko endaweni yothando. Impembelelo yomkhohlisi ngeyayingazange itshatyalaliswe kuthi tu, ngokunjalo nomoya wovukelo ngowawungazanga watshayelwa kwaphela. Ukuze kulungelwe yonke indalo kumaphakade angenasiphelo, kwakufuneka ayiphuhlise ngokupheleleyo imithetho-siseko yakhe, ukuze izityholo azibeka kulawulo lwezulu zibonakale elubala ziyile nto ziyiyo phambi kwazo zonke izidalwa, nokuze ubulungisa, nenceba kaThixo, kunye nomthetho waKhe ongenakuguquka konke kubekwe kungabi nakuthandabuzeka ngonaphakade.

Uvukelo lukaSathana lwaluya kuba sisifundo kuyo yonke iyunivesi kwizizukulwana ezizayo,ubungqinaobungunaphakade kwimvelo yesono neziphumo zaso ezibi. Ukwenza umyalelo kaSathana, impembelelo yawo kubantu nakwiingelosi, kwakuya kubonisa ukuba simele ukuba yintoni isiqhamo sokutyeshela igunya lezulu. Kwakuya kungqina ukuba ubukho bolawulo lukaThixo luquke ukulungelwa kwazo zonke izidalwa awazenzayo. Ngolo hlobo, imbali yalo mboniso wokuyekelwa kovukelo wawuza kuba sisikhuselo esingunaphakade kuzo zonke izidalwa ezingcwele, khon’ ukuze zikhuseleke ekukhohlisweni ngemvelo yokwaphula umthetho, zisindiswe ekwenzeni isono, nakwisohlwayo saso.

Lowo ulawula amazulu ngulowo ubona isiphelo kwasekuqaleni—lowo zityhilekileyo phambi kwakhe zonke iimfihlelo zexesha eladlulayo nelizayo, nothi, ngaphaya kwentlekele nobumnyama kunye nentshabalalo eziswa sisono, abone ukuphumelela kwezaKhe iinjongo zothando nentsikelelo. Nangona ku“ngamafu nesithokothoko ngeenxa zonke kuye, bubulungisa nokusesikweni ummiso wetrone yakhe.” Ndumiso 97:2. Ngenye imini, oku, kuya kuqondwa ngabemi beyunivesi, abanyanisekileyo nabanganyanisekanga. “Ngokuba zonke iindlela zakhe zisesikweni; nguThixo wentembeko, tu ubugqwetha; lilungisa, uthe tye.” Duteronomi 32:4.

# Isahluko 2—Indalo

[Esi sahluko sisekwe kwiGenesis: 1 nesesi-2.]

“Lenzeka ngelizwi likaYehova izulu, umkhosi walo lonke ngomoya womlomo wakhe.” “Ngokuba wathetha, kwabakho; wawisa umthetho yena, kwema.” Ndumiso 33:6, 9. “Waliseka ihlabathi phezu kwemimiso yalo, ukuba lingashukunyiswa naphakade.” Ndumiso 104:5.

Ukuphuma komhlaba ezandleni zikaMenzi wawo, wawumhle ngokugqithisileyo. Ubuso bawo babahlulahlulwe ziintaba, iinduli, namathafa, kuthungela phakathi kwazo imilambo emihle namaqula athandekayo; kodwa iinduli neentaba zazingeyomiqhokro engambethanga, zizele zingxondorha ezimbi nemiwonyo eyoyikekayo, njengoko zinjalo ngoku; iindawo eziyingozi ezinezixhobo zamawa omhlaba zazingaphantsi komhlaba otyebileyo, owawunotyani obuhle bohlaza. Kwakungekho migxobhozo ingathandekiyo okanye iintlango ezibharhileyo. Amatyholo andilisekileyo neentyatyambo ezibukekayo zazilibulisa iliso kuyo yonke indawo. Iindawo eziphezulu zazinezixhobo zemithi emikhulu kunale ikhoyo ngoku. Umoya, ungangcoliswanga livumba elibi, wawucocekile unempilo. Imbonakalo yonke yomhlaba othe tshitshilili, yayiyidlula ngobuhle imihlaba elungisiweyo yeyona bhotwe lihle. Umkhosi weengelosi zaziwubuka ngovuyo umbono, ziyivuyela imisebenzi kaThixo emangalisayo.

Emva kokuba kuthethwe wakho umhlaba ozele zizilwanyana nemifuno, umntu, umsebenzi wokugqibela nowona uphezulu woMdali, nowawenzelwe ukuba ulungele yena umhlaba omhle, wafika ebaleni lomdlalo. Kwanikelwa kuye ubukhosi phezu kwayo yonke into enokubonwa liliso lakhe; kuba “wathi uThixo, Masenze umntu ngokomfanekiselo wethu ngokufana nathi. Mababe nobukhosi . . . nasemhlabeni wonke. . . . Wamdala ke uThixo umntu ngokomfanekiselo wakhe; . . . wadala indoda nenkazana.” Apha kubekwa ngokucacileyo imvelaphi yohlanga loluntu; kwaye ingxelo engcwele icacekakhulukangangokuba alikhoithubalokufikelela kwizigqibo eziphuthileyo. UThixo wamdala umntu ngokomfanekiselo waKhe. Akukho mfihlelo apha. Akukho mhlaba wengcinga enika ingqondo yokuba umntu waya ekhula kancinane ephuma ezilwanyaneni eziphantsi okanye emifunweni. Imfundiso enjalo iyawuthoba umsebenzi omkhulu woMdali uwuse kumgangatho weembono zomntu zasemhlabeni ezicuthekileyo. Abantu bazimisele ngendlela eyodwa ukuba bamsuse uThixo kubungangamsha bayo yonke into eyadalwayo kangangokuba umntu bamthobela phantsi bamhluthe isidima semvelo yakhe. Lowo wabeka amazwe eenkwenkwezi phezulu, wahombisa ngobuchule obuhle iintyatyambo zomhlaba, owazalisa umhlaba namazulu ngemimangaliso yamandla aKhe, wathi xa efika ekubeni aqoshelise ngobuhle umsebenzi waKhe onozuko, ukuba abeke phakathi kwawo oya kuthi abe ngumlawuli womhlaba omhle, akazange asilele ukudala into [umntu] efanelekileyo ukuba ayinike ubomi. Inzala yohlanga lwethu, ngokunikwa

yimpefumlelo, ilandwa imvelaphi yayo, hayi kukhozo lobomi elikhulayo, kwinkumba, nakwizilwanyana ezimanqina-mane, kodwa kuMdali omkhulu. Nangona enziwe ngothuli, uAdam wayengu-"Nyana kaThixo."

Wabekwa, njengommeli kaThixo, phezu kwezinto eziphantsi ngokomgangatho. Azikwazi ukuqonda okanye ukubuvuma ubukhulu bukaThixo, kanti zenziwa ukuze zikwazi ukumthanda zimsebenzele umntu. Umdumisi uthi, "Umphathise ubukhosi phezu kwemisebenzi yezandla zakho, zonke izinto uzibeke phantsi kwenyawo zakhe: . . . kwaneenyamakazi zonke; iintaka zezulu, . . . into ehamba ngeendlela zolwandle." Ndumiso 8:6-8.

Umntu kwakuza kufuneka abe ngumfanekiselo kaThixo, ngaphandle nangesimilo. NguKristu kuphela ongu-"mceph' ucandiwe" (Hebhere 1:3, IBHAYIBHILE) kaYise; kodwa umntu wenziwa ngokomfanekiselo kaThixo. Imvelo yakhe yayihambelana nentando kaThixo. Ingqondo yakhe yayinako ukuziqonda izinto ezingcwele. Ukuthanda kwakhe izinto kwakunyulu; ilithe nemizwa yakhe zizinto ezaziphantsi kolawulo lwengqondo. Wayengcwele, onwabile ekubeni ngumfanekiselo kaThixo, eyithobele ngokugqibeleleyo intando yaKhe.

Ukuphuma kwakhe esandleni soMdali wakhe, umntu wayemde ngesithomo, egqibelele ngokumila. Imbonakalo yakhe yayinebala elingqombo elibonisa impilo, ebengezela kukukhanya kobomi novuyo. Ubude buka-Adam babungaphezulu kakhulu kokwamadoda akhoyo emhlabeni ngoku. UEva wayengaphantsana ngesithomo; kanti ke ukumila kwakhe kwakunesidima emhle kakhulu. Isibini esingenasono, sasinganxibanga zimpahla zenziweyo; zazambathiswe ngokukhanya nobuqaqawuli, obufana nobunxitywa ziingelosi. Ngalo lonke ixesha bephila ngokuthobela uThixo, le ngubo yokukhanya yayiya kusoloko ibagubungele.

Emva kokuba edaliwe uAdam, sonke isilwanyana esiphilayo saziswa phambi kwakhe ukuba asinike igama; waza wabona ukuba ngasinye kuzo sineqabane, kodwa phakathi kwazo "akafunyanelwanga mncedi unguwabo." Phakathi kwazo zonke izilwanyana awazenzayo uThixo emhlabeni, sasingekho esilingana nomntu. Wathi uThixo, "Akulungile ukuba umntu abe yedwa; ndiya kumenzela umncedi onguwabo." Umntu akazange enziwe ukuba ahlale elilolo; kwakufuneka ukuba abe nabanye abantu. Ngaphandle kobuqabane, imibono emihle nemisebenzi eyonwabisayo yase-Eden, ngeyasilela ukuvelisa ulonwabo olugqibeleleyo. Nokuxhumana neengelosi ngokwazo, kwakungayi kukwanelisa ukulangazelela uvelwano nobulingane. Sasingekho isidalwa esinendalo efana neyakhe, enokuthanda kwanokuthandwa.

NguThixo ngokwaKhe owanika uAdam iqabane. "Wamenzela umncedi onguwabo"—umncedi ohambelana naye--owayefanelekile ukuba abe liqabane lakhe, nowayeya kuba mnye naye eluthandweni naseluvelwaneni. UEva wayethatyathwe

elubambeni ecaleni lika-Adam, into eyayifuzisela ukuba wayengayi kumlawula njengentloko, okanye amnyhashe phantsi kweenyawo zakhe njengophantsi, kodwa ukuze ame ecaleni kwakhe njengolinganayo naye, ukuba athandwe akhuselwe nguye (uAdam). Inxalenye yendoda, ithambo lamathambo ayo, inyama yenyama yayo, wayeza kuba sisiqu sayo sesibini, into ebonisa ukudlelana okusondeleyo kunye nokwayamana okunothando okumele ukuba kubekho koku kudlelana. “Akukho namnye wakha wayithiya eyakhe inyama; usuka ayondle, ayigcine.” Efese 5:29. “Ngenxa yoko indoda yomshiya uyise nonina, inamathele kumkayo, babe nyama-nye ke.”

UThixo waziyolisa ngomtshato wokuqala. Ngoko ke, esi sisimiso somqali waso onguMdali weyunivesi. “Umtshato uxabisekile.” (Hebhere 13:4, IBHAYIBHILE); usesinye sezimiso ezibini ezathi, emva kokuWa, uAdam waphuma nazo ngaphaya kwamasango eParadesi. Xa imithetho-siseko engcwele isamkelwa ithotyelwe kobu budlelane, umtshato uyintsikelelo; ukhusela ubunyulu nolonwabo lohlanga, unika umntu iimfuno zasekuhlaleni, uphakamisa umzimba, ingqondo, nemvelo yokuziphatha.

“UYehova uThixo watyala umyezo e-Eden ngasempumalanga; wambeka khona umntu abembumbile.” Yonke into uThixo awayenzayo yayinengqibeleloyobuhle, kungekho nto ifuna ukwenziwa ukongeza kulonwabo lwesibini esingcwele, uMdali wabanika nomnye umqondiso wothando lwaKhe, ngokubalungiselela igadi ukuba ibe likhaya labo ngendlela ekhethekileyo. Kule gadi kwakukho imithi yeentlobo ezininzi, emininzi kuyo izele ziziqhamo ezazinevumba elimnandi, nazo zinencasa. Kwakukho imidiliya emihle, ikhula ibheka phezulu, ikwanika imbonakalo enesidima, inamasebe agobileyo kukusindwa ziziqhamo ezinomtsalane, ezityebileyo nezinemibala emininzi emihle. Yayingumsebenzi ka-Adam ukwenza ukuba amasebe omdiliya abe yindawo yokusithela, ngolo hlobo babenendawo yokuhlala kwimithi ephilayo egqunywe ngamagqabi neziqhamo. Kwakukho neentyatyambo ezinuka kamnandi ezinayo yonke imibala emihle ixinene. Esazulwini segadi, kwakumi umthi wobomi, uyidlula yonke eminye imithi ngobuhle. Isiqhamo sawo sasinenkangeleko yama-apile egolide nesilivere, sinamandla okunika ubomi obungenasiphelo.

Ukudala kwakugqityiwe ngoku. “Agqitywa ke amazulu nehlabathi, nawo wonke umkhosi wezo zinto.” “Wakubona uThixo konke akwenzileyo, nanko, kulungile kunene.” IEden yayineentyatyambo emhlabeni. UAdam noEva babekhululekile ukuba bafikelele kumthi wobomi. Kwakungekho bala lasono okanye ithunzi lokufa elangcolisa indalo entle. “Ngaloo ntsasa iinkwenkwezi zamemelela, izidwangube zakwaThixo zanemincili.” Yobi 38:7, IBHAYIBHILE.

UYehova omkhulu wayemise iziseko zomhlaba; wayewambathise wonke umhlaba ngengubo yobuhle wawuzalisa ngezinto eziluncedo emntwini; wadala zonke izinto ezimangalisayo zasemhlabeni naselwandle. Ngeentsuku ezintandathu umsebenzi

omkhulu wokudala wawugqityiwe. UThixo “waphumla ngomhla wesixhenxe kuwo wonke umsebenzi wakhe awawenzayo. Wawusikelela uThixo umhla wesixhenxe, wawungcwalisa; ngokuba waphumla ngawo kuwo wonke umsebenzi wakhe wawudalayo uThixo, wawenza.” UThixo wawukhangela ngokwaneliseka umsebenzi wezandla zaKhe. Konke kwakugqibelele, uyifanele iMbangi yawo engcwele, waphumla, kungenje ngodiniweyo, kodwa njengowaneliseke kakhulu ziziqhamo zobulumko baKhe, nokulunga nokubonakala kobuqaqawuli baKhe.

Akuba ephumle ngomhla wesixhenxe, uThixo wawungcwalisa, okanye wawubeka bucala, njengomhla wokuphumla komntu. Elandela umzekelo woMdali, umntu wayeza kuphumla ngalo mhla ungcwele, ukuze athi xa ekhangele amazulu nomhlaba, akhumbule ngomsebenzi omkhulu kaThixo wokudala; athi xa ebona ubungqina bobulumko bukaThixo nokulunga kwaKhe, intliziyo yakhe izaliswe luthando nentlonipho kuMenzi wakhe.

E-Eden, uThixo wamisa isikhumbuzo somsebenzi waKhe wokudala, wabeka intsikelelo yaKhe phezu komhla wesixhenxe. ISabatha yanikelwa kuAdam, uyise nommeli wosapho lonke loluntu. Ukuyigcina kwakuza kuba sisenzo sokuvuma ngombulelo, kubo bonke abaya kuhlala emhlabeni, ukuba uThixo wayenguMdali wabo nonelungelo lobukhosi phezu kwabo; nokuba babengumsebenzi wezandla zaKhe nabantu anegunya phezu kwabo. Ngoko ke, umiselo lwalusisikhumbuzo ngokupheleleyo, saye sinikelwe kubo bonke abantu. Akukho nto yayingacacanga kuyo okanye enesithintelo ekwenziweni nangabaphi na abantu.

UThixo wabona ukuba iSabatha iyafuneka emntwini, kwase-Paradesi. Wayedinga ukuba abeke bucala izinto zakhe azithandayo nazenzayo umhla omnye kwesixhenxe, ukuze acinge ngokupheleleyo ngemisebenzi kaThixo; acamngce ngamandla nokulunga kwaKhe. Wayeyidinga iSabatha ukuba imkhumbuze ngakumbi ngokucacileyo ngoThixo, ivuselele umbulelo ngenxa yako konke akonwabelayo noko anako, okuvela esandleni esinobubele soMdali.

UThixo ulungiselele ukuba iSabatha ikhokelele iingqondo zabantu ekucamngceni ngemisebenzi ayidalileyo. Indalo iyathetha ezingqondweni zabo, ivakalisa ukuba ukho uThixo ophilayo, uMdali, uMlawuli oMkhulu wako konke. “Izulu libalisa uzuko lukaThixo, saye isibhakabhaka sixela umsebenzi wezandla zakhe. Imini impompozela imini intetho, ubusuku buxelela ubusuku ukwazi.” Ndumiso 19:1, 2. Ubuhle obambathise umhlaba luphawu lothando lukaThixo. Singalubona kwiinduli ezingunaphakade, kwimithi emide, kumathupha avulekayo, nakwiintyatyambo ezintle. Konke kuthetha nathi ngoThixo. ISabatha, isoloko isalatha kuYe owazenzayo zonke, ibayalela abantu ukuba bavule incwadi enkulu yendalo balande kuyo ubulumko, amandla, kunye nothando loMdali.

Abazali bethu bokuqala, nangona babedalwe bemsulwa, bengcwele, babengenziwanga ukuba babekwimeko yokuba bangaze bayenze imposiso. UThixo wabenza bangabantu abanako ukuzikhethela, babenako ukuthanda ubulumko nobubele besimilo saKhe nobulungisa bemimiselo yaKhe, baze bathi, ngenkululeko epheleleyo, baziyekele okanye bazirhoxise ekuthobeleni. Babeza konwabela ukuxhumana naYe kunye nezithunywa ezingcwele; kodwa phambi kokuba kuthiwe bakhuseleke ngonaphakade, ukunyaniseka kwabo kwakufuneka kuvavanyiwe. Ekuqalekeni nje kobukho bomntu, kwabekwa into yokuthintela ukunqwenela ukuziyekela, nemizwa ebulalayo, izintoezazikwisiseko sokuwakukaSathana.Umthi wokwazi, owawumi ngakumthi wobomi esazulwini segadi, kwakufuneka uvavanye ukuthobela, ukholo, nothando lwabazali bethu. Nangona babevunyelwe ukuba batye ngokukhululekileyo kuyo yonke eminye imithi, babalelwe ukuba bangcamle kulo, ngesithembiso sokufa. Babekwasesichengeni sezihendo zikaSathana; kodwa ukuba banyamezele ukulingwa, ekugqibeleni babeya kubekwa kude negunya lakhe, bonwabele uthando lukaThixo olungunaphakade.

UThixo wambeka umntu phantsi komthetho, njengemeko engenako ukususwa yobukho bakhe. Wayephantsi kolawulo lwezulu, kwaye alukho ulawulo olungenawo umthetho. UThixo wayenako ukumdala umntu ngendlela enokwenza ukuba angabi namandla okuwaphula umthetho waKhe; wayenokusibamba isandla sika-Adam ukuba singawuchukumisi umthi owalelweyo; kodwa kuloo meko, umntu wayeya kuba akakhululekanga ukuba azenzele ngokuthanda, kodwa abe ngumashini ekwenzeni kwakhe. Ngaphandle kwenkululeko yokuzikhethela, ukuthobela kwakhe kwakungayi kuba kukuzithandela, kodwa kube kukunyanzelwa. Kwakungayi kubakho ukukhula kwesimilo. Loo ndlela yayiya kuba ichasene necebo likaThixo ekusebenzeni nabahlali bamanye amazwe. Yayiya kuba ayimfanelanga umntu njengesidalwa esinengqondo, ize imxhase uSathana kwisityholo esithi uThixo ulawula ngegqudu.

UThixo wamenza wagqibelela umntu; wamnika iimpawu eziphakamileyo zesimilo, engakekelelanga esonweni. Wamthi jize ngamandla aphezulu obuchopho, wabeka phambi kwakhe izinto ezinamandla amakhulu okumtsalela ekubeni anyaniseke ekuthobeleni kwakhe. Ukuthobela, okufezekileyo, okungapheliyo, kwakuyimeko yolonwabo olungunaphakade. Kule meko, wayeza kuba nenxaxheba yokufikelela kumthi wobomi.

Ikhaya labazali bethu bokuqala lalingumfuziselo wamanye amakhaya njengoko abantwana babo babeza kuphuma balizalise ihlabathi. Elo khaya, lalihonjiswe sisandla sikaThixo ngokwaKhe, lalingelilo ibhotwe elimakhazikhazi. Abantu, ngekratshi labo, bakholiswa zizakhiwo ezihle nezixabisa kakhulu baze bazukiswe yimisebenzi yezabo izandla; kodwa uThixo wambeka egadini uAdam. Le yayiyindawo yakhe yokuhlala. Amazulu aluhlaza ayeyingqukuva phezulu kwayo; umhlaba, neentyatyambo zawo ezintle

kunye nomandlalo oluhlaza oluphilayo, ingumgangatho; amasebe anamagqabi emithi emihle yayiluphahla. Emacaleni kwakujinga imihombiso eyayimihle ngokuncamisileyo--umsebenzi wezandla zelona Chule liKhulu. Kule ndawo yesi sibini esasingcwele, kwakukho okunokufundwa ngalo lonke ixesha--ukuba ulonwabo lwenene luyafumaneka, hayi ekuziyekeleni ekratshini nasekuhlaleni kubucwebecwebe, kodwa kunxulumano noThixo ngemisebenzi yaKhe ayidalileyo. Ukuba abantu bebenganika ingqalelo encinane kwizinto ezenziwe ngezandla zomntu, baze banike ingqalelo kubumsulwa, bebeya kusondela kakhulu ekusabeleni kwinjongo kaThixo ekubadaleni kwabo. Ikratshi nokuthand' udumo zizinto ezingazanga zanelisa, kodwa abo balumke ngokwenene baya kufumana okuninzi okuphathekayo nokuphakamisayo kwizinto zokonwabisa uThixo azibeke apho wonke ubani anokufikelela khona.

Abahlali base-Eden babenikwe umsebenzi wokukhathalela igadi, "ukuba bayisebenze, bayigcine." Umsebenzi wabo wawungabadinisi, kodwa umnandi, udlamkisa. UThixo wawunikela umsebenzi ukuba ube yintsikelelo emntwini, usebenzise ingqondo yakhe, womeleze umzimba wakhe, uphuhlise izakhono zakhe. Ekusebenziseni ingqondo nomzimba, uAdam wafumana olona lonwabo lukhulu lobungcwele bobukho bakhe emhlabeni. Wathi, ngokwesiphumo sokungathobeli kwakhe, akugxothwa kwikhaya lakhe elihle, wanyanzeleka ukuba azamane nomhlaba onenkani ukuze azuze isonka sakhe semihla ngemihla, kodwa wona loo msebenzi, noxa wawahluke kakhulu kulowo wawumnandi wangaphakathi egadini, wawukwasisikhuselo kwisihendo, ukwalijelo lokonwaba. Abo bawuthabatha njengesiqalekiso umsebenzi, nangona udinisa, unayo nentlungu, banempazamo. Abazizityebi baye babajongele phantsi abasebenzi, kodwa oku kwahluke kakhulu kwinjongo kaThixo ekumdaleni kwaKhe umntu. Ziyintoni izinto anazo, noyena mntu osesona sityebi, xa zithelekiswa nelifa elanikwa uAdam onobukhosi? Kanti ke, uAdam kwakungafuneki angabi nawo umsebenzi. UMdali wethu, oyiqondayo into efanele ukwenza umntu onwabe, wamnika umsebenzi uAdam. Uvuyo lwenene ebomini lufunyanwa kuphela ngamadoda nabafazi abasebenzayo. Iingelosi zingabasebenzi abakhutheleyo; zingabalungiseleli bakaThixo ebantwaneni babantu. Ayikho indawo ayilungisileyo uMdali elichibi elimiyo lobuvila.

Ngalo lonke ixesha babenyanisekile kuThixo, uAdam neqabane lakhe kwakufuneka balawule phezu komhlaba. Ababenikwe ulawulo olungenamda phezu kwayo yonke into ephilayo. Ingonyama nemvana zazidlala ziseluxolweni phakathi kwazo okanye zilale kunye ezinyaweni zabo. Iintaka ezonwabileyo zaziphaphazela ecaleni kwabo zingenaloyiko; zithi xa iingoma zazo zovuyo zinyuka zibonga uThixo, uAdam noEva bangenelele kunye nazo ekubuleleni uYise noNyana.

Esi sibini singcwele sasingengabo abantwana abaphantsi kokhathalelo lukaThixo, kodwa singabafundi ababefumana imfundiso kuMdali owazi konke. Babetyelelwa ziingelosi, benikwe ukuxhumana noMenzi wabo, kungekho sigqubuthelo phakathi

kwabo. Babezele ngamandla abawafumana kumthi wobomi, ubuchopho babo bungaphantsikancinane kobeengelosi. Iimfihlelo zeyunivesi ebonakalayo —“imisebenzi ebalulekileyo yoSokwazi (Yobhi 37:16) yayibanika umthombo ongatshiyo wolwazi nolonwabo. Imithetho nokusebenza kwendalo, exakekise abantu ngokufunda amawaka amathandathu eminyaka, yayandlaliwe ezingqondweni zabo nguMbumbi noMxhasi wako konke. Babe nentetho, negqabi, nentyatyambo, nomthi, beqokelela kwinto nganye ulwazi ngobomi bayo. UAdam wayeqhelene naso sonke isidalwa esiphilayo, ukusuka kwesona sikhulu esidlala emanzini kuse kwesona sinambuzane sincinane esiphapha emitheni yelanga. Wayenike igama kuso ngasinye, eqhelene nemvelo yaso kunye nendlela esiphila ngayo. Uzuko lukaThixo emazulwini, amazwe angenakubalwa kwimijikelezo yawo, “ukulinganiselwa kwamafu,” iimfihlelo zokukhanya nesandi, imini nobusuku--zonke zazivulekile ukuba zifundwe ngabazali bethu bokuqala. Kwigqabi ngalinye ehlathini okanye kwilitye ngalinye ezintabeni, kwinkwenkwezi nganye ekhanyayo, emhlabeni nasemoyeni nasesibhakabhakeni, igama likaThixo lalibhaliwe. Ucwangco nokuhambelana kwendalo kwakuthetha ngobulumko namandla angenasiphelo. Ngalo lonke ixesha babefumana into enomtsalane eyayizalisa iintliziyo zabo ngothando olunzulu, nto leyo eyayisenza ukuba kuhlaziyeke umbulelo.

Lonke ixesha behleli bethembekile kumthetho wezulu, isakhono sabo sokwazi, sokonwabela nokuthanda, sasiya kukhula njalo. Babeya kuthi rhoqo bezuza ubutyebi bolwazi olutsha, bazuze imithombo ehlaziyiweyo yolonwabo, kwaneembono ezicace ngakumbi nangakumbi zothando lukaThixo olungenamlinganiselo nolungayi kuze luphele.

# Isahluko 3—Ukulingwa NokuWa

[Esi sahluko sisekwe kwi-Genesis 3.]

Uthe ngexesha engasakhululekanga ukuba aphehle uvukelo ezulwini, ubutshaba bukaSathana bafumana indawo entsha apho anokuceba khona ukutshabalalisa uhlanga lwabantu. Kulonwabo noxolo lwesi sibini singcwele e-Eden, wawubona umbono wolonwabo awalahlekana nalo ngonaphakade. Wathi ezaliswe ngumnqweno, wazimisela ukuba uza kuvuselela ukungathobeli, ukuze abazisele ubutyala nesohlwayo ngenxa yesono. Wayeza kuluguqula uthando lube kukungathembi, neengoma zokudumisa zibe kukugculela ngakuMenzi wabo. Ngolo hlobo, wayengayi kwanela kukubafaka aba bamsulwa kwintlekele awayedada kuyo naye, koko wayeza kwenza kubekho ukungahlonelwa kukaThixo, kubekho usizi ezulwini.

Abazali bethu bokuqala babengashiywanga ngaphandle kokulunyukiswa ngengozi eyayibazela. Izithunywa zasezulwini zalaneka ibali lokuwa kukaSathana namacebo akhe okuba batshabalale, zaneka ngakumbi imvelo yolawulo lwasezulwini, elalizama ukulubhukuqa itshawe lobubi. Kwakungokungathobeli imithetho elungileyo kaThixo okwenza ukuba uSathana nomkhosi wakhe bawe. Kubalulekile ke ngoko, ukuba uAdam noEva bawuhlonele umthetho ekuthi ngawo kuphela kube nako ukugcinwa kocwangco nobulungisa.

Umthetho kaThixo ungcwele njengoko uThixo ngokwaKhe anjalo. Usisityhilelo sentando yaKhe, umbhalo wesimilo saKhe, isiboniso sothando olungcwele nobulumko obungcwele. Imvisiswano yendalo ixhomekeke ekuvumelaneni okugqibeleleyo kwazo zonke izidalwa, yonke into, ephilayo nengaphiliyo, nomthetho woMdali. UThixo umise imithetho yolawulo, hayi kuphela abantu abaphilayo, kodwa yako konke ukusebenza kwendalo. Yonke into iphantsi kwemithetho ezinzileyo, engenako ukutyeshelwa. Sekunjalo, lo gama yonke into endalweni ilawulwa yimithetho yemvelo, ngumntu yedwa ofanele ukuthobela umthetho wokuziphatha. Umntu, ongowona msebenzi uphezulu endalweni, wanikwa nguThixo isakhono sokuqonda oko akufunayo (uThixo), ukwazi ubulungisa nobubele bomthetho waKhe, okulindelekileyo kuye okungcwele; nokuthobela okungagungqiyo okufunekayo.

Kanye njengeengelosi, abahlali base-Eden babebekwe phantsi kwenceba; imeko yokuhlala kwabo bonwabile yayinokugcinwa kuphela phantsi kokunyaniseka kumthetho woMdali. Babenokuthobela baphile, okanye bangathobeli batshabalale. UThixo wayebenze ukuze baxhamle iintsikelelo ezityebileyo; kodwa, ukuba bathe batyeshela intando yaKhe, Lowo ungazange asindise iingelosi ezonayo, wayengayi kubasindisa nabo; ukwaphula umthetho kwakuya kwenza ukuba bazincame izipho zaKhe, kubazisele ububi nentshabalalo.

Iingelosi zabalumkisa ukuze bahlale bewaphaphamele amacebo kaSathana, amalinge akhe okubabambisa aye ngayi kuphela. Lo gama besamthobela uThixo, ongendawo wayengayi kubonakalisa; kuba, ukuba kukho isidingo, yonke ingelosi yezulu yayiya kuthunywa ukuba ibancede. Ukuba baye baqina ekugxotheni kwa-eyokuqala intetho ebheke ecaleni, babeya kukhuseleka kanye njengabathunywa basezulwini. Ukuba ke bakhe baqala nje kwabakanye ukuvumela isihendo, imvelo yabo iya konakala kangangokuba bona ngokwabo bangabinawo amandlanokukwazi ukumelana noSathana.

Umthi wokwazi wawubekwe njengovavanyo lokuthobela kwabo kunye nothando lwabo kuThixo. UYehova wayebone kufanelekile ukubeka phezu kwabo isalelo esinye kuphela ekusebenziseni kwako konke okwakusegadini; kuthi ukuba baye bayityeshela intando yaKhe kule ndawo, babe banobutyala bokwaphula umthetho. USathana wayengayi kuhlala ebalandela ngezilingo ezingapheliyo; koko wayenokufikelela kubo kuphela ngomthi owalelweyo. Ukuba babezame ukuphanda ngemvelo yaso (isihendo), ngebabe bubonile ububi baso. Babe yaliwe ukuba baziqaphelisise izilumkiso awazithumelayo uThixo nokuba baneliswe yimfundiso awabona kufanelekile ukuba abanike.

Ukuze awufeze ungaqondakalanga umsebenzi wakhe, uSathana wakhetha ukusebenzisa, njengejelo lakhe, inyoka—ikumila kumbi ngendlela elungiselelwe injongo yokukhohlisa. Ngelo xesha inyoka yayisesona sidalwa silumkileyo nesona sihle kwezinye emhlabeni. Yayinamaphiko, ithi xa ibhabha emoyeni itsho ngokubengezela okudanyazayo, inombala nokubengezela kwegolide emenyezelayo. Xa yayihleli emasebeni athwele kakhulu omthi owalelweyo, izonwabisa ngesiqhamo sawo esimnandi, yayiyinto ebukekayo neyonwabisayo kwiliso lobukeleyo. Ngaloo ndlela, kwigadi yoxolo kwakuncathame umtshabalalisi, ekhangele ixhoba lakhe.

Iingelosi zazimlumkisile uEva ukuba akulumkele ukusuka kumyeni wakhe ngexesha bexakekile ngumsebenzi wabo wemihla ngemihla egadini; xa enaye uya kusinda engozini yokulingwa kunaxa eyedwa. Wayawathi, ngenxayokutsalwa ingqondongumsebenzi omonwabisayo, akaqonda ukuba uhambele kude kuye (umyeni). Wathi akubona ukuba uyedwa, waziva enamanwele ngathi kukho ingozi, kodwa wabuya walususa olo loyiko, esithi unobulumko kunye namandla awaneleyo ukuba angabuqonda ububi amelane nabo. Uthe engasasicingi isilumkiso sengelosi, wazibona eqwalasele ngomdla ohlangene nokuthanda kumthi owalelweyo. Isiqhamo sasisihle, wazibuza ukuba kutheni uThixo ebavimba nje. Yayilithuba lomhendi elo. Waba ngathi uyayibona indlela esebenza ngayo ingqondo yakhe, wathi kuye, “Utshilo na okunene uThixo ukuthi, Ze ningadli kuyo yonke imithi yomyezo?” UEva wamangaliswa, wothuka kuba engathi uva isandi seengcinga zakhe. Yaqhubeka inyoka, ngelizwi elimyoli okomculo, ngobuqhopholo, imncoma ubuhle bakhe; aye engagxothi amazwi ayo. Endaweni yokubaleka kuloo ndawo, wangqunga emangalisiwe kukuva inyoka ithetha. Ukuba kwakuthethe naye

isidalwa esifana nengelosi, uloyiko lwakhe ngelwanyuka; kodwa akazange acinge ukuba inyoka enomtsalane ingaba lijelo lotshaba oluwileyo.

Kumbuzo obambisayo womhendi, waphendula wathi: “Eziqhameni zemithi yomyezo singadla, ke eziqhameni zomthi osemyezweni phakathi, uthe uThixo, Ze ningadli kuzo; ze ningazichukumisi, hleze nife. Yathi inyoka kumfazi, Anisayi kufa: kuba esazi uThixo ukuba, mhlana nithe nadla kuzo, oqabuka amehlo enu, nibe njengoThixo, nazi okulungileyo nokubi.”

Ngokutya kulo mthi, ngokutsho kwakhe, baya kufikelela kumgangatho ophakame ngaphezulu, bangene kumhlaba obanzi wokwazi ngakumbi. Yena ngokwakhe watya kwesi siqhamo salelweyo, saza isiphumo yakukuzuza amandla okuthetha. Wanika nento ethi uYehova ubalela ngenxa yomona ukuba bawutye, kuba beya kunyuka balingane naYe. Kungenxa yezinto onazo ezimangalisayo, ukunika ubulumko namandla, ekubangela ukuba abalele (uThixo) ukuba bawungcamle okanye kwa ukuba bawuchukumise. Umhendi wafikelela nakwinto yokuba isilumkiso sezulu asinto iya kwenzeka ncam; sasisenzelwa nje ukuboyikisa. Bangafa njani? UThixo ube efuna ukubathintela ukuba bangafikeleli ekuphuhleni okungcono baze bafumane ulonwabo olungaphezulu.

Ube njalo ke umsebenzi kaSathana ukusuka kwimihla ka-Adam ukuza ngoku, kwaye uwuqhuba ngempumelelo enkulu. Ubahenda abantu ukubabangaluthembi uthando lukaThixonokubababuthandabuze ubulumko baKhe. Uthe rhoqo efuna ukubanyusa umoya wokufun’ ukwazi okungenambeko, ukungonwabi, ukuthand’ ukwazi iimfihlelo zobulumko namandla ezulu. Kumalinge okuphanda ngezinto uThixo abone kufanelekile ukuba angaziniki, izihlwele ziyeka iinyaniso azityhilileyo, nezifunekayo elusindisweni. USathana uhenda abantu ukuba bangathobeli ngokubenza bakholelwe ukuba bangena kumhlaba wolwazi olumangalisayo. Yinkohliso yonke le. Bathi bezibeth’ isifuba ngokucinga ukuba banenkqubela, ngokunyathelela phantsi okufunwa nguThixo, babe bazibeka endleleni ekhokelela kumgangatho ophantsi nasekufeni.

USathana wabeka kwisibini esingcwele ukuba siya kuba sizuzile ngokwaphula umthetho kaThixo. Asicingi ngolo hlobo na thina namhlanje? Abaninzi bathetha ngokungaqondi kakuhle kwabo bathobela imithetho kaThixo, babe bona besithi baneengqondo eziphangaleleyo kwaye baxhamla inkululeko engaphaya. Yintoni le xa ingekuko ukuphindwa kwelizwi lase-Eden, “Mhlana nithe nadla”—nagqitha umthetho ongcwele—“nibe njengoThixo, [ngoothixo- R.V.]?” USathana wathi yena ufumene okulunge kakhulu ngokutya isiqhamo esalelweyo, kodwa akazange ayityhile into yokuba ngokwaphula umthetho waba ngolahlelwe ngaphandle kwezulu. Nangona wayefumanise ukuba isono sikhokelela ekulahlekeni ngonaphakade, wayifihla imeko yakhe embi ukuze atsalele nabanye kwakuyo loo meko. Nangoku, umntu owaphula umthetho, uyazama

ukusifihla esona similo sakhe; azibize ngokuthi ungcwele; aze athi ngokuzibeka kwakhe phezulu, imenze loo nto ukuba abe ngumkhohlisi oyingozi kakhulu. Ukwicala likaSathana, enyathelela phantsi umthetho kaThixo, ekhokelela abanye ekwenzeni kwaloo nto, baze batshabalale ngonaphakade.

UEva wawakholelwa ngokwenene amazwi kaSathana, kodwa ukukholwa kwakhe akuzange kumsindise kwisohlwayo sesono. Akazange awakholelwe amazwi kaThixo, kwaza oku kwakhokelela ekuweni kwakhe. Emgwebeni, abantu abayi kugwetywa kuba bekholelwe ubuxoki besezingqondweni, kodwa kuba bengayikholelwanga inyaniso, kuba batyeshele ithuba lokuyifunda ukuba iyintoni inyaniso. Zonke izifundo athe uThixo wenza ukuba zibhalwe elizwini laKhe zezokulumkisa nokufundisa. Zinikwe ukuze zisisindise kwinkohliso. Ukuzityeshela kuya kuba nesiphumo sentshabalalo kuthi. Nayiphina into echasa ilizwi likaThixo, sinokuqiniseka ukuba iphuma kuSathana.

Inyokayakhakwisiqhamosomthi owalelweyo yabeka ezandleni zikaEva owayethingaza. Yaya yamkhumbuza amazwi akhe, ukuba uThixo wabalela ukuba bawuchukumise, hleze bafe. Akukho ngozi wayeya kuyifumana ngokutya isiqhamo, watsho, enokuba ngaphezu kweyokuwuchukumisa. Wathi ngokungaboni ziphumo zibi kwinto athe wayenza, uEva waqina isibindi. Waya “wabona ukuba umthi ulungele ukudliwa, nokuba uyakhanukeka emehlweni, ingumthi onqwenelekela ukuqiqisa, wathabatha esiqhameni zawo, wadla.” Wawunencasa ekholisayo, waza ngexesha atyayo, waziva enodlamko emandleni, wazicingela ukuba ungena kumgangatho ongasentla kubukho bakhe. Wasuka wathi, ngaphandle kokoyika, wakha watya. Ngoku, ewaphule umthetho, waba ngumthunywa kaSathana ekusebenzeleni ukutshabalala komyeni wakhe. Wathi ekwimo engaqhelekanga nodlamko olungeyiyo imvelo, izandla zizele sisiqhamo esalelweyo, wafuna ukuba abekho, wakuchaza konke okwenzekayo.

Kwabakho imbonakalo yosizi ebusweni buka-Adam. Wakhangeleka ekhwankqisiwe othukile. Ukuphendula amazwi ka-Eva, wathi, inokuba lutshaba ababelunyukiswe ngalo olo; kwaye ngokwesigwebo sezulu, umelwe ukuba afe. Ukuphendula, (uEva) wathi makatye, esitsho ephinda amazwi enyoka, athi abasayi kufa ngokuqinisekileyo. Wazathuza ngelithi oku kunokuba yinyaniso, kuba kwakungekho nto ayivayo ngathi uThixo akanelisekanga, kodwa, endaweni yoko, wayesiva umfutho omnandi wodlamko, ovuselela yonke into ayiyo ebomini, efana naleyo, ngokucinga kwakhe, ivuselela izithunywa zezulu.

UAdam waqonda ukuba iqabane lakhe laphule umyalelo kaThixo, latyeshela isithintelo ekuphela kwaso ukuba kuvavanywe ukunyaniseka kwabo nothando lwabo. Kwabakho idabi elikhulu engqondweni yakhe. Wakukhalela ukumyekela kwakhe uEva ukuba aye mgama kuye. Kwakusele kwenzekile ke oko kwenzekayo; kufuneka ahlulwe kulowo kwakuluvuyo kuye ukuba kunye naye. Angayivumela njani loo nto? UAdam

wayekonwabele ukuba nobudlelane noThixo nezithunywa ezingcwele. Wayebubuka ubuqaqawuli boMdali. Wayesiqonda isiphelo esibekelwe uhlanga loluntu ukuba luye lwahlala lunyanisekile kuThixo. Zonke ezi ntsikelelo zazilahlekile, ngokubona kwakhe, ngenxa yokoyika kwakhe ukulahlekwa seso sipho sinye, esixabiseke ukuzidlula zonke ezinye emehlweni akhe. Uthando, umbulelo, ukunyaniseka kuMdali-konke kwakusitheliswe luthando lwakhe kuEva. Wayeyinxalenye yesiqu sakhe, engakwazi ukuyinyamezela ingcinga yokwahlukana. Akazange aqonde ukuba, kwaeli Gunya lingenaMda elamdalayo eluthulini lomhlaba, ekwimo ephilayo, entle, lathi, ngothando, lamnika iqabane, linokubeka omnye endaweni yakhe. Wasuka wagqiba kwelokuba abelane naye kwingxaki yakhe; ukuba uyafa, afe kunye naye. Ngaphezu koko, xa ezicingela, akunakwenzeka na ukuba kuthi kanti aynyaniso amazwi enyoka enobulumko? UEva wayephambi kwakhe, esemhle, esakhangeleka emsulwa njengaphambi kwesi senzo sokungathobeli. Wabonisa [uEva] ukuba nothando kuye kunangaphambili. Kwakungekho zimpawu zakufa ezazibonakala kuye, waza wagqiba ukuba ajongane neziphumo ngesibindi. Wasithabatha isiqhamo, watya ngokukhawuleza.

Emva kokkuba egqithe umthetho, waqala uAdam wazibona engathi unyukele kumgangatho ongentla wobukho bakhe. Kwathi kwangoko ingcinga yesono yamzalisa ngoloyiko. Umoya, owawusoloko upholise, uhambelana nobushushu, wangathi unenkwankca kwisibini esinobutyala. Uthando noxolo ababenalo, lwalumkile, endaweni yalo baziva benesono, besoyika ixesha elizayo, nobuze bomphefumlo. Ingubo yokukhanya eyayibagubungele, yathi shwaka, baza endaweni yayo bazama ukuzenzela into yokuzigquma; kuba bebengenako ukuthi benganxibanga, bahlangane neliso likaThixo nezithunywa ezingcwele.

Baqala ngoku eyona meko yesono sabo. UAdam walingxolisa iqabane lakhe ngobudenge bokusuka ecaleni kwakhe, nokuziyekela ukuba likhohliswe yinyoka; kodwa bobabini baziqhatha ngelithi, Lowo wayelubonakalalisile kaninzi uthando lwaKhe, uya kubaxolela olu kreqo lunye, okanye akayi kubanika isigwebo esiqatha ngokwendlela aboyika ngayo.

USathana wayivuyela impumelelo yakhe. Umfazi wayemhende ukuze angaluthembi uthando lukaThixo, abuthandabuze ubulumko baKhe, nokuba awaphule umthetho waKhe, waza ngaye, wamoyisa uAdam.

Noko kunjalo, uMniki-mthetho omkhulu wayesondele ekwaziseni uAdam noEva iziphumo zokwaphula kwabo umthetho. Ubungcwele bezulu babonakaliswa emyezweni. Kubumsulwa nasebungcweleni babo, babekuvuyela ukwamkela ukufika koMdali wabo, kodwa ngoku babaleka besoyika, bazama ukuzifihla entshinyeleni yesitiya. “UYehova uThixo wambiza uAdam, wathi kuye, Uphi na? Wathi yena, Ndive isandi sakho emyezweni, ndasuka ndoyika, ngokuba ndihamba ze; ndazimela. Wathi, Uxelelwe

ngubani na, Udlile na kuwo umthi, endakuwisela umthetho ngawo, ndathi, Uze ungadli kuwo?"

UAdam wayengakwazi ukusiphika okanye ukusithethelela isono sakhe; kodwa endaweni yokubonisa inguquko, wasuka wazama ukutyhola umfazi wakhe, ngokwenza oko, abe utyhola uThixo ngokwaKhe: "Umfazi owandinikayo ukuba abe nam, nguye ondinikileyo kuwo umthi, ndadla ke." Lowo wathi, ngokuthanda uEva, wakhetha ngabom ukuncama ukukholisa uThixo, ikhaya lakhe laseParadesi, nobomi obungunaphakade bovuyo, ngoku, emva kokuwa kwakhe, uzama ukwenza ukuba iqabane lakhe, noMdali ngokwaKhe, babe netyala ngokwaphula umthetho. Mabi anjalo ke amandla esono.

Wathi akubuzwa umfazi, "Yintoni na le uyenzileyo?" waphendula wathi, "Inyoka indilukuhlile, ndadla ke." "Wawuyikalele ntoni inyoka? Kwakutheni ukuze uyiyeke ingene e-Eden?" — yimibuzo le ethethwa kukuzithethelela kwakhe ngesono sakhe. Ngokufanayo noAdam, wammangalela uThixo ngomthwalo wokuwa kwabo. Umoya wokuzithethelela waphuma kuyise wobuxoki; kwangenwa kuko ngabazali bethu bokuqala ngako nje ukuba baziyekele kwimpembelelo kaSathana, kwaza kwabonakalaliswa ngabo bonke oonyana neentombi zika-Adam. Endaweni yokuvuma izono ngokuzithoba, bazama ukuzikhusela ngokuphosa isityholo phezu kwabanye, phezu kwemeko, okanye phezu kukaThixo-bade benze neentsikelelo ezi zaKhe ukuba zibe ngunobangela wokumsola.

UYehova wawisa isigwebo phezu kwenyoka: "Ngokuba uyenzile le nto, uqalekisiwe wena ngaphezu kwezinto zonke ezizitho zine, neento zonke eziphilileyo zasendle; uya kuhamba ngesisu, udle uthuli, yonke imihla yobomi bakho." Kususela ukuba yasetyenziswa nguSathana ukuba ibe lijelo, inyoka yaba nesabelo kwizibetho zogwebo lwezulu. Ukusuka kwesona sidalwa sihle nesithandekayo emhlabeni, sasiza kuba sesona siphantsi nesizondwayo kunazo zonke ezinye, soyikwe sithiywe ngabantu nezilwanyana. Amazwi alandelayo abhekiswa kuyo inyoka aya ngqo kuSathana ubuqu, esalatha phambili ekoyisweni kwakhe kokugqibela, nokutshatyalaliswa kwakhe: "Ndiya kumisa ubutshaba phakathi kwakho nomfazi, naphakathi kwembewu yakho nembewu yakhe; yona iya kukutyumza intloko, wena uya kuyityumza isithende."

UEva waxelelwa ngosizi nentlungu eya kuba sisabelo sakhe ukususela ngoko. Wathi iYehova, "Inkanuko yakho ibe sendodeni yakho, ikulawule yona." Ekkudalweni, uThixo wamenza walingana noAdam. Ukuba babehleli bemthobela uThixo-ngokuhambelana nomthetho waKhe wothando-babeya kuhlala bevumelana omnye nomnye; kodwa isono sazisa ukungavisisani, ngoku umanyano lwabo lwaluya kugcinwa ngokuvumelana kuze kugcinwe kuphela ngokuthi omnye athobele omnye. UEva wayengowokuqala ekwaphuleni umthetho; wawa kwisihendo sokwahlukana neqabene lakhe, ngokuchasene nomyalelo wezulu. Kwakungenxa yokukhathalela yena ukuze uAdam one, waza ngoku

wabekwa ngaphantsi komyeniwakhe. Ukuba imithetho-siseko ebekwe emthethweni kaThixo yayigciniwe luhlanga oluwileyo, esi sigwebo, nangona sikhula phantsi kweziphumo zesono, sasiza kuba yintsikelelo kubo; kodwa ukukuphatha kakubi kwendoda ukuba phezulu kwayo, amaxesha amaninzi, kumenze umfazi wanobukrakra obukhulu, kwabenza bangumthwalo ubomi bakhe.

UEva wayonwabe ngokupheleleyo ecaleni komyeni wakhe kwikhaya lakhe iEden; kodwa, njengooEva abangazinzanga bale mihla, waqhathwa ngethemba lokungena kwinqanaba elingaphezulu kunelo uThixo wayembekele lona. Ngokuzama ukunyuka ngaphezulu kwesikhundla sakhe semvelo, wawa kude ezantsi kuso. Sisiphumo esinjalo abafikelela kuso abangenamdla wokwenza ngovuyo imisebenzi yabo yasebomini ngokwecebo likaThixo. Ekuzameni kwabo ukufikelela kwizikhundla angabalungisanga ukuba bazifanele, abaninzi bayishiya ize indawo abebeya kuba yintsikelelo kuyo. Kulangazelelo lwabo lokufikelela kwinqanaba eliphezulu, abaninzi bancame isidima esisiso sobufazi, nokundiliseka kwesimilo, bashiya ungenziwanga umsebenzi abawubekelwe liZulu.

Wathi uYehova kuAdam: “Ngokuba uphulaphule izwi lomkakho, wadla kuwo umthi endakuwisela umthetho ngawo, ndathi, Uze ungadli kuwo, uqalekisiwe umhlaba ngenxa yakho; uya kudla kuwo ubulaleka, yonke imihla yobomi bakho. Uya kukuntshulela imithana enameva neenkunzane, udle umfuno wasendle. Uya kudla ukudla kokubila kobuso bakho, ude ubuyele emhlabeni, kuba uthatyathwe kuwo; ngokuba uluthuli, uya kubuyela kwaseluthulini.”

Yayingeyiyo intando kaThixo ukuba isibini esingenasono sazi kwanto ngobubi. Wabanika ngesisa okulungileyo, wabavimba okubi. Ngokuchasene nomyalelo waKhe, batya kumthi owalelweyo, ngoku baya kuqhubeka bewutya-baya kuhlala besazi okulungileyo nokubi-yonke imihla yobomi babo. Ukususela ngelo xesha, uluntu luya kuntlithwa zizihendo zikaSathana. Endaweni yomsebenzi wolonwabo, ababewunikiwe ukuza kuthi ga kule ndawo, ixhala nokusebenza nzima kwakuza kuba sesona sabelo sabo. Babeya kubaphantsi kokudaniswa, umvandedwa, nentlungu, ekugqibeleni ukufa.

Phantsi kwesiqalekiso sesono, yonke indalo yayiza kungqina ngemeko neziphumo zokuvukela uThixo. Ukwenza kukaThixo umntu, wamenza umlawuli phezu komhlaba nazo zonke izidalwa eziphilayo. Ngalo lonke ixesha uAdam wayehleli enyanisekile kulo iZulu, yonke indalo yayiphantsikwakhe.Wathi akuvukelaumthetho wezulu, nezona zisezantsi izidalwa zaluvukelaulawulolwakhe. Kungoko uYehova, ngobukhulu benceba yaKhe, wayeya kubabonisa abantu ubungcwele bomthetho waKhe, abakhokele, ngawabo amava, ukuba bayibone ingozi yokuwubeka bucala, nokuba kukancinane kangakanani. Ubomi bokusebenza nzima, nokukhathala okwakuza kuba sisabelo somntu, wanikezwa ngothando. Luqeqesho okwabonakala ukuba lufanelekile ngenxa yesono, ukuze lubeke

umlindi ekuyekelweni kwelithe nemizwa, nokukhulisa imikhwa yokuzilawula. Wawuyinxalenye yecebo likaThixo lokubuyisa umntu kwintshabalalo nokusingelwa phantsi sisono.

Isilumkiso esanikwa abazali bethu bokuqala—"kuba mhlana uthe wawudla, uya kufa" (Genesis 2:17)—sasingathethi ukuba babeya kufa ngaloo mini kanye baye batya kwisiqhamo esalelweyo. Ngaloo mini, sasiya kuwiswa isigwebo esingenako ukurhoxiswa. Ukungabi nakufa kwakuthenjiswe kubo phantsi kwemeko yokuthobela; ngokona, babeya kuphulukana nobomi obungunaphakade. Ngaloo mini babeya kugwetyelwa ukufa.

Ukuze babekho ngokungenasiphelo emhlabeni, kufuneka umntu angayeki ukuthabatha emthini wobomi. Ukuba ukwalelwe oku, amandla akhe aya kuhla ngokuhla bude ubomi bakhe buphele bungabikho. Yayilicebo likaSathana ukuba uAdam noEva bangamkholisi uThixo; baze bathi ukuba abakufumananga ukuxolelwa, wathemba ukuba, baya kutya emthini wobomi, baze baphile ubomi besono obungenasiphelo nobentlupheko. Kwathi emva kokuba umntu ewile, iingelosi ezingcwele zayalelwa ukuba ziwaluse umthi wobomi. Kwakudanyaza ngeenxa zonke kwezi ngelosi imitha yokukhanya ebonakala ngokwamakrele abengezelayo. Akukho mntu, kusapho luka-Adam, owavunyelwayo ukuba adlule kuloo mda, athabathe kwisiqhamo esinika ubomi; nto leyo eyenza ukuba angabikho umoni onokungafi.

Umsinga wentlekele owampompoza ekoneni kwabazali bethu bokuqala, uthatyathwa ngabaninzi njengesiphumo esoyikeka kakhulu sesono esincinane kakhulu, ngolo hlobo babe bayabususa endaweni ubulumko nobulungisa bukaThixo kwindlela amphethe ngayo umntu. Ukuba, phofu, bebenokuzikisa ukuwuqwalasela lo mba, bebengayiqonda impazamo yabo. UThixo wamdala umntu ngokomfanekiselo waKhe, engenasono. Umhlaba wawuza kuzaliswa ngabantu abangaphantsi kancinane kwizithunywa zezulu; kodwa ukuthobela kwabo kwakufuneka kuvavanyiwe; kuba uThixo wayengayi kuvumela umhlaba ukuba uzaliswe ngabo babengayi kuwukhathalela umthetho waKhe. Sekunjalo, ngenceba yaKhe enkulu, wambekela uAdam uvavanyo olukhulu. Ubulula besalelo basenza ukuba sibe sikhulu kakhuluisono.Ukuba uAdamwayengenako ukumelana nolona luncinane uvavanyo, wayengenako ukumelana nokulingwa okukhuluxa enikwe imithwalo engaphezulu.

Ukuba uAdam wayenikwe uvavanyo olukhulu, abo bantliziyo zabo zikekelele ebubini ngebazithethelela ngelithi, "Yintwana engento le, kwaye uThixo akazinake kangako izinto ezincinane." Bekuya kuhlala kukho ulwaphulo lomthetho oluqhubekayo kwizinto ezibonakala zincinane, ezithi zidlule zingakhalinyelwa ebantwini. UYehova wenza kwacaca ukuba isono, nokuba singakanani, sithiyekile kuYe. KuEva yakhangeleka iyinto encinane ukungamthobeli uThixo ngokungcamla isiqhamo somthi owalelweyo,

nokuhenda umyeni wakhe ukuba naye one; kodwa isono sabo savula umsinga wentlekele emhlabeni. Ngubani onokwazi ngomzuzu wokulingwa, iziphumo ezoyikekayo ezinokuzalwa linyathelo elinye elingalunganga?

Abaninzi abafundisa ukuba umthetho kaThixo awumbopheleli umntu, bakhuthaza ukuba akanako ukuyithobela imiyalelo yawo. Ukuba oku bekuyinyaniso, kwakutheni ukuze uAdam ohlwaywe ngokugqitha kwakhe umthetho? Isono sabazali bethu bokuqala sazisa ubutyala nosizi emhlabeni, kwaye, ukuba bekungengako ukulunga nenceba kaThixo, lonke uhlanga ngelwangena kumhadi wokuncama ongenathemba. Makungabikho namnye ozikhohlisayo. “Umvuzo wesono kukufa.” Roma 6:23. Umthetho kaThixo awunako ukwaphulwa kungabikho tyala ngoku kwanjengoko kwakunjalo kuyise woluntu.

Emva kwesono sabo, uAdam noEva babengasayi kuqhubeka behlala e-Eden. Bazama ukucenga kangangoko ukuba bahlale ekhayeni labo lobumsulwa novuyo. Bavuma ukuba babephulukene nalo lonke ilungelo lokuba kwelo khaya lolonwabo, kodwa bathembisa ukuba kwixesha elizayo baya kumnika intobeko engqongqo uThixo. Baya baxelelwa ukuba imvelo yabo yehla ngenxa yesono; bawacuthile amandla abo okumelana nobubi, bamvulela indlela uSathana ukuba angene ngokulula kubo. Bathi bemsulwa baziyekela kwisihendo; ngoku, bekwimo yobutyala ababuqondayo, aya kucutheka mpela amandla okugcina isidima sabo.

Ngokuzithoba nosizi olungathethekiyo, bathi ndlelantle kwikhaya labo elihle baphuma baya kuhlala emhlabeni, apho kwakuhleli isiqalekiso sesono. Umoya, owawupholile ngaphambili, uhambelana nobushushu, ngoku waba nokutshintsha kakhulu, waza uYehova, ngenceba, wabenzela iingubo ngezikhumba ukuze zibakhusele ekuqatseleni kobushushu nokubanda.

Bathi bakubona intyatyambo igoba (ibuna) negqabi lisiwa, iimpawu zokuqala zokonakala, uAdam neqabane lakhe bakhala kakhulu ngakumbi kunokuba besenza ngoku abantu ukulilela ababo abafileyo. Ukufa kweentyatyambo ezibuthakathaka nezi-ethe-ethe kwaba ngunobangela wentlungu ngokwenene; yathi imithi emihle yakuwisa amagqabi ayo, umbono wazisa ngokucacileyo engqondweni inyaniso yokuba ukufa kusisabelo sayo yonke into ephilayo.

Umyezo wase-Eden wahlala ixesha elide emhlabeni emva kokuba umntu ethe wangumlahlelwa ngaphandle kwiindlela zawo ezimyoli. Uhlanga oluwileyo lwalungasavunyelwe ukuba lulibone ikhaya lobumsulwa, ukungena khona kuthintelwe ziingelosi. Kwisango leParadesi elaliqatshelwe yikherubhi, kwatyhileka ubuqaqawuli bezulu. Babesiza apho uAdam nabantwana bakhe ukuba banqule uThixo. Apha, bazihlaziya izibhambathiso zabo zokuthobela loo mthetho, ukwaphulwa kwawo okwabenza ukuba bagxothwe e-Eden. Wakuba umsinga wobugwenxa uligqibe lonke

ilizwe, inkohlakalo yabantu eyakhokelela kwintshabalalo ngonogumbe wamanzi, isandla esasiyityalile iEden, sayisusa emhlabeni. Ukubuyiselwa kokugqibela, apho kuya kubakho “umhlaba omtsha nezulu elitsha” (IsiTyhilelo 21:1), kuya kuba kunobuqaqawuli obukhulu ukudlula obo babukho ekuqalekeni.

Abo bathe bayigcina imithetho kaThixo, baya kuphefumla amandla anokungafi phantsi komthi wobomi; kuthi kumaphakade angenasiphelo, abemi belizwe elingenasono babone, kweso sitiya sovuyo, umboniso womsebenzi ogqibeleleyo wendalo kaThixo, ungachukunyiswanga sisono-umboniso wento ongowaba yiyo wonke umhlaba, ukuba umntu wayelizalisekisile icebo elinozuko loMdali.

# Isahluko 4—Icebo Lokuhlangulwa

Ukuwa komntu kwalizalisa lonke izulu ngosizi. Ilizwe awayelidalile uThixo lashwatyulelwa sisiqalekiso sesono, limiwe ngabantu ababeza kujongana nenkxwaleko nokufa. Yabonakala ingekho indlela yokuphuncuka kwabo baphule umthetho. Iingelosi zaziyeka iingoma zazo zokudumisa. Kuzo zonke iintendelezo zezulu kwabakho ukukhala ngenxa yentshabalaloeze nesono.

UNyana kaThixo, uMlawuli womkhosi wezulu, wachukunyiswa luvelwano ngoluntu oluwileyo. Intliziyo yaKhe yazaliswa yimfesane xa wayebona iintlekele zelizwe elilahlekileyo. Uthando olungcwele lwaluse lucwangcise icebo angathi ahlangulwe ngalo umntu. Umthetho owaphulweyo wawufuna ubomi bomoni. Kuyo yonke indalo (iyunivesi) wayemnye kuphela, onokuthi, endaweni yomntu, awanelise amabango awo. Njengoko umthetho wezulu ungcwele njengoThixo ngokwaKhe, kuphela ngolingana noThixo owayenokwenza ucamagushelo, ngokwaphulwa kwawo. Akukho wumbi, ingenguYe uKristu, owaye nokuhlangula uluntu oluwileyo kwisiqalekiso somthetho, aze ambuyisele ekuvumelaneni neZulu. UKristu wayeza kuthabathela phezu kwaKhe ubutyala nehlazo lesono--isono esithiyekileyo kuThixo ongcwele kangangokuba sahlula uYise noNyana waKhe. UKristu wayeza kufikelela kubunzulu benceba ukuhlangula uhlanga oluwileyo.

Phambi kukaYise, wayeza kuthethelela umoni, ngeli xesha umkhosi wezulu ulindele isiphumo ngomdla omkhulu angenako amazwi ukuwuzoba. Yaqhubeka ixesha elide intetho eligqugula-“icebo loxolo” (Zekariya 6:13), ngoonyana babantu abawileyo. Icebo losindiso labekwa phambi kokuba udalwe umhlaba; kuba uKristu uyi“Mvana exheliweyo kususela ekusekweni kwehlabathi” (IsiTyhilelo 13:8); kanti kwakungumgudu nakuKumkani wendalo yonke (iyunivesi) ukunikela uNyana waKhe ukuba afele uhlanga olunetyala. Noko kwakunjalo, “Wenjenje uThixo ukulithanda kwaKhe ihlabathi, ude wancama uNyana waKhe amzeleyo ukuze bonke abakholwayo kuYe bangatshabalali kokobabenobomi obungunaphakade.” Yohane 3:16. Owu! Imfihlelo yokuhlangulwa! Ukuthanda kukaThixo ilizwe elalingamthandi! Ngubani onokuzazi iinzulu zolo thando “ludlula ukwazi”? Kuya kuba zizizukulwana ezingenasiphelo, iingqondo ezingenakufa zizama ukuqonda imfihlelo yolo thando lungenakwaziwa, ziya kumangala zidumise.

UThixo wayeza kubonakalaliswa kuKristu “elixolelanisa naye ngokwakhe ihlabathi.” 2 Korinte 5:19. Isono samthoba kakhulu umntu emgangathweni kangangokuba kuye ngokwakhe kwabanzima ukuba avumelane naLowo ondalo yaKhe ibubunyulu nokulunga. Noko kunjalo, emva kokuba uKristu emhlangule umntu ekugwetyweni ngumthetho, wakwazi ukumnika amandla ezulu ukuze ahlangane nelinge lomntu. Ngokuguqukela kuThixo nokukholwa kuKristu, abantwana abawileyo baka-Adam babuya kwakhona baba “ngabantwana bakaThixo.” 1 Yohane 3:2.

Icebo elikuphela kwalo elalinokuzuza usindiso lomntu, lalibandakanya lonke izulu kumbingelelo walo ongenasiphelo. Iingelosi azizange zikwazi ukuvuya xa uKristu ebeka phambi kwazo icebo lokuhlangulwa; kuba zabona ukuba ukusindiswa komntu kufuneka kubangele intlungu engathethekiyo kuMphathi wazo. Zathi zinentlungu nokukhwankqiswa, zawaphulaphula amazwi aKhe ngexesha ezixelela ngendlela ekufuneka ahle ngayo ukusuka kubunyulu bezulu noxolo, kuvuyo, nobuqaqawuli kunye nobomi bokuba nokungafi, aze ahlangane nokuthotyelwa phantsi kwasemhlabeni, ukuze athwale usizi lwawo, ihlazo, nokufa. Kwakuza kufuneka ame phakathi komoni nesohlwayo sesono; ukanti bambalwa abaya kumamkela njengoNyana kaThixo. Wayeza kushiya isikhundla saKhe esiphezulu njengeNgangalala yezulu, abonakale emhlabeni, azithobe njengomntu, ngamava aKhe aqhelane neentlungu nezihendo ekwakufuneka zithwelwe ngumntu. Konke oku kwakuza kufuneka ukuze akwazi ukunceda abo baza kuhendwa. Hebhere 2:18. Wakuba umsebenzi waKhe njengetitshala uphelile, kuya kufuneka enikelwe kwizandla zabantu abakhohlakeleyo ajongane naso sonke isithuko nokungcungcuthekiswa anokuthi uSathana enze ukuba bamvise kona. Kufuneka afe okona kufa kwakha kwakhohlakala, axhonywe phakathi kwamazulu nehlabathi njengomoni onetyala. Kufuneka achithe iiyure ezinde zentlungu embi kangangokuba iingelosi zazingenako ukuyijonga, kodwa zibugqume ubuso bazo kuloo mbono. Kufuneka athwale uxinzelelo lomphefumlo, ukuzifihla ubuso kukaYise, lo gama ubutyala bolwaphulo-mthetho—ubunzima bezono zehlabathi lonke—bumele ukuba phezu kwaKhe.

IingelosizaziwisaphantsiezinyawenizoMkhokeliwazo zazinikelaukubazibengumbingelelongenxayomntu. Phofu ke, ubomi bengelosi babungenako ukulihlawula ityala; kuphela nguLowo wamdalayo umntu owayenawo amandla okumhlawulela. Iingelosi nazo zazinayo into ezaziza kuyenza kwicebo lokuhlangulwa. UKristu waye“ncitshiswe kancinane kunezithunywa zezulu . . . ngenxa yeentlungu zokufa.” Hebhere 2:9. Njengoko wayeza kuthabathela kuYe indalo yomntu, amandla aKhe ayengayi kulingana nawazo, ngoko ke zona kwakuya kufuneka zilungiselele Yena, ukumomeleza nokumthuthuzela, phantsi kokuphatheka kakubi. Zaziza kuba kwangoomoya abalungiselelayo, balungiselele abo babeza kuba ziindlamafa zosindiso. Hebhere 1:14. Zaziza kwalusa amalungu obabalo kumandla eengelosi zobubi nakubumnyama abagutyungelwa ngabo rhoqo nguSathana.

Ukuba iingelosi zazinokubona intlungu nokugculelwa kweNkosi yazo, zaziya kuzaliswa yintlungu nokucaphuka zize zifune ukuyihlangula kubabulali baYo; kodwa kwakungayi kufuneka zingenelele ukuze zithintele nantoni ezaziya kuyibona. Kwakuyinxalenye yecebo lokuhlangulwa ukuba uKristu abulaleke ngokugculelwa nokuphathwa kakubi ngabantu abakhohlakeleyo, waza wakuvuma konke oku xa wayesiba nguMhlanguli womntu.

UKristu waziqinisekisa iingelosi ukuba, ngokufa kwaKhe uya kuhlawulela abaninzi, amtshabalalise lowo wayenamandla okufa. Wayeya kubuzuza kwakhona ubukumkani obalahlwa ngumntu ngokwaphula umthetho, baze abahlangulweyo bawume kunye naYe, bahlale kuwo ngonaphakade. Isono, kunye naboni, siya kucinywa siphele, singaze sibuye siphazamise uxolo lwezulu okanye lomhlaba. Wasikhuthaza isihlwele seengelosi ukuba zivumelane necebo alamkeleyo uYise, zivuye, kuba, ngokufa kwaKhe, umntu owileyo unako ukuxolelaniswa noThixo.

Ngoko uvuyo, olungathethekiyo lona uvuyo, lwazalisa izulu. Uzuko nokusikeleleka komhlaba ohlangulweyo, kwadlula ngaphaya kokubandezeleka nombingelelo weTshawe lobomi. Kuzo zonke iintendelezo zezulu kwahlokoma imigca yokuqala yaloo ngoma yayiza kuvakala kwiinduli zaseBhetelehem—"Uzuko kuThixo enyangweni, uxolo emhlabeni, inkokelo ebantwini." Luka 2:14. Ngoku yayivakala ngolonwabo olunzulu kakhulu kunoko kwakunjalo xa kwakuvela indalo entsha, apho "ekumemeleleni kunye kwamakhwezi okusa, [ba]beduma bonke oonyana bakaThixo." Yobhi 38:7.

Emntwini, isaziso sokuqala sokuhlangulwa, savakaliswa kwintetho eyayibhekisa kuSathana esitiyeni. Wathi uYehova, "Ndiya kumisa ubutshaba phakathi kwakho nomfazi, naphakathi kwembewu yakho nembewu yakhe; yona iya kukutyumza intloko,wenauyakuyityumza isithende."Genesis 3:15. Esisigwebo, sithethwe ezindlebeni zabazali bethu bokuqala, kubo yayisisithembiso. Nangona yayixela kwangaphambili imfazwe eyayiza kubakho phakathi komntu noSathana, yayikwavakalisa ukuba, amandla omchasi omkhulu ayeya kwaphulwa ekugqibeleni. UAdam noEva babeza kuma njengabaphuli-mthetho phambi koMgwebi olilungisa, balindele isigwebo esabangelwa kukwaphulwa komthetho; kodwa, ngaphambi kokuba beve ngobomi bokusebenza nzima nentlungu ekwakuza kufuneka ibe yinxalenye yobomi babo, okanye umthetho othi kuza kufuneka babuyele eluthulini, baya baphulaphula amazwi awayengenako ukusilela ukubanika ithemba. Nangona kufuneka bephetheke kakubi kwigunya lotshaba lwabo olunamandla, kwakuya kufuneka bakhangele phambili kuloyiso lokugqibela.

Wathi uSathana akuva ukuba kumele kubekho ubutshaba phakathi kwakhe nomfazi, naphakathi kwembewu yakhe (Sathana) nembewu yomfazi, wayazi into yokuba umsebenzi wakhe wokonakalisa indalo yoluntu uya kuphazanyiswa; nokuba, ngandlela ithile, umntu uya kunikwa isakhono sokumelana negunya lakhe. Lathi lakwandlalwa ngokupheleleyo icebo losindiso, uSathana, enezithunywa zakhe wavuya, kuba, akuba emwisile umntu, wakwazi nokumhlisa uNyana kaThixo kwisikhundla saKhe esiphezulu. Wavakalisa ukuba, amacebo akhe ukuza kufikelela ngoko, abe yimpumelelo emhlabeni, nokuba, ukuba uthabathele kuYe (uNyana) imvelo yomntu, naYe angoyiswa, ukuze kube kuthintelwe ukuhlangulwa kohlanga oluwileyo.

Iingelosi zezulu zalityhila ngokupheleleyo ngakumbi kubazali bethu bokuqala icebo elalilungiselwe ukusindiswa kwabo. UAdam neqabane lakhe baqinisekiswa ukuba, nangona sisikhulu isono sabo, babengasayi kuyekelwa ekulawulweni nguSathana. UNyana kaThixo wanikela ukuba acamagushele ngobomi baKhe ukreqo lwabo. Babeya kulinikwa ithuba lenceba, baze bathi, ngokuguquka nokukholwa kuKristu, babuye kwakhona babe ngabantwana bakaThixo.

Umbingelelo ofunwe lukreqo lwabo, watyhila kuAdam noEva isimilo esingcwele somthetho kaThixo; baza babona, ngendlela abangazanga babona ngayo ngaphambili, ubutyala besono neziphumo zaso ezibi. Ngokuzisola nangentlungu, bacela ukuba isohlwayo singawi phezu kwaLowo othando lwaKhe lwalulithende lovuyo lwabo; endaweni yoko sihle phezu kwabo nenzala yabo.

Baxelelwa ukuba, njengoko umthetho kaYehova usisiseko solawulo lwaKhe ezulwini nasemhlabeni, kwa ubomi bengelosi babungenako ukwamkelwa njengombingelelo wokwaphulwa kwawo. Akukho namnye umyalelo wawo owawungasuswa okanye uguqulwe ukuhlangabezana nomntu kwimeko yokuwa kwakhe; kodwa uNyana kaThixo,owayedale umntu, wayenakoukwenza ucamagushongenxa yakhe. Njengoko ukwaphula umthetho kuka-Adam kwazisa inkxwaleko nokufa, wona umbingelelo kaKristu uya kuzisa ubomi nokungabi nakufa.

Asingumntu kuphela, kodwa nomhlaba owathi ngenxa yesono wangena phantsi kwegunya lokhohlakeleyo, nekwakufuneka ubuyiselwe ngecebo lokuhlangulwa. Ekudalweni kwakhe, uAdam wabekwa wanobukhosi phezu komhlaba. Ngokuyekela kwisihendo, wangena phantsi kwegunya likaSathana. “Lowo athi ubani oyiswe nguye, ukhonzisiwe nokukhonziswa kuye.” 2 Petros 2:19. Wathi umntu akuba libanjwa likaSathana, ubukhosi bakhe badlulela kumoyisi wakhe. Kungoko ke wathi uSathana wangu“thixo lweliphakade.” 2 Korinte 4:4. Wabuphanga ubukhosi phezu komhlaba obabunikwe uAdam kwasekuqalekeni. Sekunjalo, uKristu, ngombingelelo waKhe ohlawulela isohlwayo sesono, wayengayi kumhlangula umntu nje kuphela, kodwa wayeya kumbuyisela ubukhosi awabulahlayo. Konke okwalahleka kowokuqala uAdam kuya kubuyiselwa ngowesibini. Uthi umprofeti, “Wena ke, nqaba ende yomhambi, nduli yentombi enguZiyon, luya kuza lufikelele kuwe olwangaphambili ulawulo.” Mika 4:8. Umpostile uPawulos walatha phambili kwixesha “[lo]kukhululeka ngentlawulelo kwabo baziinqobo.” Efese 1:14.

UThixo wawudala umhlaba ukuba ube yindawo yokuhlala abantu abangcwele nabonwabileyo. UYehova “nguye umdali wamazulu; ngenene nguye oyena-yena Thixo. Ihlabathi eli labunjwa nguye; walenza waza walizinzisa. Akalenzanga laba ngumqwebedu obharhileyo; walenzela ukuze limiwe luluntu.” Isaya 45:18, IBHAYIBHILE. Loo njongo iya kuzaliseka, xa, uthe wenziwa mtsha ngamandla

kaThixo, wakhululwa esonweni nasentlungwini, uya kuba yindawo yokuhlala abahlanguliweyo. “amalungisa aya kulidla ilifa ilizwe, ahlale kulo ngonaphakade.” “Akusayi kuba sabakho nasinye isiqalekiso; yaye itrone kaThixo neyeMvana iya kubakho kuwo; abakhonzi bakhe bamkhonze, babubone ubuso bakhe, negama lakhe libe semabunzini abo.” Ndumiso 37:29; IsiTyhilelo 22:3.

UAdam kubumsulwa bakhe, wayesonwabela ukuxhumana noMenzi wakhe; kodwa, isono senza kwabakho umsantsa phakathi koThixo nomntu, kwaye ilucamagusho lukaKristu kuphela olwalunokuvala umwonyo, ukuze lukwazi uqhagamshelwano lwentsikelelo okanye losindiso ukuphuma ezulwini luze emhlabeni. Umntu wayesamisiwe ukuba aye ngqo kuMdali wakhe, kodwa uThixo wayeza kuthetha naye ngoKristu nezithunywa zezulu.

Watyhilelwa uAdam iziganeko ezibalulekileyo zembali yoluntu, kususela ekuwisweni kwesigwebo sezulu e-Eden, kuye kuNogumbe, kubheke phambili ekufikeni kokuqala kukaNyana kaThixo. Waboniswa ukuba, nangona umbingelelo kaKristu unexabiso elifaneleyo ukuba liwusindise wonkeumhlaba,baninzi abaya kukhethaubomibesonoendaweniyokuguqukanokuthobela.Ulwaphulo-mthetho lwaluza kwanda kwizizukulwana ezilandelelanayo, size isono sizinze ngakumbi phezu kohlanga loluntu, phezu kwezilwanyana, naphezu komhlaba. Imihla yomntu iya kwenziwa mifutshane ngenxa yendlela yakhe yesono; uya kuhla kwisithomo somzimba, ekunyamezeleni nakumandla okuziphatha nawengqondo, lide ilizwe lizaliswe yinkxwaleko yazo zonke iindidi. Ngokuziyekela ukuthandeni ukutya nasenkanukweni, abantu abayi kukwazi ukumela ngokwabo iinyaniso zecebo lokuhlangulwa. Noko kunjalo, uKristu, ngokunyaniseka kwaKhe kwinjongo yaKhe awashiya izulu ngenxa yayo, wayeya kuqhubeka nokubakhathalela abantu, abamemele kuYe ukuba babufihle kuYe ubuthakathaka neziphako zabo. Uya kubanika oko bakusweleyo bonke abeza kuYe ngokholo. Baya kuhlala bekho abo bambalwa baya kukugcina ukumazi uThixo bahlale bengaphazanyiswa nto phakathi kobugwenxa obugqubayo.

Iminikelo yamadini yamiselwa nguThixo ukuba ibe sisikhumbuzo esingunaphakade emntwini, nokuvuma isono sakhe okuthe rhoqo, nesivumo senkolo yakhe kuMhlanguli othenjisiweyo. Kwakujongwe ukuba ishicilele ezingqondweni zohlanga oluwileyo inyaniso ezukileyo yokuba, sisono esibange ukufa. KuAdam, umnikelo wombingelelo wokuqala, wawuyeyona nkonzo ibuhlungu. Kwafuneka esiphakamisile isandla sakhe ukuba akhuphe ubomi, inguThixo yedwa onokubunika. Kwakulixesha lokuqala ukuba abone ukufa, wazi ukuba, ukuba wayemthobele uThixo, ngekwakungazange kwabakho ukufa komntu okanye isilwanyana. Wathi xa ebulala ixhoba elimsulwa, wangcangcazela akucinga ukuba isono sakhe siza kuphalaza igazi elingenachaphaza leMvana kaThixo. Lo mbono wamnika ingqondo enzulu necace kakhulu ngobukhulu bokwaphula kwakhe umthetho, ekungekho nto inokucamagushela ngaphandle kokufa koNyana othandwayo

kaThixo. Wamangaliswa kukulunga okungenamda okwanika intlawulo enjalo ukusindisa aboni. Inkwenkwezi yethemba yakhanyisa ixesha elizayo elimnyama nelibi, yayisusa kulo ixesha elo intshabalaliso epheleleyo.

Icebo lokuhlangula lalinenjongo enobubanzi nobunzulu obungaphezulu kokusindisa umntu. Wayengazelanga oku kuphela uKristu emhlabeni; kwakungaphelelanga ekubeni abemi beli lizwana baxabise umthetho kaThixo njengoko umele ukuxatyiswa; kodwa kwakukho nokutyhila isimilo sikaThixo kuyo yonke iyunivesi. Kwesi siphumo sombingelelo waKhe omkhulu-kwimpembelelo yawo kwizidalwa zamanye amazwe, nasemntwini-kulapho wayekhangele khona uMsindisi xa, kanye, phambi kokuba abethelelwe, wathi: “Kungoku ukugwetywa kwalo eli hlabathi; kungoku umphathi walo elihlabathiayakukhutshelwa phandle.Mnake,ukubandithe ndaphakanyiswa emhlabeni, ndiya kubatsalela bonke kum.” Yohane 12:31, 32. Isenzo sikaKristu sokufela ukusindisa umntu sasingayi kwenza nje kuphela ukuba izulu lifikeleleke eluntwini, kodwa, phambi kwayo yonke iyunivesi, sasiya kumgwebela uThixo noNyana waKhe kwindlela abaphatha ngayo uvukelo lukaSathana. Sasiya kumisela ukuba unaphakade womthetho kaThixo utyhilile indalo nesiphumo sesono.

Kususela kwasekuqaleni, imbambano enkulu yayingomthetho kaThixo. USathana wayefuna ukubonisa ukuba uThixo wayengenabo ubulungisa, umthetho waKhe wawunamakhwiniba, nokuba ukuze kulunge kwiyunivesi yonke kwakufuneka uguqulwe. Ngokuhlasela umthetho, wayejonge ekubhukuqeni iMbangi wawo. Kwimbambano kwakufuneka kucacile ukuba imiyalelo yezulu ineziphako, ngoko inako ukuguqulwa, okanye igqibelele, ngenxa yoko ayinako ukuguqulwa.

Wathi uSathana akulahlelwa ngaphandle kwezulu, wazimisela ukuba amise ubukumkani bakhe emhlabeni. Wathi akulinga amoyise uAdam, wacinga ukuba uwufumene wangowakhe wonke umhlaba; “kuba,” watsho, “bandikhethile ukuba ndibe ngumlawuli wabo.” Wathi akunakuze kwenzeke ukuba umoni axolelwe, ngenxa yoko, uhlanga oluwileyo ngabantu abaphantsi kwakhe, nomhlaba wonke ngowakhe. UThixo wanikela ngoNyana waKhe amthandayo-olingana naYe-ukuba athwale isohlwayo solwaphulo-mthetho, ngolo hlobo waba uvula indlela ababeya kuthi ngayo babuyiselwe eluthandweni lwaKhe, babuyiselwe ekhayeni labo, iEden. UKristu wazimisela ukumhlangula umntu, alisindise nehlabathi kwisandla sikaSathana. Imbambano enkulu eyaqala ezulwini yayiza kuqosheliswa kanye kweli hlabathi, kule ntsimi inye, ayibangayo njengeyakhe uSathana.

Kwaba ngummangaliso kuyo yonke indalo/yunivesi ukuba uKristu azithobe ukuba asindise umntu owileyo. Into yokuba Lowo utyhutyhe zonke iinkwenkwezi, namazwe ngamazwe, esongamela konke, ngokwazelela kwaKhe enika konke okufuneka kuzo zonke iindidi zezidalwa kububanzi bonke bendalo yaKhe-avume ukushiya ubuqaqawuli

baKhe athabathele kuYe indalo yomntu, yaba yimfihlelo ezazilangazelela ukuyiqonda zonke izidalwa ezinengqondo zamanye amazwe. Wathi uKristu akuza kulo mhlaba wethu ekwimo yobuntu, zonke [izidalwa] zaba nomdla omkhulu wokumlandela, xa wayehamba, kwinyathelo ngalinye, indlela engcoliswe ligazi ukusuka emkhombeni wesitali ukuya eKhalvari. Izulu laphawula isithuko nesigculelo awazifumanayo, lazi ukuba kwakungenxa yokufunza kukaSathana. Kwaphawulwa ukuba umsebenzi wezithunywa ezichasayo ubheka phambili; uSathana uthe rhoqo enyanzela ubumnyama, usizi, nokubulaleka phezu kohlanga, noKristu ewuchitha [loo msebenzi].Babukelaidabiphakathi kokukhanyanobumnyamalisiyalikhula. Ngexesha uKristu, ekwintlungu yokuphela kwaKhe emnqamlezweni, ekhala esithi, “Kugqityiwe!” (Yohane 19:30), intsholo yoloyiso yahlokoma kulo lonke ilizwe, nasezulwini ngokwalo. Ukhuphiswano olukhulu olwalukade luqhubeka kweli lizwe lwada lwanecala. UKristu wangumoyisi. Ukufa kwaKhe kwanika impendulo kumbuzo wokuba, kakade uYise noNyana banalo ngokwaneleyo na uthando emntwini kangangokuba bangade babe nokuzincama, nomoya wokuzinikela. USathana wasityhila esona similo sakhe njengexoki nombulali. Kwabonwa ukuba, kanye lo moya alawule ngawo abantwana babantu ababephantsi kolawulo lwakhe, ngewawubonakalalisa ukuba wayevunyelwe ukuba alawule izidalwa ezinengqondo zasezulwini. Yonke iyunivesi yahlangana ngazwi-nye ukuphakamisela phezulu ulawulo lwezulu.

Ukuba umthetho wawunokuguqulwa, umntu ngewasindiswa ngaphandle kombingelelo kaKristu; kodwa kwa-ukuba kufuneke ukuba uKristu anikele ngobomi baKhe ngenxa yohlanga oluwileyo, ibonisa ukuba umthetho kaThixo awuyi kumkhulula umoni kumabango awo phezu kwakhe. Kubonakaliswa ukuba umvuzo wesono kukufa. Ngokufa kukaYesu, intshabalalo kaSathana yaqinisekiswa. Ukuba umthetho wawubhangisiwe emnqamlezweni, njengoko besitsho abaninzi, intlungu nokufa kukaNyana kaThixo kungaba kwakuqonde ukunika uSathana kanye le nto wayeyifuna; ibe yoyisile inkosana yobubi, zibe zixhasiwe izityholo ezazibekwa ngakulawulo lwezulu. Kwale nto yokuba uKristu athwale ukohlwaywa kokwaphulwa komthetho ngumntu, yingxoxo enamandla kuzo zonke izidalwa ezinengqondo ukuba umthetho awunako ukuguqulwa; nokuba uThixo ulilungisa, unenceba nokuzincama; nokuba ubulungisa obungenasiphelo kunye nenceba ziyahlangana ekumiseleni ulawulo lwaKhe.

# Isahluko 5—UKayin NoAbheli Bevavanywa

[Esi sahluko sisekwe kwiGenesis 4:1-15.]

UKayin noAbheli, oonyana baka-Adam, bahlukana kakhulu ngesimilo. UAbheli wayenomoya wokunyaniseka kuThixo; wabona ubulungisa nenceba kwindlela uMdali aphethe ngayo uhlanga oluwileyo, walamkela ngombulelo ithemba lokuhlangulwa. UKayin yena wagugusheka nomoya wovukelo, emkhalazela uThixo ngesiqalekiso esabekwa phezu komhlaba naphezu koluntu ngenxa yesono sika-Adam. Wayivumela ingqondo yakhe ukuba ihambe kwijelo elinye elakhokelela ekuweni kukaSathana—eziyekela kumnqweno wokuziphakamisa nokuba nengxaki ngobulungisa negunya lezulu.

Aba bazalwana bavavanywa, njengoko noAdam wayevavanyiwe ngaphambi kwabo, ukukhangela ukuba babeya kumkholelwa bamthobele na uThixo. Babeqhelene nomsindleko owenzelwa ukusindiswa komntu, beyiqonda inkonzo yeminikelo eyamiselwa nguThixo. Babesazi ukuba kule minikelo kwakufuneka babonakalise ukholo kuMsindisi eyayifuzisela Yena iminikelo, kwangelo xesha linye bevuma ukuxhomekeka kwabo ngokupheleleyo kuYe ngokuxolelwa; kwaye babesazi ukuba, ngokuhambelana ngolo hlobo necebo lezulu lokuhlangulwa kwabo, babenika ubungqina bokuthobela kwabo intando kaThixo. Ngaphandle kokuphalaza igazi, akubikho ukuxolelwa kwesono; kwaza kwafuneka ukuba babonakalise ukukholwa kwabo kwigazi likaKristu njengesicamagusho ngokunikela amazibulo omhlambi xa bebingelela. Ngaphandle koku, iziqhamo zokuqala zomhlaba kwakufuneka zinikelwe phambi koYehova njengomnikelo wokubulela.

Aba bazalwana babini, bakha izibingelelo ezifanayo, waza elowo weza nomnikelo. UAbheli wanikela umbingelelo ophuma emhlambini, ngokomyalelo kaYehova. “Waza uYehova wambheka uAbheli nomnikelo wakhe.” Wehla umlilo ezulwini walidla idini. UKayin yena, engawunanzanga umyalelo kaYehova otsolileyo nocacileyo, wanikela kuphela umnikelo weziqhamo. Akuzange kubekhomqondisouphuma ezulwiniukubonisa ukuba wamkelekile. UAbheli wamcenga uwabo ukuba aye kuThixo ngendlela emiswe lizulu, kodwa izicengo zakhe zamenza uKayin ukuba aye ezimisela ngakumbi ukulandela intando yakhe. Njengoko engoyena mkhulu, waziva engaphaya kokuba angalunyukiswa ngumninawa wakhe, walidela icebiso lakhe.

UKayin weza phambi kukaThixo nokukrokra nokungakholwa entliziyweni yakhe ngokubhekisele kumbingelelo othenjisiweyo kwanokubaluleka kweminikelo yemibingelelo. Isipho sakhe sasingabonisi kuguquka esonweni. Weva ngathi, njengabaninzi kule mihla, kuya kuba kukuvuma ubuthakathaka ukulandela ngqo icebo elibekwe nguThixo, ukuxhoma usindiso lwakhe ngokupheleleyo kucamagusho loMsindisi othenjisiweyo. Wakhetha ukulandela indlela yokuxhomekeka kwisiqu sakhe.

Wayeza kuza ngokwakhe ukulunga. Waye ngayi kuzisa mvana, ahlanganise igazi layo nomnikelo wakhe, kodwa wayeza kuza neziqhamo zakhe, isiqhamo sokusebenza kwakhe. Wawukhupha umnikelo wakhe njengenceba ayenzela uThixo, awayejonge ukuba ngawo angafumana ukunconywa lizulu. UKayin wathobela ngokwakha isibingelelo, wathobela ngokuzisa umbingelelo; kodwa wanikela inxenye yokuthobela. Into efunekayo, ekukwamkela ukuba uyamdinga uMhlawuleli, akazange ayenze.

Ngokubhekiselele ekuzalweni nemfundiso ngenkolo, aba bazalwana babelingana. Bobabini babengaboni, kwaye bobabini babewavuma amabango kaThixo ekumhlonipheni nasekumnquleni. Kwimbonakalo yangaphandle inkolo yabo yayinye ukuya kufikelela kwindawo ethile, kodwa ngapha koko, umahluko kwaba babini wawumkhulu.

“Ngokholo uAbheli wasondeza kuye uThixo umbingelelo ogqithileyo kunokaKayin.” Hebhere 11:4. UAbheli wayibamba imithetho-siseko emikhulu yokuhlangulwa. Wazibona engumoni, wasibona isono nesohlwayo saso, ukufa, simi phakathi komphefumlo wakhe sokudlelana noThixo. Wazisa ixhoba elibuleweyo, ubomi obubingelelweyo, ngolo hlobo evuma amabango omthetho owaphulwayo. Ngegazi elaphalalayo, wayekhangele kumbingelelo wexesha elizayo, uKristu esifa emnqamlezweni eKhalvari; wathi ngokuthembela kucamagushelo olwenziwa apho, wangqinelwa ukuba ulilungisa, wamkelwa umnikelo wakhe.

UKayin wayenalo ithuba lokufunda nokwamkela ezi nyaniso njengoAbheli. Wayengelilo ixhoba lenjongo emkhethele bucala ngabom. Akanyulwanga umntakwabo ukuba amkelwe nguThixo, ngoku omnye esaliwa. UAbheli wakhetha ukholo nokuthobela; kuKayin yakukungakholwa nokuvukela. Kulapho ulele khona wonke umcimbi.

UKayin noAbheli bamele iindidi ezimbini eziya kubakho ehlabathini kude kuphele ixesha. Olunyeudidiluyazinikelaukubaluxhamle kumbingelelo wesono; olunye lukhetha ukuxhomekeka kokwalo ukulunga; okwalo ngumbingelelo ongenako ukulunga kokuthethelela kwezulu, ngenxa yoko awukwazi ukumenza umntu ukuba amkeleke kuThixo. Kungokulunga kukaYesu kuphela ekuthi ukwaphula kwethu umthetho kube nokuxolelwa. Abo baziva bengalidingi igazi likaKristu, abeva ngathi, ngeyabo imisebenzi, ngaphandle kobabalo lwezulu, banakho ukuzuza ukwamkelwa nguThixo, benza impazamo enye neyenziwa nguKayin. Ukuba abalamkeli igazi elihlambululayo, bahleli phantsi kokugwetywa. Awukho omnye umsindleko owenziweyo abanokuthi ngawo bakhululwe kubukhoboka besono.

Udidi lwabanquli olulandela umzekelo kaKayin luliqela elikhulu kakhulu ehlabathini; kuba phantse lonke unqulo olugwenxa lwakhelwe phezu komthetho-siseko ofanayo—wokuba umntu axhomekeke kwimizamo yakhe ukuba asindiswe. Abanye

bathi, uluntu lunentswelo, ingekuko ukuhlangulwa, kodwa eyokukhula, ukuze lukwazi ukusulungekisa, luphakamise, luzenze ukuba luhlaziyeke ngokutsha. Njengoko uKayin wacinga ukuzithandisa kuThixo ngomnikelo owawungenalo igazi lombingelelo, benza njalo naba ukulindela ukuphakamisa uluntu lube kumgangatho wezulu, ngaphandle kokuxhomekeka kucamagushelo. Imbali kaKayin iveza ukuba zimele ukuba yintoni iziphumo. Uluntu alunawo amandla okuzihlaziya ngokutsha. Alubheki phezulu, kokungcwele, kodwa luya ezantsi, kokungendawo. UKristu nguye kuphela ithemba lethu. “Akukho gama limbi phantsi kwezulu, linikiweyo phakathi kwabantu, esimele ukusindiswa ngalo.” “Kananjalo usindiso alukho kuwumbi.” Zenzo 4:12.

Ukholo lwenene, oluxhomekeke ngokupheleleyo kuKristu, luya kubonakala ngokuyithobela yonke into efunwa nguThixo. Kususela kumhla ka-Adam kuze ngoku, imbambano enkulu ingokuthotyelwa komthetho kaThixo. Kuzo zonke izizukulwana, kuhleli kukho abo babanga ukuba banelungelo lokuba bathandwe nguThixo nokuba abayithobeli eminye imiyalelo yaKhe. IziBhalo zithi, imisebenzi ilukholo olwenziwe lwagqibelela, nokuba, ngaphandle kwemisebenzi yokuthobela, ukholo “lufile,” (Yakobi 2:22, 17). Lowo uthi uyamazi uThixo, “abe engayigcini imithetho yakhe, ulixoki, kulowo ayikho inyaniso.” 1 Yohane 2:4.

Wathi uKayin akubona ukuba umnikelo wakhe awamkelwanga, wanomsindo ngakuYehova nakuAbheli; wanomsindo kuba uThixo engamkelanga oko umntu akubeke endaweni yombingelelo omiselwe lizulu, wanomsindo ngakumntakwabo kuba yena ekhethe ukuthobela uThixo endaweni yokuzimanya naye ekumvukeleni (uThixo). Sele ewutyeshele uKayin umyalelo ongcwele, uThixo akazange amshiye yedwa; waya wehla ukuba abonisane nomntu owazibonisa ukuba yena akacingi. Wathi uYehova kuKayin, “Yinina ukuba uqumbe, yinina ukuba busangane ubuso bakho?” Ngesithunywa sezulu, kwathunyelwa isilumkiso sezulu: “Ukuba ubulungisile, ngewamkelekile; kodwa ke, kuba wenze ububi, isono sesikungxangele emnyango.” (IBHAYIBHILE). Ukukhetha kwakulele kuye uKayin. Ukuba waye nokuthemba ubuhle besithembiso soMsindisi, aze athobele okufunwa nguThixo, wayeya kuthandwa nguThixo. Ukuba ke wayeza kuqhubeka nokungakholwa nokwaphula umthetho, wayengayi kuba namhlaba wakukhalaza kuba aliwe nguYehova.

Endaweni yokuvuma isono sakhe, uKayin waqhubeka nokukhalazela ukungabi nabulungisa kukaThixo, nokuba nomona nentiyo ngakuAbheli. Waya wamgculela enomsindo umntakwabo, wazama ukumtsala ukuba enze uqhushululu ngendlela uThixo abaphethe ngayo. Ngokuzithoba, kodwa ngaphandle koloyiko ekwaqinile, uAbheli wabukhusela ubulungisa kunye nokulunga kukaThixo. Wambonisa uKayin imposiso yakhe, wazama ukumoyisela ukuba abone ukuba imposiso yayikuye (uKayin). Wambonisa imfesane kaThixo ngokugcina ubomi babazali babo ngexesha ekwakufuneka ebohlwaye ngokufa okukhawulezileyo, wabethelela ukuba uThixo wabathanda, okanye

ngewayengazanga wanikela ngoNyana waKhe, omsulwa nongcwele, ukuba athwale isigwebo esasisesabo. Konke oku kwamenza wavutha ngakumbi uKayin. Ingqondo nesazela zamxelela ukuba uAbheli wayenyanisile; kodwa yamenza umsindo into yokuba, lowo ubemelwe kukuphulaphula elakhe icebiso asuke ngoku angavumelani naye, nokuba angabi namntu uvelana naye kuvukelo lwakhe. Ekuvutheni kwengqumbo yakhe, wasuka wambulala umntakwabo.

UKayin wamthiya waza wambulala umntakwabo, kungangakuba wayenze imposiso uAbheli, kodwa "ngokuba imisebenzi yakhe ibingendawo, ke yona eyomninawa wakhe ibinobulungisa." 1 Yohane 3:12. Ngokunjalo kuzo zonke izizukulwana, abo bakhohlakeleyo babathiya abo babengcono kunabo. Ubomi buka-Abheli bokuthobela nokholo olungahexiyo zizinto ezaba sisigculelo esingapheliyo kuKayin. "Bonke abenza ububi, bayaluthiya ukhanyiso, bangezi elukhanyisweni, ukuze imisebenzi yabo ingohlwaywa." Yohane 3:20. Okona kubengezela kakhulu ukukhanya kwabakhonzi bakaThixo abanyanisekileyo, okona zityhileka zize zicace ngakumbi izono zabo bangazani naThixo, nokuba kokona bezimisela ngakumbi ukwenza imizamo yokubatshabalalisa abo baphazamisa uxolo lwabo.

Ukubulawa kuka-Abheli kwaba ngumzekelo wokuqala wobutshaba awathi uThixo buya kubakho phakathi kwenyoka nembewu yomfazi—phakathi kukaSathana ehlangene nabantu abalawulayo kunye noKristu ehlangene nabalandeli baKhe. Ngesono somntu, uSathana wakuzuza ukulawula uluntu, kodwa uKristu wayeza kubenza ukuba babenakho ukuyilahla idyokhwe yakhe (uSathana). Ngalo lonke ixesha, ngokholo kuyo iMvana kaThixo, umphefumlo uyishiya inkonzo yesono, umsindo kaSathana uyavutha. Ubomi obungcwele buka-Abheli bangqina ngokuchaseneyo nebango likaSathana lokuba umntu akanakho ukuwugcinga umthetho kaThixo. UKayin, eqhutywa ngumoya wongendawo, wathi akubona ukuba akakwazi ukumlawula uAbheli, wanengqumbo eyamenza abutshabalalise ubomi bakhe. Ngalo lonke ixesha kukho ubani othi amele ukuxhasa ubulungisa bomthetho kaThixo, loo moya mnye uya kubonakala ukuba umchase. Ngulo moya owamisa izibonda (zokuxhoma) watshisa ezinkunini abafundi bakaKristu. Sezizonke iinkohlakalo ezibekwe phezu komlandeli kaYesu eziphenjelelwa nguSathana nemikhosi yakhe, azinako ukumnyanzela ukuba azinikele kulawulo lwabo. Yingqumbo yotshaba oloyisiweyo. Lonke ifela-nkolo likaYesu, lifa lingumoyisi. Uthi umprofeti, "Bameyisile ["inyoka yakudala, leyo kuthiwa ngumtyholi, uSathana ke"] ngenxa yegazi leMvana, nangenxa yelizwi lobungqina babo; abawuthandanga umphefumlo wabo, kwada kwasekufeni." IsiTyhilelo 12:11, 9.

UKayin, umbulali, kwafuneka ephendule kwakamsinyane ngokwaphula kwakhe umthetho. "Wathi uYehova kuKayin, Uphi na uAbheli umninawa wakho? Wathi yena, Andazi; ndingumgcini womninawa wam, yini na?" UKayin wayengene kakhulu esonweni wada walahlekwa nayingqondo yokubona ubukho bukaThixo ohlala ekho

kwanobukhulu nokwazi konke kwaKhe. Wabhenela ekuxokeni ukuzama ukufihla ubutyala bakhe.

Waphinda uYehova wathi kuKayin, “Wenze ntoni na? Izwi legazi lomninawa wakho liyakhala emhlabeni kum.” UThixo wayemnike ithuba uKayin ukuba avume isono sakhe. Wayenalo ithuba lokucinga. Wayebazi ukukhulu bento ayenzileyo, kunye nobuxoki abenzileyo ukuyifihla; kodwa wayese novukelo, saza asabi nakulityaziswa kwakhona isigwebo. Ilizwi elingcwele elaliviwe licenga lilumkisa, lavakalisa amazwi abuhlungu: “Ngoko uqalekisiwe emhlabeni, okhamise umlomo wawo ukuba ulithabathe igazi lomninawa wakho esandleni sakho. Xenikweni uwusebenzayo umhlaba, awusayi kuphinda ukunike amandla awo; uya kubhadula uphalaphale ehlabathini.”

Nangona uKayin wayefanelwe sisigwebo sokufa ngokwaphula kwakhe umthetho, uMdali onenceba waqhubeka nokubusindisa ubomi bakhe, wamnika ithuba lokuguquka. Noko kunjalo, uKayin waphilela ukuyenza lukhuni intliziyo yakhe, ukukhuthaza uvukelo ngakwigunya lezulu, nokuba yinkokeli yodederhu lwaboni abanesibindi lwabalahliweyo. Lo mkreqi uyedwa, ekhokelwa kuphela nguSathana, waba ngumhendi kwabanye; ngomzekelo nempembelelo yakhe awayisebenzisayo ukutyhafisa amandla abo, wonke umhlaba wonakala kakhulu, wazaliswa bubundlobongela obuwuzisela ukutshatyalaliswa.

Ekusindiseni ubomi bombulali wokuqala, uThixo wandlala phambi kweyunivesi yonke isifundo esinento yokwenza nembambano enkulu. Imbali emnyama kaKayin kunye nenzala yakhe yaba sisibonakaliso sento ekwakuya kuba yiyo ukuvumela ukuba umoni aphile ngonaphakade. Ukunyamezela kukaThixo kuye kwabenza abakhohlakeleyo ukuba baqine ngakumbi babe nendelelo edlulileyo besebugwenxeni babo. Ishumi elinesihlanu leenkulungwane emva kokuvakaliswa kwesigwebo phezu kukaKayin, iyunivesi yasibona isiphumo sempembelelo nomzekelo wakhe, ekwaphuleni komthetho nasekungcoleni okwazalisa umhlaba. Kwenziwa kwacaca ukuba isigwebo sokufa esanikwa uhlanga oluwileyo ngenxa yokwaphulwa komthetho kaThixo sasilungile sinenceba. Okona abantu baya bahlala ixesha elide esonweni, okona baya beba ngabalahleke ngakumbi. Isigwebo sezulu ngokwenza bufutshane ubomi bobugwenxa obuqhawuke umkhala, nesikhulula ihlabathi kwimpembelelo yabo baya baqina ekuvukeleni, saba yintsikelelo endaweni yokuba sisiqalekiso.

USathana uhleli esebenza, ngamandla amakhulu ngeendlela ezingamawaka okuzifihla, ukuveza ngenye imo isimilo nolawulo lukaThixo. Ngamacebo amaninzi naqulunqwe kakuhle ngokwenene kunye namandla amangalisayo, wenza umsebenzi wokubabamba abemi bomhlaba phantsi kwenkohliso yakhe. UThixo, Ongenasiphelo, nonabo bonke ubulumko, ubona isiphelo kwasekuqaleni, aze athi ukusebenza kwaKhe nabenzi bobubi, amacebo aKhe afikelele kude, kwaye ephelele. Yayiyinjongo yaKhe, hayi ukuluphelisa uvukelo, kodwa ukubonakalalisa kuyo yonke iyunivesi, indalo

yovukelo. Icebo likaThixo lalityhileka, libonisa ubulungisa baKhe kunye nenceba yaKhe, lithethelela ngokupheleleyo ubulumko baKhe nobulungisa ekuphatheni kwaKhe inkohlakalo.

Abemi abangcwele bamanye amazwe babebukele ngomdla omkhulu iziganeko ezazisenzeka emhlabeni. Kwimeko eyayikho phambikukaNogumbe, babona kubonakaliswaiziphumo zolawulo uKhwezi awayezama ukulumisa ezulwini, xa wayesala igunya likaKristu nokulahlela kude umthetho kaThixo. Kwabo bantu babengaboni abaqinileyo belizwe laphambi kukaNogumbe, babona abantu abaphantsi kwegunya likaSathana. Iingcinga zeentliziyo zabantu zazibububi bodwa ngamaxesha onke. Genesis 6:5. Yonke imizwa, konke ukubetha kwentliziyo neengcinga, kwakusedabini nemithetho-siseko yezulu yobunyulu, noxolo nothando. Yayingumzekelo ombi wokuhla komgangatho wokuziphatha, wesiphumo somthetho kaSathana wokususa kwizidalwa zikaThixo ukulawulwa ngomthetho waKhe ongcwele.

Ngokweenyaniso ezityhilwa kukuhambela phambili kwembambano enkulu, uThixo uza kubonakalisa imithetho yolawulo lwaKhe, aye waxoka ngalo uSathana nabo bonke athe wabakhohlisa. Ubulungisa bakhe, ekugqibeleni buya kuvunywa lilizwe lonke, nangona ukubuvuma kuya kuba sekusemva kakhulu ukuba kungabasindisa abanovukelo. Iyunivesi yonke inika uvelwano nokwamkela uThixo, njengoko inyathelo ngalinye lecebo laKhe elikhulu libheka phambili ekufezekeni ngokupheleleyo. (Olu velwano nolwamkelo) uya kuluthwala kuse ekuphelisweni kovukelo. Kuya kucaca ukuba, bonke abayishiyileyo imiyalelo engcwele, bazibeke kwicala likaSathana, kwidabi lokuchasa uKristu. Xa itshawe leli hlabathi ligwetywa, nabo bonke abazimanya nalo besabelana ngesiphelo salo, iyunivesi yonke iya kusibona isigwebo, ize ithi, “Zinobulungisa, ziyinyaniso iindlela zakho Kumkani weentlanga.” IsiTyhilelo 15:3.

# Isahluko 6—USete NoEnoki

[Esi sahluko sisekwe kwiGenesis 4:25 ukuya kwisi-6:2.]

UAdam wanikwa omnye unyana, ukuba abeyindlalifa yedinga lezulu, indlalifa yokuzalwa kwasemoyeni. Igama uSete, elanikwa lo nyana, lalibonisa “ukunyulwa” okanye “imbuyekezo,” “kuba,” watsho unina, “uThixo undimisele enye imbewu esikhundleni sika-Abheli owabulawa nguKayin.” USete wayenesithomo esihle kunoKayin noAbheli, efana kakhulu noAdam kunabanye oonyana bakhe. Wayengumntu ofanelekileyo, elandela emanyathelweni ka-Abheli. Noko kunjalo, akazange afuze ukulunga kwemveli okudlula kuKayin. Ngokubhekise ekudalweni kuka-Adam kuthiwa, “ngokomfanekiselo kaThixo, wamdala;” kodwa umntu, emva kokuWa, “wazala unyana ngokufana naye, ngokomfanekiso wakhe.” Nangona uAdam wadalwa ngaphandle kwesono, ngokomfanekiselo kaThixo, uSete, njengoKayin, wabanelifa lemvelo ewileyo yabazali bakhe. Naye walufumana ulwazi ngoMhlanguli nemfundiso ngobulungisa. Ngobabalo lwezulu wamkhonza wamzukisa uThixo; wasebenza, njengoko ngewayenzile uAbheli, ukuba wayephilile, ukubuyisela iingqondo zabantu abangaboni ukuba bahloniphe bathobele uMdali wabo.

USete naye wazalelwa unyana, wathi igama lakhe nguEnoshe. Kwaqalwa oko ukunqulwa igama likaYehova.” Abanyanisekileyo babemkhonza uThixo ngaphambili; kodwa ngokwanda kwabantu, wabonakala umahluko phakathi kwamaqela amabini. Kwakukho ukuvuma ukunyaniseka kuThixo okusekuhleni ngabanye, njengoko kwakukho ukudelela nokungathobeli kwabanye.

Phambi kokuWa, abazali bethu bokuqala babeyigcina iSabatha, eyamiselwa e-Eden; nasemva kokuba begxothiwe eParadesi baqhubeka nokuyigcina. Babezingcamle iziqhamo ezikrakra zokungathobeli, befundile nokuba wonke onyathelela phantsi imithetho kaThixo uya kuthi, kungekudala afunde ukuba imiyalelo yezuluingcwele kwaye ayiguquki,nokuba isohlwayosokuyaphulasiqinisekile. ISabatha yahlonitshwa ngabo bonke abantwana baka-Adam ababehlala benyanisekile kuThixo. UKayin yena, nenzala yakhe abazange bayihloniphe imini uThixo awaphumla ngayo. Bakhetha elabo ixesha lokusebenza nokuphumla, bengenanto yakwenza nomyalelo ongqalileyo kaYehova.

Wathi akufumana isiqalekiso sikaThixo, uKayin warhoxa kwindlu kayise. Wayeqale ngokukhetha umsebenzi njengomlimi womhlaba, waza ngoku wakha isixeko, awasibiza ngegama lonyana wakhe omkhulu. Wayemkile phambi kobuso bukaYehova, walilahla idinga le-Eden ebuyiselweyo, wafuna ezakhe izinto nolonwabo emhlabeni phantsi kwesiqalekiso sesono, esima njengentloko yodidi olukhulu lwabantu abanqula uthixo weli hlabathi. Koko okwakubhekise kwimpumelelo yelizwe nobutyebi balo, inzala yakhe

yazuza ukubaluleka. Babengamnanzanga uThixo, baye bechasene neenjongo zaKhe ngomntu. Kulwaphulo-mthetho lokubulala, awakhokela kulo uKayin, uLameki, isizukulwana sesihlanu, wongeza ukuba nabafazi abaninzi, waza, eqhayisa ngokudelela, wamvuma uThixo, esenzela nje ukuba angafumani kubetho lukaKayin koko eqinisekisa eyakhe inkuseleko. UAbheli wayekhokele kubomi bokufuya, ehlala ezintenteni nasemaphempeni, nenzala kaSete yalandela elo khondo, bezibalela ukuthi "bangabasemzini, balundwendwe emhlabeni," bekhangela "elona lilungileyo, oko kukuthi, kwelasemazulwini." Hebhere 11:13, 16.

Yaba lixesha elide iindidi ezimbini zihleli zahlukene. Uhlanga lukaKayin, lwathi saa lusuka kwindawo olwaluhleli kuyo kuqala lwasasazeka kumathafa neentili apho abantwana bakaSete babehlala khona; baza bona [abantwana bakaSete], ngokubaleka impembelelo engcolileyo, besuka baya ezintabeni, bazakhela ikhaya khona. Ngalo lonke ixesha oku kwahlukana kusekho, balugcina unqulo lunyulu lukaThixo. Ngokuhamba kwexesha, kancinance, kancinane, baya bexubana nabemi beentili. Ukuhlangana kwazala ezona zibi iziphumo. "Bazibona oonyana bakaThixo iintombi zabantu ukuba zintle." Abantwana bakaSete, ngokutsalwa bubuhle beentombi zenzala kaKayin, abazange bamkholisa uYehova ngokutshata nazo. Abaninzi kubanquli bakaThixo bawexulelwa esonweni ngumtsalane owawusoloko uphambi kwabo, baza balahlekwa sisimilo esiyinqobo nesingcwele. Bathi ngokuzixuba nabakhohlakeleyo, basuka bafana nabo ngomoya nangezenzo; izithintelo zomthetho wesixhenxe zatyeshelwa, "bazekaabafazikuzo zonkeabazinyulayo." Oonyana bakaSetebahamba "ngendlela kaKayin" (Juda 11); ingqondo yabo bayimilisela kwimpumelelo nakulonwabo lwehlabathi bayityeshela imithetho kaYehova. Abantu [baye] "bekumangele ukuhlala bemazi kakuhle uThixo," "basuka bazizinto ezingento ezicamangweni zabo, yaza intliziyo yabo engenakuqonda yenziwa mnyama." Roma 1:21. Ngenxa yoko, "uThixo wabanikela engqiqweni engacikidekileyo," indima 28. Isono sawutyhutyha wonke umhlaba ngeqhenqa elibulalayo.

Phantse yaliwaka leminyaka uAdam ephila phakathi kwabantu, ebona iziphumo zesono. Wazama ngokunyanisekileyo ukuwunqanda umsinga wobubi. Wayeyalelwe ukuba ayifundise inzala yakhe iindlela zikaYehova; ngocoselelo, wakugcina njengento exabisekileyo oko uThixo wakutyhilayo kuye, wasoloko ekuphinda kwizizukulwana ezilandelayo. Kubantwana bakhe nakubantwana babantwana bakhe, kuse kwisizukulwana sethoba, wachaza ngemeko yomntu engcwele nenolonwabo eParadesi, wayiphinda imbali yokuwa kwakhe, ebaxelela ngokubulaleka uThixo awamfundisa ngako indlela ekufuneka ukuba uthotyelwe ngqongqo ngayo umthetho waKhe, ekwabachazela umsindleko wenceba yokusindiswa kwabo. Wayekholisa ukugculelwa kakhulu ngenxa yesono esazisa intlekele kwisizukulwana sakhe.

Ubomi buka-Adam babubobentlungu, ukuthobeka, nosizi. Ukuyishiya kwakhe iEden, ingcinga yokuba kuza kufuneka efile, yamzalisa ngoloyiko. Wenziwa ukuba aqhelane kuqala nokuqiniseka kokufa kusapho loluntu xa uKayin, izibulo lakhe, ebulala umntakwabo. Ezaliswe kukuzisola ngokwenene ngenxa yesono sakhe, wagqejwa kabini kukufa kuka-Abheli nakukulahlwa nguKayin, uAdam wagoba yintlungu. Wakubona ukwanda kwenkohlakalo eyayiza kuthi ekugqibeleni ikhokelele ekutshatyalalisweni kwehlabathi ngamanzi; kwaza kwathi, nangona isigwebo awayesinikiwe nguMenzi wakhe kuqala sasikhangeleka sisibi, akuba ebone iziphumo zesono kwiminyaka eliwaka, waqonda ukuba, yinceba ukuba uThixo azise isiphelo kubomi bokubulaleka nosizi.

Nangona kwakukho inkohlakalo ngexesha laphambi kukaNogumbe, ixesha elo, lalingelilo ixesha lokungazi nobukrwada. Abantu babenikwe ithuba kumgangatho ophezulu wokuziphatha nokufikelela kwengqondo. Babe namandla amakhulu omzimba nengqondo, benawo namathubaangenakulinganiswaenkolonobunzulu-lwazi.Yimpazamoukucinga ukuba, kuba babephila babebadala kakhulu, ingqondo inokuba yayithabatha ithuba ukukhula; amandla abo engqondo ayekhula beselula, baye nabo babemoyika uThixo, bephila ngokwentando yaKhe, babeqhubeka bekhula elwazini nasebulumkweni kubo bonke ubomi babo. Ukuba izifundiswa ezaziwayo zeli lethu ixesha bezingathelekiswa nabantu baphambi kukaNogumbe beminyaka elingana neyazo, beziya kufumaneka ziphantsi kakhulu ngengqondo nangamandla omzimba. Njengoko iminyaka yomntu yehlayo, namandla omzimba ehla, nesakhono sengqondo sacutheka. Kukho ngoku abantu abazinikela ekufundeni kwisithuba sokusuka kumashumi amabini ukuya kwamahlanu eminyaka, lize ihlabathi lizaliswe kukubahlonipha ngoko bakuzuzileyo. Athi ukuba kuncinane kwako oko bakuzuzileyo xa kuthelekiswa nokwabantu abamandla abo omzimba nengqondo awayethabatha iinkulungwane okoko ekhula!

Yinyaniso yona into yokuba abantu beli xesha banethamsanqa ngoko kwenziwa ngabangaphambi kwabo. Abantu ababeneengqondo ezazilawuleka, ababeceba, befunda, bebhala, bawushiyela abo babeza kulandela umsebenzi wabo. Noko kunjalo, nakulo umba, ngokubhekiselele kulwazi lomntu, kuhle kakhulu ukudlulisa oko kwamadoda akudala! Phakathi kwawo, amakhulu eminyaka, aye nalowo wayenziwe ngokomfanekiselo kaThixo, awathi uMdali ngokwaKhe, “ulungile”—indoda uThixo awayifundisa ngabo bonke ubulumko beli hlabathi. UAdam wayefunde kuMdali imbali yendalo; waza yena ngokwakhe wazibona iziganeko zeenkulungwane ezilithoba; waza waludlulisela kwizizukulwana zakhe ulwazi lwakhe. Abantu ababephila phambi kukaNogumbe babengenazo iincwadi; bengenazo iingxelo ezibhaliweyo; kodwa ngamandla amakhulu omzimba nengqondo, babe nenkumbulo enkulu, bekwazi ukuzibamba bazigcine izinto abazixelelweyo, baze nabo bazigqithisele kwabalandelayo zingaphazanyiswanga. Kwathi kumakhulu eminyaka, kwaphila emhlabeni izizukulwana

ezisixhenxe ngaxesha-nye, zinethuba lokuthetha-thethana kunye zinikana ulwazi namava azo zonke.

Ubuhle ababuxhamlayo abantu belo xesha, ukuzuza ulwazi ngoThixo ngemisebenzi yaKhe, abuzange balingana nabo nabuphi. Ngoko ke, endaweni yokuba libe lalililixa lobumnyama ngokwenkolo, laye lililixa lokukhanya okukhulu. Lonke ihlabathi lalinethuba lokuyifumana imfundiso ephuma kuAdam, baza abo bamoyikayo uYehova, banoKristu kunye neengelosi njengabafundisi babo. Babenalo nengqina elizolileyo lenyaniso phakathi kwabo, isitiya sikaThixo, esahlalasikhophakathi kwabantu. Kwisango laseParadesi elalaluswe yikerubhi, kwatyhilwa ubuqaqawuli bukaThixo, apho kwaphuma khona abanquli bokuqala. Apha, kwamiswa khona izibingelelo zabo, kwanikelwa khona iminikelo yabo. Kulapha apho uKayin noAbheli bazisa khona imibingelelo yabo, aze ahle uThixo ukuba athethe nabo.

Ukuthandabuza kwakungakwazi ukubukhanyela ubukho be-Eden ngexesha yayimi phambi kwabo, isango lingangeneki kuba lijongwe ziingelosi. Ucwangco lwezulu, injongo yesitiya, imbali yemithi yaso emibini ehlangene kakhulu nesiphelo somntu, zizinto ezazingenako ukuphikwa. Ubukho kunye negunya eliphezulu likaThixo, ukunyanzeleka kokuthotyelwa komthetho waKhe, yayiziinyaniso ekwabanzima ebantwini ukukhawuleza ukuziphika esephakathi kwabo uAdam.

Nangona babukho ubugwenxa obukhoyo, wawukho umqokozo wabantu abangcwele, abaphakanyiswa banikwa imbeko kukudlelana noThixo, baphila benobudlelane nezulu. Babe ngabantu abanobuchopho obunzulu, abenza izinto ezinkulu. Babenomsebenzi omkhulu nongcwele, ukukhulisa isimilo sobulungisa, ukufundisa isifundo sokuhlonela uThixo, kungekuphela kubantu bexesha labo, kodwa nakwizizukulwana zexesha elizayo. Liqaqobana labona bantu ababalulekileyo, elikhankanyiweyo eziBhalweni; kodwa, kuzo zonke izizukulwana, uThixo waye nawo amangqina anyanisekileyo, abakhonzi abantliziyo zinyanisekileyo.

NgoEnoki, kubhalwe ukuba waphila iminyaka emashumi mathandathu anesihlanu, wafumana unyana. Emva koko wahamba noThixo iminyaka engamakhulu amathathu. Ngeminyaka yakhe yobutsha, uEnoki wayemthanda emoyika uThixo wayigcina imithetho yaKhe. Wayengomnye womqokozo ongcwele, abagcini bokholo lwenene, okhokho bembewu ekuthenjiswe ngayo. Wafunda emlonyeni ka-Adam ibali elilusizi lokuWa, nobabalo oluvuyisayo lukaThixo njengoko lubonakala kwisithembiso; waza waxhomekeka kuMhlanguli owayeza kufika. Kwathi ke emva kokuzalwa kwezibulo lakhe, uEnoki wafikelela kumava aphakamileyo, watsalelwa kubudlelane obusondeleyo kuThixo. Wakuqonda ngokupheleleyo okufunekayo nokungumthwalo njengonyana kaThixo. Wathi xa elubona uthando lomntwana kuyise, ukuthembela kwakhe okulula kukhuselo lwakhe; naxa esiva uthando lwentliziyo olunolangazelelo lolwakhe izibulo,

wafuna isifundo esixabisekileyo sothando olumangalisayo lukaThixo kubantu kwisipho soNyana waKhe, nokuthembela abamele ukuba nako abantwana bakaThixo kuYise osemazulwini. Uthando olungenamda, olungenakulinganiswa ubunzulu, ngoKristu, lwaba sisifundo sokucamngca kwakhe imini nobusuku; waza wathi ngawo wonke umdla womphefumlo wakhe, wafuna ukulutyhila olo thando kubantu awayehlala phakathi kwabo.

Ukuhamba kukaEnoki noThixo kwakungekuko ukuxwilwa nje kwengqondo okanye umbono, kodwa kwakukuyo yonke into ayenzayo ebomini bakhe bemihla ngemihla. Akazange akhethe ubomi bokuhlala elilolo, azivalele kude ngokupheleleyo ehlabathini; kuba wayenomsebenzi ekufuneka ewenzele uThixo ehlabathini. Kusapho nasekuhlanganeni nabantu, njengomyeni notata, umhlobo, nommi, wayengumkhonzi ozinzileyo, ongagungqiyo kaYehova.

Intliziyo yakhe yayihambelana nentando kaThixo; kuba “bakha bahambe ndawonye na ababini bengavani?” Amos 3:3. Olu hambo lungcwele lwaqhubeka amakhulu amathathu eminyaka. Ambalwa amaKristu abe nokunganyaniseki kakhulu ekuzinikeleni xa esazi ukuba anexesha elifutshane lokuphila, okanye ukubuya kukaKristu sele kuza kwenzeka. Ukholo lukaEnoki lona lwaya lusomelela ngakumbi, uthando lwakhe lwaya luvutha, ngokuhamba kweenkulungwane.

UEnoki wayengumntu onengqondo eyomeleleyo neyakheke kakhulu nolwazi olubanzi; Wahlonitshwa ngentyilelo eyodwa evela kuThixo; kanti ke wayenokuxhumana okuthe rhoqo nezulu, enayo ingqondo yobukhulu bobungcwele nengqibelelo ezihleli ziphambi kwakhe, wayengomnye wabona bantu bathobekileyo. Okona kwakusondele ukuqhagamshelana noThixo, okona yabanzulu ingqondo yokubona obakhe ubuthakathaka nokungafezeki.

Wayehlutshwa kukwanda kwenkohlakalo yabangahloneli Thixo, woyika ukuba ukungakholwa kwabo kunganciphisa ukuhlonipha kwakhe uThixo, uEnoki wakunxwema ukuthi rhoqo ezimanya nabo, waza wachitha ixesha elininzi eyedwa, ezinikela ekucamngceni nasekuthandazeni. Ngaloo ndlela wayesoloko ehleli phambi kukaYehova, efuna ulwazi olucacileyo lwentando yaKhe, ukuze akwazi ukuyenza. Kuye, umthandazo wawuyimpefumlo yomphefumlo; wayephila kanye kwimpepho yasezulwini.

Ngezithunywa ezingcwele, uThixo wayityhila kuEnoki injongo yaKhe yokutshabalalisa ihlabathi ngamanzi; walandlala ngokupheleleyo kuye icebo lokuhlangula. Ngomoya wokuprofeta, wamkhokelela kwizizukulwana ezaziza kuphila emva kukaNogumbe, wambonisa iziganeko ezikhulu ezihlangene nokubuya kwesibini kukaKristu kunye nokuphela kwehlabathi.

UEnoki wayekhathazeka ngenxa yabafileyo. Kwakhangeleka kuye ngokungathi amalungisa nabakhohlakeleyo, bebonke babuyela eluthulini, ukuze oku kube sisiphelo sabo. Wayengabuboni ubomi ngaphaya kwengcwaba. Ngombono wobuprofeti, wafundiswa ngabafele kuKristu, waboniswa ukuza kwaKhe esebuqaqawulini, ephahlwe zizithunywaezingcwele, ukuba abakhuphe abantu baKhe engcwabeni. Wayibona nemeko eyonakeleyo yomhlaba ngexesha uKristu ebonakala okwesibini-kuba kuya kubakho isizukulwana esizigwagwisayo, esidelelayo, esenza intando yaso, sikhanyela uThixo ekuphela kwaKhe neNkosi uYesu Kristu, sinyathelela phantsi umthetho, sicekisa ucamagushelo. Wawabona amalungisa ethweswa ubuqaqawuli nembeko, abakhohlakeleyo begxothwa phambi kukaYehova, betshatyalaliswa ngomlilo.

UEnoki waba ngumshumayeli wobulungisa, esazisa abantu oko uThixo akutyhilileyo kuye. Abo bamoyikayo uThixo bayifuna le ndoda ingcwele, ukuze babelane ngemfundiso nemithandazo yayo. Wasebenza nzima esidlangalaleni ekwathwele izigidimi zikaThixo eziya kubo bonke ababeya kuwaphulaphula amazwi okunika isiyalo. Ukusebenza kwakhe kwakungaphelelanga kumaSete. Elizweni apho uKayin wafuna ukubalekela kulo ukwenzela ukuba angabi phambi koBukho Obungcwele, umprofeti kaThixo wazisa ngemibono emangalisayo eyadlula phambi kwakhe esembonweni. “Yabonani,” watsho, “yeza iNkosi inamawakawaka abangcwele bayo, ukuba ibagwebe bonke, ibohlwaye bonke abangahloneli Thixo kubo, ngenxa yemisebenzi yabo yonke yokungahloneli Thixo.” Juda 14, 15.

Wayengumkhalimeli wesono ongenaluvalo. Njengokuba wayeshumayela uthando lukaThixo ngoKristu kubantu bexesha lakhe, ebacenga ukuba bashiye iindlela zabo zobubi, wayebukhalimela ubugwenxa obabugquba ebalumkisa abantu besizukulwana sakhe ngogwebo olwaluqinisekile ukuba luya kubafikela abophula umthetho. YayinguMoya kaKristu owawuthetha ngoEnoki; loo Moya uyabonakaliswa, hayi ngokuthetha okubonakalisa ukuba nothando, imfesane, nokucenga; kuba asikuphela kwezinto ezimyoli ezithethwa ngabantu abangcwele. UThixo ubeka entliziyweni nasemilebeni yabathunywa baKhe iinyaniso amabazithethe eziqinisekileyo nezihlabaniselayo njengekrele elintlangothi mbini.

Amandla kaThixo awabonakaliswa ngumkhonzi waKhe, aviwa ngabo babemphulaphule. Abanye basithobela isilumkiso, bazishiya izono zabo; kodwa intlaninge yasigculela isigidimi esindilisekileyo, baqhubeka ngesibindi ngakumbi kwiindlela zabo ezikhohlakeleyo. Abakhonzi bakaThixo kufuneka basithwale basise ehlabathini isigidimi esikwanjalo kwimihla yokugqibela, kanti naso siya kwamkelwa ngokungakholelwa nangokusigculela. Abantu bexesha laphambi kukaNogumbe bawala amazwi okulumkisa alowo wayehamba noThixo. Kuya kuba njalo nakwisizukulwana sokugqibela ukungaziboneli ntweni izilumkiso zabathunywa bakaYehova.

Wathi ephakathi kubomi bokusebenza nzima, uEnoki waqhubeka nokulugcina unxibelelwano noThixo. Okona kwaba kukhulu ukusebenza nzima kwakhe, kwaba kokukhona azingisa ngakumbinokunyaniseka kwimithandazo yakhe. Waqhubeka nokuzikhwebula, ngamaxesha athile, kubo bonke abantu basekuhlaleni. Emva kokuba echithe ixesha elithile phakathi kwabantu, esebenzela ukuba abazuzise okulungileyo ngokubafundisa nangomzekelo, wayezikhwebula, ukuze achithe ixesha eyedwa, elambela ekwanxanelwa ulwazi lwezulu, olwalunokunikwa nguThixo kuphela. Ngokuqhagamshelana ngolo hlobo noThixo, uEnoki wafikelela ngakumbi nangakumbi ekubonakalaliseni umfanekiselo kaThixo. Ubuso bakhe babengezela kukukhanya okungcwele, ukukhanya obakhanya ebusweni bukaYesu. Wayesithi xa ephuma ekuthetheni nezulu, nabantu abangamhloneliyo uThixo bawubone boyike umzobo wezulu kwimbonakalo yakhe.

Inkohlakalo yabantu yayifike kwizinga eliphezulu kangangokuba kwawiswa (isigwebo) sentshabalalo phezu kwabo. Ngokudlula kweminyaka, omnye emva komnye, umsinga wobubi babantu waya usiba nzulu ngokuba nzulu, amafu omgwebo wezulu aya esiba mnyama ngokuba mnyama. Yena uEnoki ingqina lokholo, wabambelela endleleni yakhe, elumkisa, ecenga, ekhuthaza, ezama ukubuyisela umva umsinga wobubi nokuthintela amagalelo engqumbo. Nangona abantu abangaboni, nabathanda iziyolo, bengazange bazikhathalele izilumkiso zakhe, waba nabo ubungqina bokwamkelwa nguThixo, waza waqhubeka ngokunyaniseka ukulwa idabi nobubi obuqhubekayo, wada uThixo wamsusa ehlabathini lesono wamsa kuvuyo olunyulu lwezulu.

Abantu bahlekisa ngobudenge balowo wayengafuni kuqokelela igolide nesilivere okanye akhe izindlu apha. Yona intliziyo kaEnoki yayiphezu kobutyebi baphakade. Wayekhangele kumzi wasemazulwini. Wayembonile uKumkani esebuqaqawulini baKhe esazulwini seZiyon. Ingqondo yakhe, intliziyo yakhe, ikhaya lakhe, zazisezulwini. Okona bubukhulu ubugwenxa obukhoyo, kokona wayelangazelela ikhaya likaThixo. Esesemhlabeni, wahlala, ngokholo, kwimimandla yokukhanya.

“Banoyolo abahlambulukileyo intliziyo; ngokuba baya kumbona uThixo bona.” Mateyu 5:8. Iminyaka engamakhulu amathathu, uEnoki wayefuna ukuba nyulu emphefumlweni, ukuze ahambelane neZulu. Iminyaka engamakhulu amathathu, wayehamba noThixo. Imihla ngemihla wayezondelele umanyano olusondeleyo; unxulumano lwakhula ngakumbi nangakumbi, wada uThixo wamthabathela kuYe. Wema emasangweni elizwe elingunaphakade, lilinye kuphela inyathelo phakathi kwakhe nelizwe labasikelelweyo; athi akuvulwa amasango, uhambo noThixo, ebekukade lusenzeka emhlabeni, lwaqhubeka, wangena kumasango oMzi oNgcwele—owokuqala kubantu ukungena apho.

Ukulahleka kwakhe kwavakala emhlabeni. Ilizwi, elaliviwa imihla ngemihla lilumkisa lifundisa, lalahleka. Bakho abanye, kwabalungileyo nabakhohlakeleyo, abakubonayo ukuhamba kwakhe; bathi bethemba ukuba unokuba usiwe kwenye yeendawo zakhe zokuphumla, abo babemthanda bamzingela, njengoko benza njalo, kamva, oonyana babaprofeti ukufuna uEliya; kodwa babuya ze. Banika ingxelo yokuba akakho, kuba uThixo wayemthabathile.

Ngokuguqulwa kukaEnoki, uYehova waceba ukufundisa isifundo esibalulekileyo. Yayikho ingozi yokuba abantu bangoyiswa zizityhafiso, ngenxa yeziphumo ezoyikekayo zesono sika-Adam. Abanye babesele belungele ukuba bakhale bathi, “Kunceda ntoni ukuba simoyike uYehova sigcine nezimiso zaKhe, sesimi kuhlanga lonke nje isiqalekiso esinzima, nokufa sele kusisabelo sabo bonke?” Imiyalelo uThixo awayinika uAdam, yaphindwa nguSete, yabonakala kuEnoki, yalugxotha usizi nobumnyama, yabanika ithemba abantu, lokuba, nangona kweza ukufa ngoAdam, ngokukwanjalo, ngoMhlanguli othenjisiweyo, kuya kuza ubomi nokungafi. USathana wayefaka ebantwini inkolo yokuba awukho umvuzo wamalungisa okanye ukohlwaywa kwabakhohlakeleyo, nokuba, abanakho abantu ukuyithobela imimiselo yezulu. Kwimeko kaEnoki, uThixo uthi, “ukho [Yena Thixo], nokuba ungumvuzi wabo bamfunayo.” Hebhere 11:6. Ubonisa loo nto aya kuyenzela abo bayigcinayo imithetho yaKhe. Abantu bafundiswa ukuba, banakho ukuwuthobela umthetho kaThixo; nokuba, nangona bephila phakathi kwaboni nabantu abakhohlakeleyo, banakho, ngobabalo lukaThixo, ukumelana nesilingo, babe nyulu, babe ngcwele. Babona kumzekelo wakhe [uEnoki] ukusikeleleka kobomi obunjalo; nokuguqulwa kwakhe kwaba bubungqina bokunyanisa kwesiprofeto sakhe ngekamva, nomvuzo walo oluvuyo nozuko nobomi bokuthobela obunokungafi, kwelinye icala, ukugwetywa, nenkxwaleko, nokufa komoni.

Ngokholo uEnoki waguqulwa “ukuba angaboni kufa; . . . kuba ngaphambi kokufuduswa kwakhe, wangqinelwa ukuba umkholisile kakuhle uThixo.” Hebhere 11:5. Phakathi kwilizwe elibekelwe intshabalalo ngenxa yobugwenxa balo, uEnoki akazange avunyelwe ukuba awe phantsi kwegunya lokufa. Isimilo salo mprofeti sokuhlonelauThixo, simeleumgangathowobungcwele ekufuneka kufikelelwe kuso ngabo baya kuba “bethengiwe emhlabeni” (IsiTyhilelo 14:3) ngexesha lokufika kukaKristu kwesibini. Ngelo xesha, njengoko kwakunjalo phambi kukaNogumbe, ubugwenxa buya kulawula. Ngokulandela ukukhuthaza kweentliziyo zabo ezikhohlakeleyo neemfundiso zolwazi olulahlekisayo, abantu baya kulivukela igunya leZulu. Sekunjalo, njengo-Enoki, abantu bakaThixo baya kufuna ukuhlambuluka kwentliziyo kunye nokuhambelana nentando yaKhe, bade babonakalalise intsobi kaKristu. NjengoEnoki, baya kulilumkisa ihlabathi ngokubuya kukaYehova kwesibini nangemigwebo eya kubakho ngenxa yokreqo, baze bathi ngentetho yabo nomzekelo wabo bazigwebe izono zokungamhloneli uThixo. Njengokuba uEnoki waguqulwa wasiwa ezulwini phambi kokuba

kutshatyalaliswe umhlaba ngamanzi, kuya kuba njalo kumalungisa ukuguqulwa asuke emhlabeni phambi kokuba utshatyalaliswe ngomlilo. Uthi umpostile: “Okunene, asiyi kulala ukufa sonke; kodwa siya kwenziwa ngakumbi sonke, ngesiquphe, ngephanyazo, ngexilongo lokugqibela.” “Ngokuba iNkosi ngokwayo iya kuhla emazulwini inendanduluko, inelizwi lesiphatha-zithunywa, inexilongo likaThixo,” “liya kulila ixilongo, bavuke abafileyo bengenakonakala, senziwe ngakumbi ke thina.” “Abafele kuKristu bavuke kuqala; sandule thina babudlayo ubomi, basaseleyo, sixwilelwe emafini kwakunye nabo, siye kuyikhawulela iNkosi esibhakabhakeni; size ngokunjalo sihlale sihleli, sindawonye neNkosi. Ngoko ke thuthuzelanani ngala mazwi.” 1 Korinte 15:51, 52; 1 Tesalonika 4:16-18.

# Isahluko 7—Unogumbe

[Esi sahluko sisekwe kwiGenesis 6; 7.]

Ngemihla kaNowa, umhlaba wawunesiqalekiso esiphindwe kabini, ngenxa yesono sika-Adam kunye nokubulala kukaKayin. Konke oku kwakungadanga kwabuguqula kakhulu ubuso bomhlaba. Zazikho zona iimpawu ezibonakalayo zokonakala, kodwa umhlaba wawusatyebile umhle zizipho zokwazelelela kukaThixo. Iinduli zazigqunywe yimithi emikhulu exhasa amasebe athwele iziqhamo zemidiliya. Amathafa abanzi afana nesitiya esambathiswe ngohlaza, nevumba elimnandi lamawaka eentyatyambo. Iziqhamo zomhlaba zaziziindidi ezingafaniyo, ziphantse azabi nakuphela. Imithi yayiyidlula kude kakhulu ngobukhulu, ngobuhle, nangokumila kakuhle nayiphina ekhoyo ngoku; uluthi lwayo lwaluluhle lumpuluswa lomelele, lusondele kakhulu ekufaneni nelitye, lomelele njengalo. Igolide, isilivere, nelitye elinqabileyo zizinto ezazikho zininzi.

Uluntu lwalusawagcinile amandla alo. Zazisembalwa izizukulwana ezidlulileyo kususela ukuba uAdam watya kumthi obenza bude ubomi; ubukho bomntu busalinganiselwa ngamakhulu eminyaka. Ukuba abo bantu babephila ubomi obude kangako, benamandla anqabileyo okuceba nokwenza, babeye bazinikela emsebenzini kaThixo, ngebabelenze layindumasi ngoku igama loMenzi wabo emhlabeni, babe ngebaba yimpendulo kwinjongo awayebanike ubomi ngenxa yayo. Bawa phantsi ukukwenza oko. Bayebaninzi abantu abakhulu, amadoda asithomo namandla amakhulu, ayesaziwa ngobulumko, anobuchule ekucebeni imisebenzi emihle nemangalisayo; kodwa ityala lawo lokuziyeka zirhuqe iintambo zobugwenxa kwakulingana nobuchule bawo nesakhono sengqondo.

UThixo wabanika aba bantu baphambi koNogumbe izipho ezininzi nezihle; kodwa bazisebenzisa iintsikelelo zaKhe ekuzizukiseni kwabo, baziguqulela ukuba zibe sisiqalekiso ngokuba bamilisele uthando lwabo kwizipho endaweni yoMphi. Bayisebenzisa igolide nesilivere, amatye anqabileyo nemithi enexabiso ekuzakheleni iindawo zokuhlala, bakhuphisana ngokuzenza ntleizindluzabongobona buchule bokwenza. Bafuna ukwanelisa kuphela iminqweno yeentliziyo zabo ezinekratshi, bonwaba ngemibono yolonwabo nenkohlakalo. Bathi bengafuni ukumgcina uThixo kulwazi lwabo, bafikelela msinyane ekubukhanyeleni ubukho baKhe. Bayizukisa indalo endaweni kaThixo wendalo. Babudumisa ubulumko bomntu, banqula imisebenzi yezandla zabo, babafundisa abantwana babo ukuqubuda kwimifanekiso eqingqiweyo.

Kumathafa amahle naphantsi kwemithunzi yemithi ebukekayo, bamisa izibingelelo zezithixo zabo. Amagcume emithi abanzi, ewagcina eluhlaza amasebe awo unyaka wonke, ayenikelwe ekunquleni izithixo ezibubuxoki. Kula magcume kwakukho nezitiya ezihle, kwiindlela zazo ezinde ezijikelezayo, kuyokozela imithi yeziqhamo zazo zonke

iindidi phezu kwazo, zihombise imifanekiso eqingqiweyo, zifakelwe konke okuzisa ulonwabo kwizimvo okanye zilungiselela iminqweno yabantu abathanda iziyolo, ize ibalobe ukuba bathabathe inxaxheba kunqulo lwezithixo.

Abantu bamkhupha uThixo elwazini lwabo, banqula izidalwa zeengcamango zokuyila kweengqondo zabo; saza isiphumo soko, bafana nazo ngakumbi nangakumbi ngokuba phantsi. Umdumisi uyayichaza impembelelo yokunqula nokudumisa izithixo. Uthi, “Boba njengazo abenzi bazo, bonke abasukuba bekholose ngazo.” Ndumiso 115:8. Ngumthetho wengqondo yomntu ukuba, ngokukhangela siyaguquka. Umntu akanakho ukuphakama ngaphezu kweembono zakhe zenyaniso, ubunyulu, nobungcwele. Ukuba ingqondo ayize iphakame ngaphezu komgangatho wobuntu, ukuba ayiphakanyiswa lukholo ukuze icamngce ngobulumko nothando olungenasiphelo, umntu uya kuhlala esihla ukuya ezantsi okokoko. Abakhonzi boothixo bobuxoki babebambathisa oothixo babo ngeempawu nemizwa yobuntu, ngenxa yoko, umgangatho wabo wesimilo wawuhle ngokufana nobuntu besono. Ekugqibeleni, nabo babengcolisiwe. “Wabona uThixo ukuba ububi babantu bandile ehlabathini, konke ukuyila kweengcinga zentliziyo yabo kubububi bodwa imihla yonke. . . . Ihlabathi lalonakele ebusweni bukaThixo; ihlabathi lalizele lugonyamelo.” UThixo wayebanike abantu imithetho yaKhe ukuba ibe ngumgangatho wobomi, kodwa umthetho waKhe waphulwa, isiphumo yaba siso sonke isono esinokucingwa. Inkohlakalo yabantu yayibonakala isenziwa ngesibindi, ubulungisa bunyathelelwa emhlabeni, izililo zabacinezelweyo zifikelela ezulwini. Ukuthatyathwa kwabafazi abaninzi kwakuselekuqalwe kwangaphambili, ngokuchasene nolungiselelolwezulu kwasekuqalekeni. UYehova wayemnike uAdam umfazi omnye, ebonisa indlela ezimele ukuhamba ngayo izinto kuloo mbandela. Kwathi emva kokuWa, amadoda akhetha ukulandela iinkanuko zawo zesono; isiphumo, ukwaphulwa komthetho nokuphila kalusizi kwanda ngokukhawuleza. Aluzange luhlonitshwe ulwalamano, kunye namalungelo okuba nezinto emtshatweni. Nabanina owayeziva enqwenela abafazi okanye izinto zommelwane, wayezithabatha ngenkani, amadoda evuyiswa zizenzo zawo zobubhovubhovu. Ayevuyiswa kukutshabalalisa ubomi bezilwanyana; nokusebenzisa kwawo inyama awayeyinikiwe njengokutya, kwawenza akhohlakala alinxanelwa ngakumbi igazi, ada afikelwa kukungakhathali ngobomi babantu.

Ihlabathi lalisebutsheni balo; kanti ubugwenxa babuse bunzulu, bande kangangokuba uThixo angabi nako ukubunyamezela; wathi, “Ndiya kumcima umntu endimdalileyo, angabikho ehlabathini.”

Wathi, uMoya waKhe awusayi kuzamana nobubi boluntu. Ukuba abakuyeki ukungcolisa ngezono zabo umhlaba nobutyebi bawo, uya kubacima kwindalo yaKhe, azitshabalalise izinto awayekonwabele ukubasikelela ngazo; azitshayele izilwanyana zasendle, notyani olwalubanika ukutya okuninzi, awuguqule umhlaba omhle ukuba ube ngumbono obanzi womqwebedu nentshabalalo.

Phakathi kwenkohlakalo eyayigquba, uMethusela, uNowa, nabanye abaninzi, basebenza nzima ukugcina ulwazi lukaThixo wenene luphilile, nokuthintela umsinga wokuziphatha kakubi. Ikhulu elinamashumi amabini eminyaka phambi koNogumbe, uYehova, ngesithunywa esingcwele, wavakalisa injongo yaKhe kuNowa, wamyalela ukuba akhe umkhombe. Ngexesha wayesakha umkhombe, kwakufuneka eshumayele ukuba uThixo uza kuzisa isikhukhula samanzi phezu komhlaba ukuba sitshabalalise abakhohlakeleyo. Abo babeya kukholwa sisigidimi, baze balungiselele eso siganeko ngokuguquka nokuphila ngokutsha, bamelwe kukufumana uxolelo baze basindiswe. UEnoki wayiphinda kubantwana bakhe into uThixo awambonisa yona malunga noNogumbe, waza uMethusela noonyana bakhe, ababephila baza bakuva ukushumayela kukaNowa, bamncedisa ekwakheni umkhombe.

UThixo wamnika uNowa imilinganiselo ethe ngqo yomkhombe nemiyalelo ecacileyo ngayo yonke indlela yokwakhiwa kwawo. Ubulumko bomntu babungenakho ukuceba isakhiwo esinjalo ukuqina nokomelela. UThixo wayengumzobi, uNowa engumakhi omkhulu. Sasakhiwe njengesiqu senqanawa, ukuze sikwazi ukudada phezukwamanzi,kodwa kwezinye iindawo sasifana kakhulu nendlu. Sasinemigangatho emithathu ukubheka phezulu, umnyango umnye, usecaleni. Ukukhanya kwakungena ngaphezulu, amagumbi awahlukeneyo elungiselelwe ukuba abe nokukhanya. Izixhobo ezazisetyenziswe ekwakheni umkhombe womsedare okanye umthi wegofere, owawungasayi kuchukunyiswa kukubola kude kube ngamakhulu eminyaka. Isakhiwo esingaka ukuba sikhulu sasingumsebenzi ocothayo nonzima. Ngenxa yobukhulu bemithi nendalo yayo, wawumninzi kakhulu umsebenzi owawufuneka kunangoku ukulungisa imithi, nangona ngoko abantu babenamandla amaninzi. Yonke into umntu anokuyenza yayenziwe ukuze umsebenzi ugqibelele, kanti ke, umkhombe wona ngokwawo wawungenako ukumelana noqhwithela olwaluza kubakho phezu komhlaba. NguThixo kuphela owayenokubagcina abakhonzi baKhe kumanzi adubekileyo.

“Ngokholo uNowa, ehlatyelwe nguThixo ngazo izinto ebezingekabonwa, wathi ngokoyika uThixo wawakha umkhombe wokusindisa indlu yakhe, awathi ngalo waligweba ihlabathi, waba yindlalifa yobulungisa obungokholo.” Hebhere 11:7. Ngexesha uNowa wayenika isigidimi soyalo ehlabathini, imisebenzi yakhe yayingqinelana nokunyaniseka kwakhe. Yiloo ndlela eyenza ukuba ukholo lwakhe lugqibelele, lucace. Ihlabathi walinika umzekelo wokukholelwa kanye kwinto uThixo ayithethayo. Bonke ubutyebi awayenabo, wabonga ngokubuchithela emkhombeni. Xa wayeqala ukwakha loo mkhombe mkhulu, izihlwele zaziphuma kwiinkalo zonke ukuba zibone umbono ongaqhelekanga nokuba zive amazwi anyanisekileyo nashushu omshumayeli ongaqhelekanga. Isandi ngasinye awayesenza ekubetheleleni umkhombe sasibubungqina ebantwini.

Ekuqaleni abaninzi baba ngathi bayasiva isiyalo; kodwa ababuyela kuThixo ngenguquko yenene. Babengenayo intumekelelo yokushiya izono zabo. Kwixesha elalikho phambi kukaNogumbe, ukholo lwabo lwavavanywa, baza bawa phantsi ekunyamezeleni ukulingwa. Bathi, boyiswe kukungakholwa okugqubayo, ekugqibeleni bahlangana nabahlobo babo bakuqala ekwaleni isigidimi esihloniphekileyo. Abanye baboyiseke kakhulu, baye befuna ukuwalulamela amazwi okulumkisa, kodwa babe baninzi ababeqhula behlekisa, baza nabo bangenelela, bazala izimemo zenceba, baza bathi, kungekudala, baphakathi kwabona banesibindi nabona badelelayo abagxeki; kuba, abakho abantu abangakhathaliyo nabangena nzulu esonweni njengabo bakha banako ukukhanya, kodwa babuya baxhathisa ekuthinjweni nguMoya kaThixo.

Abantu beso sizukulwana, yayingengabo bonke abanqula izithixo,xa sekuthethwa ngokupheleleyo. Baninzi ababesithi banqula uThixo. Babesithi oothixo babo abaqingqiweyo bami endaweni kaThixo, nokuba, ngabo [thixo] babeye bamqonde ngokucacileyo Oyingcwele. Olu didi lwaluphambili ekungamamkeleni uNowa. Ekuzameni kwabo ukuba nezinto ezimi endaweni kaThixo kwizinto eziphathekayo, iingqondo zabo zaya zamfanyekiswa ngakubungangamsha namandla aKhe; bayeka ukubuqonda ubungcwele besimilo saKhe, okanye ubungcwele obungaguqukiyo bemvelo yemiyalelo yaKhe. Xa isono saba yinto efumaneka jikelele, kancinane kancinane sakhangeleka singesiso, baza ekugqibeleni bathi umthetho wezulu awusenaso isinyanzelo; nokuba kuchasene nesimilo sikaThixo ukohlwaya ukreqo; bakhanyela ukuba izigwebo zikaThixo ziya kuba phezu komhlaba. Ukuba abantu beso sizukulwana babeyithobele imithetho yezulu, ngebabeliqondile ilizwi likaThixo ekulumkiseni ngomkhonzi waKhe; kodwa iingqondo zabo zazimfanyekiswe kukwala ukukhanya bada bakholelwa ngokwenene ukuba isigidimi sikaNowa yayilulahlekiso.

Yayingesiso isihlwele okanye isininzi esasikwicala lokulungileyo. Ihlabathi lalimi lichasene nobulungisa bukaThixo nemithetho yaKhe, yena uNowa ebonwa njengozibaxayo izinto. Xa uSathana wayelinga uEva ukuba angamthobeli uThixo, wathi kuye, “Anisayi kufa.” Genesis 3:4. Amadoda amakhulu, athanda ilizwe, nalumkileyo, ayayiphinda loo nto. “Izothuso zikaThixo,” atsho, “zezokoyikisa, azisayi kuze zenziwe. Musani ukothuka. Isiganeko esinje ngokutshatyalaliswa komhlaba nguThixo owawenzayo, nokohlwaywa kwabantu awabadalayo, azisokuze zenzeke. Xolani; musani ukoyika. UNowa ngumntu odlul’ emgceni ongaqeqeshekanga.” Ilizwe lazonwabisa ngobudenge bexhego eliphambeneyo. Endaweni yokuthoba intliziyo phambi kukaThixo, baqhubeka nokungathobeli nenkohlakalo, wangathi uThixo akathethanga nabo ngomkhonzi waKhe.

UNowa wema njengeliwa phakathi koqhwithelo. Wathi erhangqwe kukudelela nokuhlekisa okwakuthandwa, wazibalula ngesidima esingcwele nangokunyaniseka okungagungqiyo. Amazwi akhe ayenamandla, kuba ayelilizwi likaThixo eliya ebantwini

ngesicaka saKhe. Uqhagamshelwano noThixo lwamenza womelela emandleni angapheliyo, lo gama, ikhulu elinamashumi amabini eminyaka ilizwi lakhe elinendili lawa kwiindlebe zeso sizukulwana lithetha ngeziganeko, ngokokubona kobulumko babantu, ezazingenako ukwenzeka.

Ihlabathi phambi koNogumbe lalixoxa ngelithi, kwakuziinkulungwane yemayo imithetho yendalo. Amaxesha omnyaka ayezenzekela ngendlela yawo. Ukuza kufika kwelo lixa, yayingazange yabakho imvula; umhlaba wawusenziwamanzi yinkunguokanye umbethe. Imilambo ayizange yadlula kwimida yayo, koko yayiwathwalela elwandle amanzi ayo ngokukhuselekileyo. Imithetho emileyo yawagcina amanzi ukuba angaphuphumeli ngaphandle kwendonga zayo (imilambo). La maciko awazange asihloniphe isandla saLowo waye wabamba amanzi, esithi, “Fika apha, ungegqithi,” Yobhi 38:11.

Ngokuhamba kwexesha, kungekho lutshintsho lubonakalayo endalweni, abantu ababesithi maxa wambi boyike baqala ukuqinisekiswa. Bazathuza, njengoko abaninzi bezathuza ngoku, besithi indalo ingaphezu koThixo wendalo, nokuba imithetho yayo ime nkqi kangangokuba noThixo ngokwaKhe akanako ukuyiguqula. Bexoxa besithi, ukuba uNowa ebe nyanisile, indalo ibiya kuphuma endleleni yayo, baza basenza eso sigidimi (sikaNowa), ezingqondweni zehlabathi, ukuba sibe lulahlekiso--inkohliso enkulu. Babonakalisa ukusidelela isilumkiso sikaThixo ngokwenza oko babefudula bekwenza phambi kokuba kunikwe isiyalo. Baqhubeka neziyolo zabo, imigidi yezidlo; badla basela, batyala bakha, besandlala amacebo ngokobuhle ababelindele ukubuzuza kwixesha elizayo; bahamba imigama emide enkohlakalweni, ukuqinisekisa ukuba abamoyiki Lowo umi ngonaphakade. Banyanzelisa ukuthi, ukuba yayikho inyaniso kwinto eyayithethwa nguNowa, abantu abahloniphekileyo, izilumko, abahlakaniphileyo, amadoda amakhulu, ngebewuqonda umcimbi.

Ukuba abantu baphambi kukaNogumbe babeye bakholelwa bakulunyukiswa, baguquka kwizenzo zabo ezibi, uYehova ngewayibeka bucala ingqumbo yaKhe, njengoko wenzayo eNineve emva koko. Ngokuxhathisa kwabo ngeenkani ekuthethiseni kwesazela kunye nezilumkiso zomprofeti kaThixo, esa sizukulwana sayizalisa indebe yobugwenxa baso, salungela intshabalalo.

Ixesha lenceba lalisele liza kuphela. UNowa wayeyilandele ngokuthembeka imiyalelo awayeyifumene kuThixo. Umkhombe wagqitywa yonke into, ngokomyalelo kaYehova, kwafakwa ukutya komntu nesilwanyana. Wenza ke ngoku umkhonzi kaThixo isibheno esilusizi sokugqibela ebantwini. Ngolangazelelo olunentlungu engenako ukubekwa ngamazwi, wabacenga ukuba bafune igwiba lisenokufumaneka. Baphinda bawala amazwi akhe, bawaphakamisa amazwi abo bemqhula bemgxeka. Ngequbuliso kwathi nzwanga kwisihlwele esigculelayo. Izilo zazo zonke iintlobo, ezona zoyikekayo

nezona zimbuna, zabonwa zisihla entabeni ziphuma ehlathini zisinga emkhombeni. Yavakala ingxolo yomoya ongxamileyo, khangela, nazo iintaka ziphuma zikhawulezile kuzo zonke iinkalo, ziyimikhosi eyenza mnyama isibhakabhaka, ngemingcelele enesidima, zidlula zingena emkhombeni. Izilwanyana zawuthobela umyalelo kaThixo, lo gama abantu bengazange bathobele. Ngokukhokelwa ziingelosi ezingcwele, “kwangena ngambini, ngambini, kuNowa emkhombeni,” izilwanyana ezihlambulukileyo zangena ngasixhenxe, ngasixhenxe. Ihlabathi lakhangela limangalisiwe, abanye besoyika. Kwabizwa izazi ukuba zinike ingxelo ngesi siganeko singaqhelekanga, kodwa azeza nanto. Yayiyimfihlelo ezazingenakho ukuyigqala. Abantu ke baye baqine ngakumbi xa besithi rhoqo ukwala ukukhanya, kangangokuba nalo umbono wabanika ukothuka nje komzuzwana. Bathi aba bantu basiphelo sibi bakukhangela ilanga libengezela ngobuqaqawuli balo, umhlaba wambathiswe ngobuhle obusondele kobe-Eden, balugxotha uloyiko lwabo olwalunyuka ngemigidi ezaliswe yingxolo, benza izinto zenkohlakalo, kwanga kukona bazibizela ukohlwaywa kwingqumbo kaThixo eyayisele ivutha kakade.

UThixo wamyalela uNowa ngelithi, “Ngena, wena nendlu yakho yonke, emkhombeni, ngokuba ndibona wena ilungisa phambi kwam kwesi sizukulwana.” Iziyalo zikaNowa zazaliwe lihlabathi, kodwa impembelelo yakhe nomzekelo wakhe zaba nesiphumo esiziintsikelelo kusapho lwakhe. Njengomvuzo wokunyaniseka nokuziphatha ngentlonipho kwakhe, uThixo wawasindisa onke amalungu osapho kunye naye. Inkuthazo emangalisayo ekunyanisekeni komzali!

Inceba yakuyeka ukucenga uluntu olonileyo. Izilwanyana zasendle neentaka zezulu zangena kwindawo yokuphephela. UNowa nendlu yakhe babephakathi emkhombeni, “uYehova wamvalela ngaphakathi.” Kwabonakala ukukhanya okubengezelayo kusihla kuphuma ezulwini kwahlala phambi komnyango womkhombe. Ucango olunzima, olwalungenakho ukuvalwa ngabangaphakathi, lwabuya kancinane lusisiwa endaweni yalo zizandla ezingabonwayo. UNowa wavalelwa ngaphakathi, abo bayalayo inceba kaThixo bavalelwa ngaphandle. Itywina lezulu lwalukolo cango; lwaluvalwe nguThixo, ikwa nguThixo kuphela onokulivula. Koba njalo xa uYesu egqibe umsebenzi wokuthethelela aboni, phambi kokuba abuye ngamafu ezulu, ucango lwenceba luya kuvalwa. Inceba yezulu ayisayi kuba sabanqanda abakhohlakeleyo, uSathana abalawule ngokupheleleyo abo bayalileyo inceba. Baya kuzama ukubatshabalalisa abantu bakaThixo; kodwa, njengoko uNowa wayevalelwe phakathi, namalungisa aya kuba phantsi kokhuselo lwamandla ezulu.

Kwada kwaba ziintsuku ezisixhenxe uNowa nosapho lwakhe bengenile emkhombeni, kungekho mqondiso wesiphango sizayo ubonakalayo. Ngeli xesha ukholo lwabo lwaluvavanywa. Yayilixesha loloyiso kwihlabathi elalibukeka lonwabile lingaphandle. Ukulibazisaokwakungathikukho, kwabaqinisekisa

ukuba,isigidimisikaNowa sasilulahlekiso, nokuba akasokuze abekho uNogumbe. Nangona imibono enendili babeyibonile —izilwanyana neentaka zingena emkhombeni, nengelosi kaThixo iluvala ucango - baqhubeka nokudlala kwabo bemigcobo, behlekisa ngezi zibonakalaliso zamandla kaThixo. Beza bezizihlwele ngaphandle komkhombe bawurhangqa, bebegculela abo bangaphakathi ngobona bundlongondlongo abangazange babubonisa ngaphambili.

Ngosuku lwesibhozo amafu amnyama agquma amazulu. Kwalandela ukugqekreza kweendudumo nokutshawuza kwemibane. Kungekudala, kwaqala ukuwa kwamathontsi amakhulu emvula. Ilizwe lalingazange layibona into elolu hlobo, zaza iintliziyo zabantu zabethwa luloyiko. Bonke babezibuza ngasese, “Ingaba bethu kunokwenzeka ukuba uNowa wayenyanisile, nokuba ihlabathi liza kutshabalala?” amazulu aya eba mnyama ngokuba mnyama, sakhula isantya sokuwa kwemvula. Izilwanyana zabhadula zisoyika kakhulu, izikhalo zazo ezahlukeneyo zingathi ziyakhalaza ngenxa yesiphelo sazo nesomntu. “Yagqabhuka yonke imithombo yenzonzobila, iingcango zezulu zavuleka.” Ukuphuma emafini, amanzi ayengathi ehla kwiingxangxasi ezinkulu. Yadlula imilambo kwimida yayo, yazalisa iintili. Aphuma amanzi emhlabeni etsaza ngamandla angenakuchazwa, ekhupha izinto ezinkulu zamatye, ezazigibiseleka amakhulu eenyawo emoyeni, athi xa esiwa aphinde atshone emhlabeni.

Abantu baqala ukubona ukutshabalala kwemisebenzi yezandla zabo. Izakhiwo zabo ezihle, izitiya nezigcume apho babebeke khona izithixo zabo, zatshatyalaliswa ngumbane ophuma ezulwini, iingceba zathi saa kuyo yonke indawo. Izibingelelo ekwakubingelelwa kuzo abantu zawiswa phantsi, abanquli bangcangcazela phambi kwamandla kaThixo ophilayo, bazi ukuba kwakungenxa yeentlondi zabo nokunqula kwabo izithixo okwabazisela intshabalalo yabo.

Kwathi xa bunyuka ubundlobongela boqhwithela, imithi, izakhiwo, amatye, nomhlaba konke kwathi saa. Uloyiko lomntu nesilwanyana lwalungapha kokuba kungachazwa. Ngaphezu komgqumo wesichotho kwakuvakala isikhalo sabantu ababelidelile igunya likaThixo. USathana, owayenyanzelekile ukuba ahlale phakathi kweziqalelo ezilwayo, wayesoyikela obakhe ubomi naye. Wayekonwabele ukulawula uluntu olunamandla angako, elangazelelaukuba luphile ukuze lwenze amasikizi alo, luqhubeke novukelo lwalo ngakuMdali wezulu. Ngeli xesha wenza izishwabulo ngakuThixo, emtyhola ngokungabi nabulungisa nangenkohlakalo. Abantu abaninzi, njengoSathana, bamnyelisa uThixo, ukuba babenako, ngebamqwenga bamkhupha kuloo trone yamandla. Abanye babephelile kukoyika, izandla bezolulele emkhombeni bebongoza ukuba bangeniswe. Izicengo zabo zazililize. Ekugqibeleni, isazela savuselwa ekubeni siqonde ukuba ukho uThixo olawulayo emazulwini. Bakhala kuYe benyanisile, kodwa indlebe yaKhe yayingasasiva isikhalo sabo. Ngelo xesha lentlekele, babuqonda ubugwenxa babo bokwaphula umthetho kaThixo ukuba bubo unobangela wentshabalalo

yabo. Noko kunjalo, besoyika ukohlwaywa benjalo, basivuma isono sabo, kodwa abazange bazive belusizi bengabuthiyanga ububi. Ngebabebuyele ekudeleleni kwabo, ukuba isigwebo sasinokurhoxiswa. Ngokunjalo, xa izigwebo zikaThixo zisiwa phezu komhlaba phambi kokugutyungelwa ngomlilo, abangaguqukanga baya kwazi ukuba siphi, siyintoni isono sabo-ukudelela umthetho kaThixo. Noko kunjalo, abasayi kuba nayo inguquko yenene kanye njengoko benzayo aboni behlabathi langaphambili.

Abanye bathi ekubandezelekeni kwabo bazama ukungena ngenkani emkhombeni, kodwa isakhiwo esomeleleyo samelana nemizamo yabo. Abanye babambelela emkhombeni bada batshayelwa ngamanzi anyukayo, okanye indawo ababambelele kuyo yaphulwa kukungqubeka emaweni nokubetheka emithini. Umkhombe omkhulu nonzima wawubethwa ungcangcazele wonke xa ududlwa yimimoya engenanceba, uphoswa ngapha nangapha ngamaza. Izikhalo zezilwanyana ngaphakathi zazixela ukoyika kwazo kunye nentlungu. Kuzo zonke ezo ziqalelo zomhlaba (imvula, umoya, namanzi) wadada umkhombe ukhuselekile. Iingelosi ezinamandla kakhulu zayalelwa ukuba ziwugcine.

Izilwanyana ezazijongene noqhwithela, zabalekela emntwini, kwangathi zilindele ukuba azincede. Abanye abantu bazibophelela benabantwana babo kwimiqolo yezilwanyana ezinamandla, besazi ukuba zona ziyakwazi ukutshela ebomini, koko zaziya kukhwela kwezona ndawo ziphakamileyo ukuze zisinde kumanzi anyukayo. Abanye bazibophelela emithini emide ezincotsheni zeenduli okanye zeentaba; kodwa imithi yancothuka, ithi inemithwalo yayo engabantu iphoseke kumaza azele ngumsindo. Iindawo nganye nganye ezazingathi zithembisa inkuseleko zashiywa. Athi xa amanzi enyuka ngokunyuka, abantu babalekela kwezona ntaba ziphakamileyo. Abantu nezilwanyana babebalekela kunye kwindawo ekunokuxhathiswa kuyo, ekugqibeleni bona kunye nazo, konke kutshayelwe kumke.

Bekwezona ncopho ziphezulu, abantu bakhangela kulwandle olungenalo unxweme. Izilumkiso ezindilisekileyo zomkhonzi kaThixo zazingasabonakali ziyinto yokuhlekisa nokugculelwa. Indlela abo boni bagwetyiweyo ababelangazelela ngayo ithubaabalidelayo!Indlela ababecenga ngayo ukuba banikwe inceba yeyure nje, ilungelo libe linye nje lenceba, ubizo lube lunye nje kuphela oluphuma emlonyeni kaNowa! Babengasayi kubuya balive ilizwi elimyoli lenceba. Uthando, olungekho nganeno kobulungisa basemthethweni, lwaludinga ukugweba kukaThixo ukuze kuthintelwe isono. Amanzi empindezelo akutshabalalisa ukuhlehla kokugqibela, baza abamdelelayo uThixo batshabalala kwiinzulu ezimnyama.

“Ngalo ilizwi likaThixo . . . ihlabathi langoko lantywiliselwa ngamanzi, latshabalala. Ke lona izulu langoku, nawo umhlaba lo, kwangelo lizwi ezo zinto ziqwetyelwe, zigcinelwe, umlilo, kuse kwimini yomgwebo nentshabalalo yabantu abangahloneli

Thixo.” 2 Petros 3:5-7. Esinye isaqhwithi siyeza. Umhlaba uza kuphinda utshayelwe yingqumbo etshabalalisayo kaThixo, isono kunye naboni batshatyalaliswe.

Izono ezazisa impindezelo kubantu ababephila phambi koNogumbe zikho namhlanje. Ukoyika uThixo kususiwe ezintliziyweni zabantu, umthetho waKhe uphethwe ngokungakhathali nokudelelwa. Ukuthanda ihlabathi okunzulu kweso sizukulwana kulingana nokwesizukulwana esiphila ngoku. UYesu wathi, “Njengokuba babesithi, ngemihla ebingaphambi konogumbe, badle basele, bazeke, bendise, kwada kwayimini awangena ngayo emkhombeni uNowa, bengaqondanga, wada wafika unogumbe, wabakhukulisa bonke: koba njalo nokufika koNyana woMntu.” Mateyu 24:38, 39. UThixo akazange abagwebe abantu ababephambi koNogumbe kuba besitya besela; wayebanike ngokwaneleyo izixhaso zomzimba. Isono sabo sasiquka ukuzithabatha ezi zipho ngaphandle kombulelo kuLowo unguMniki, baze bazibhodloze ngokuziyekela elitheni ngaphandle kwemikhala. Kwakusemthethweni ukuba batshate. Umtshato wawukwicebo likaThixo; waba sisimiselo sokuqala awasakhayo. Wanika imiyalelo eyodwa ngale nkonzo, eyambathisa ngobungcwele nobuhle; kodwa le miyalelo yalityalwa, waza umtshato wagqwethelwa ekubeni ube ngumlungiseleli wenkanuko.

Imeko enjengale ikho namhlanje. Oko kungumthetho kuyabaxwa. Ukuthanda ukutya kungenwa kuko ngaphandle kwemikhala. Abazibiza ngokuba bangabalandeli bakaKristu namhlanje batya basele namanxila, ukanti amagama abo asezincwadini ezihloniphekileyo zebandla. Ukungabikho kobungcathu kudakumbisa ukuziphatha namandla asemoyeni kulungise indlela yokuyekela kwemizwa ephantsi (yenkanuko). Izihlwele ziziva zingekho phantsi kokunyanzeleka kokuziphatha ukuba lunqandeiinkanuko zemizwa yazo, zize zisuke zibe ngamakhoboka enkanuko. Abantu baphilela iziyolo zokuzanelisa; kweli lizwe nakobu bomi kuphela. Ukuthsafaza kufumaneka kuzo zonke iindawo zasekuhlaleni. Isidima kunikelwe ngaso kubuncwane nasekuziboniseni. Abo bangxamela ukuba zizityebi bagqwetha ubulungisa babacinezele abangamahlwempu, “namakhoboka nemiphefumlo yabantu” isathengwa ibuye ithengiswe.

Ubumenemene nokunyoba nobusela buzihambela unothanda bungakhalinyelwa kwiindawo eziphezulu nakweziphantsi. Iindaba zamaphepha zizele ziingxelo zokubulala—ukwaphulwa komthetho okwenziwa ngabom nangaphandle kwesizathu, into nje engathi isazela siphelile. Ezi zinto zimbi kangaka ziqheleke kangokuba azisavusi ntetho okanye nakumangala ebantwini. Umoya wokuvukela uyathubeleza ungena phakathi kuzo zonke izizwe, kwaye ukuqhambuka kwamasikizi okwenzeka amaxesha ngamaxesha ehlabathini, kubonakalisa ukuphela kwemililo yemizwa kunye nokungabikho komthetho okuthi, ngako nje ukuba kungalawuleki, kuwuzalise umhlaba ngosizi nokudideka. Umfanekiso wehlabathi laphambi koNogumbe onikwa yiMpefumlelo ubonisa ngokwenene imeko elingxamele kuyo eli hlabathi lale mihla. Nangoku, kule inkulungwane, nakumazwe athi angawobuKristu, kukho ulwaphulo

lomthetho olwenzeka mihla le, lulubi lusoyikeka kanye njengolo lwenza ukuba aboni behlabathi elidala batshatyalaliswe.

Phambi koNogumbe uThixo wathuma uNowa ukuba aliyale ihlabathi, ukuze abantu bakhokelelwe enguqukweni, baze basinde kwintshabalalo. Njengoko liya lisondela ixesha lokubuya kwesibini kukaKristu, uYehova uthumela abakhonzi baKhe nesilumkiso ehlabathini ukuze balungiselele eso siganeko sikhulu. Intlaninge iphila ngokwaphula umthetho kaThixo, kodwa ngoku, ngenceba, uyababiza ukuba bathobele imiyalelo yawo engcwele. Bonke abazibeka nxamnye izono ngokuguqukela kuThixo nokukholwa kuYesu, banikwa uxolelo. Baninzi kodwa abacinga ukuba kufuna umbingelelo omkhulu ukushiya isono. Ngenxa yokuba ubomi babo bungahambelani nokulawula kukaThixo indlela yokuziphatha, bayazala izilumkiso balikhanyele igunya lomthetho waKhe.

Kwintlaninge yabantu ababephila phambi kukaNogumbe, basibhozo kuphela abantu abakholwayo balithobela ilizwi likaThixo awalithetha ngoNowa. Kwaba yiminyaka elikhulu elinamashumi amabini umshumayeli wobulungisa elumkisa ihlabathi ngentshabalalo eyayisiza, kodwa isigidimi sakhe saliwa sadelelwa. Kuya kubanjalo nangoku. Phambi kokuba uMniki-mthetho afike ukuza kohlwaya abangathobeliyo, aboni bayalunyukiswa ukuba baguquke, babuyele ekuthobeleni kwabo; kodwa kwabaninzi, ezi zilumkiso ziya kuba lilize. Uthi umpostile uPetros, “Kuya kuza ngemihla yokugqibela abagxeki, behamba ngokwezabo iinkanuko, besithi, Liphi na kaloku idinga lokufika kwakhe? Kuba kuseloko oobawo balalayo ukufa, izinto zonke zahlala zihleli zinjengokwasekuqalekeni kwendalo.” 2 Petros 3:3, 4. Asiweva ephindaphindwa na la mazwi, kungekuphela ngabo bangamhloneli ngokuphandle uThixo, kodwa ngabaninzi abema emaqongeni okushumayela ezwe lethu? “Akukho nto yothusayo,” batsho. “Phambi kokuba afike uKristu, lonke ihlabathi liya kuguquka, kulawule ubulungisa iminyaka eliwaka. Luxolo, luxolo! Zonke izinto zisaqhubeka njengoko zazinjalo ekuqalekeni. Makungabikho bantu baphazanyiswa zizigidimi ezothusayo zabakhwazi bengozi.” Yona le mfundiso yewaka leminyaka ayihambelani neemfundiso zikaKristu nabapostile baKhe. UYesu wabuza umbuzo obalulekileyo, “Akufika uNyana woMntu, wolufumana na ke ukholo ehlabathini apha?” Njengoko sesibonile, uyatsho ukuba ihlabathi liya kuba njengemihla kaNowa. UPawulos usilumkisa ukuba sikhangele ukwanda kwenkohlakalo xa isiphelo sisondela: “Ke kaloku uMoya uthi ngokucacileyo inxenye iya kumka elukholweni, ngamaxesha asemva, inyamekele oomoya abalahlekisayo, neemfundiso zeedemon.” 1 Timoti 4:1. Uthi umpostile, “Ngemihla yokugqibela kuya kufika amaxesha anomngcipheko.” 2 Timoti 3:1. Unika uludwe olothusayo lwezono eziya kufunyanwa phakathi kwabo banokumila kokuhlonela uThixo.

Lathi xa liphela ixesha lenceba yabo, abantu baphambi kukaNogumbe bazinikela ekuthandeni iziyolo nemisitho ehlazisayo. Abo babenempembelelo namandla, bazimisela ekugcineni iingqondo zabantu zizaliswe yimigidi neziyolo, hleze kubekho abathile

abakholiswa sisilumkiso sokugqibela. Asikuboni na oku kusenzeka kule mihla yethu? Ngexesha abakhonzi bakaThixo benika isigidimi sokuba isiphelo sezinto zonke sisemnyango, ihlabathi litshone zwabha kwiziyolo nasekufuneni ulonwabo. Kukho ukuthabatheka okuthe rhoqo kukungakhathaleli uThixo nokuthintela abantu ekubeni nomdla kwiinyaniso ekukuphela kwazo ezinokusindisa kwintshabalalo ezayo.

Ngemihla kaNowa, abanolwazi bathi, ayingekhe yenzeke into yokuba umhlaba utshatyalaliswe ngamanzi; nangoku bakho abantu abanolwazi lwesayensi abazama ukubonisa ukuba umhlaba awunakuze utshatyalaliswe ngomlilo—batsho besithi le nto ayihambelani nemithetho yendalo. Yena uThixo wendalo, uMenzi noMlawuli wemithetho yayo, unokusebenzisa imisebenzi yezandla zaKhe ukufeza injongo yaKhe.

Akuba amadoda amakhulu nalumkileyo ebonise ukwaneliseka kwawo ukuba kwakungenakoukwenzekaukubaihlabathilitshatyalaliswe ngamanzi, kwakuba ukoyika kwabantu kuthomalalisiwe, bakuba bonke besibona isiprofeto sikaNowa njengolahlekiso, bamkhangela njengozibaxayo izinto—kungelo xesha ke elathi lafika elikaThixo ixesha. “Yagqabhuka yonke imithombo yenzonzobila enkulu, iingcango zezulu zavuleka.” Abahlekisayo bagutyungelwa ngamanzi kaNogumbe. Benako konke ukuzibabaza kolwazi lwabo, abantu bafumanisa sekusemva ukuba ubulumko babo yayibubudenge, nokuba uMniki-mthetho mkhulu kunemithetho yendalo, nokuba Onamandla onke akalahlekwa zizinto anokufeza ngazo iinjongo zaKhe. “Njengoko kwaye kuhle ngemihla kaNowa,” “kuya kuba kwanjengoko ngemini atyhileka ngayo uNyana woMntu.” Luka 17:26, 30. “Iya kufika ke imini yeNkosi njengesela ebusuku, eliya kuthi ngayo izulu lidlule liqhuqhumba, zithi ke iziqalelo zitshe, zichithakale, nomhlaba nayo imisebenzi ekuwo itshiswe kuthi tu.” 2 Petros 3:10. Xa ukuzathuza kolwazi kuthe kwagxotha uloyiko lwezigwebo zikaThixo; xa abafundisi benkolo besalatha phambili kwiminyaka yoxolo nempumelelo, nelizwe lithe bhakada kumashishini alo kunye neziyolo, kutyalwa kusakhiwa, kudliwa kusenziwa imigidi yolonwabo, kukhanyelwa izilumkiso zikaThixo kugculelwa nabathunywa baKhe—kungelo xesha kanye eya kuthi ifike intshabalalo ngequbuliso kubo, bangabi nakusinda. 1 Tesalonika 5:3.

# Isahluko 8—Emva KukaNogumbe

[Esi sahluko sisekwe kwiGenesis 7:20 ukuya kwese-9:17.]

Amanzi enyuka iikubhite ezilishumi elinantlanu ngaphezu kwezona ntaba zinde. Kwakukhangeleka, kusapho oluphakathi emkhombeni, ingathi lungatshabalala, njengoko yaba ziinyanga ezinde ezintlanu umkhombe wabo ulatyuzeliswa ngapha nangapha, usezincebeni zomoya namaza. Yayiyimeko ecindezelayo kodwa noko kunjalo, ukholo lukaNowa aluze lugungqe, kuba wayenayo ingqiniseko yokuba isandla sezulu sasilibambile ivili.

Athi xa amanzi eqala ukuhla, uThixo wawenza umkhombe ukuba ubheke kwicala elalinendawo eyayikhuselwe liqela leentaba awayezigcinile ngamandla aKhe. Ezi ntaba zazingaqelelananga kakhulu, waza umkhombe wangena kakuhle kule ndawo izolileyo yokhuseleko, awaba sazuliswa kulwandle olungenamda. Oku kwazisa ukukhululeka okukhulu, kubakhweli ababebhudlwa luqhwithela.

UNowa nosapho lwakhe balinda bexhalabile ukuba ade ahle amanzi, kuba babelangazelela ukuphuma babe phezu komhlaba. Iintsuku ezimashumi mane emva kokuba iincopho zeentaba zabonakala, baza bathumela ihlungulu, intaka eliva lula ivumba, ukuba bafumane ukuba umhlaba womile na. Le ntaka, ngokungafumani nto ngaphandle kwamanzi, yabhabha, iquqa ibuyelela emkhombeni. Emva kweentsuku ezisixhenxe, kwathunyelwa ihobe, elathi, ngokungafumani ndawo yokuchopha, labuyela emkhombeni. UNowa walinda ezinye iintsuku ezisixhenxe, waphinda wathumela ihobe. Ukubuya kwalo ngokuhlwa liphethe ngomlomo igqabi lomnquma, kwabakho uvuyo olukhulu. Kamva “uNowa walususa uphahla lomkhombe; wakhangela, nango umhlaba womile.” Waqhubeka elindile ngomonde emkhombeni. Njengoko wayengene ngomyalelo kaThixo, wayelindele imiyalelo eyodwa ukuba awushiye.

Ekugqibeleni yehla ingelosi ezulwini, yaluvula ucango olukhulu, yaliyalela inyange nosapho lwalo ukuba baye emhlabeni behamba nazo izinto eziphilayo zonke. Kuvuyo lokukhululwa kwabo, uNowa akazange amlibale Lowo bathi, ngenceba yaKhe,balondolozwa. Intoyokuqala awayenzayo emva kokushiya umkhombe yaba kukwakha isibingelelo wanikela, ethabatha kulo lonke uhlobo lwesilwanyana neentaka ezihlambulukileyo umbingelelo, njalo ebonisa umbulelo wakhe kuThixo ngokubahlangula kunye nokholo lwakhe kuKristu, umbingelelo omkhulu. Lo mnikelo wamkholisa uYehova; isiphumo yaba yintsikelelo, kungekuphela kwinyange nosapho lwalo, kodwa kubo bonke ababeya kuphila phezu komhlaba. “UThixo weva ivumba elithozamisayo, wathi uYehova entliziyweni yakhe, Andisayi kuphinda ndilitshabhise ihlabathi ngenxa yomntu. . . . Kuthabathela apha, ngayo yonke imihla yehlabathi, akuyi, kuphela ukuhlwayela nokuvuna, ukubanda nobushushu, ihlobo nobusika, imini

nobusuku.” Kwakukho apha isifundo sazo zonke izizukulwana ezilandelayo. UNowa wafikela kumhlaba oyinkqantosi, kodwa phambi kokuba azilungisele eyakhe indawo yokuhlala, wakhela uThixo isibingelelo. Imfuyo yakhe yeenkomo yayincinane, kwaye yagcinwa ngexabiso elikhulu; ukanti wanikela kuYehova inxalenye yayo, evuma ukuba yonke yayiyeyaKhe. Ngokunjalo, kufuneka nakuthi kuhambe phambili ukunikela umnikelo wokuzithandela kuThixo. Sonke isibonakaliso senceba yaKhe nothando lwaKhe ngakuthi kufuneka kwamkelwe ngombulelo, ngezenzo zokuzinikela nangezipho emsebenzini waKhe.

Xa ehlangana amafu, ize ine imvula, abantu baya kuthi rhoqo bezaliswa lunkwantyo, ngenxa yokoyika omnye uNogumbe, ngenxa yoko, uThixo wayikhuthaza intsapho kaNowa ngesithembiso: “Ndiwumise umnqophiso wam nawe, . . . kungabi sabakho Nogumbe wokulonakalisa ihlabathi. . . . umnyama wam ndiwubeke efini ukuba ube ngumqondiso womnqophiso ophakathi kwam nehlabathi. Kothi, ndakuwusibekelisa ngelifu umhlaba, ubonakale umnyama lowo efini; ndiwukhumbule umnqophiso ongunaphakade phakathi koThixo nayo yonke imiphefumlo ephilileyo.”

Ukuhla okungako kukaThixo, nokuba nemfesane kwaKhe kwizidalwa ezonayo ngokubeka umnyama omhle emafini ukuba ube ngumqondiso womnqophiso nabantu! UYehova uthi, xa ewukhangele umnyama, uya kukhumbula umnqophiso waKhe. Le nto ayithethi ukuba ebeya kulibala; kodwa uthetha nathi ngolwimi lwethu, ukuze sibe nokumqonda ngcono. Yayiyinjongo kaThixo ukuba bathi abantwana bezizukulwana ezilandelayo bakubuza intsingiselo yale atshi intle inqumla emazulwini, abazali babo baliphinde ibali likaNogumbe, babaxelele ukuba Osenyangweni wawugoba umnyama wawubeka emafini njengesiqinisekiso sokuba amanziawasayi kuwugubungela umhlaba kwakhona.Ngokoke, ukusuka kwisizukulwana ukuya kwesinye isizukulwana, kufanele ukuba kungqinwe ngothando lwezulu emntwini ukuze oko kukuqinise ukumthemba kwakhe [umntu] uThixo.

Ezulwini, imfano yomnyama irhangqe itrone, ijikele nangaphezu kwentloko kaKristu. Uthi umprofeti, “Ngathi yimbonakalo yomnyama obakhoyo efini mini ngemvula, yabe injalo imbonakalo yobumhlophe ngeenxa zonke [etroneni]. Leyo yimbonakalo yomfanekiselo wobuqaqawuli bukaYehova.” Hezekile 1:28. Umtyhilelwa uthi, “Nanko kumi itrone emazulwini, phezu kwetrone kukho ohleliyo. . . . waye umnyama wenze isangqa etroneni apho, ufana nelesmarado ukubonakala kwawo.” IsiTyhilelo 4:2, 3. Xa umntu, ngenkohlakalo yakhe enkulu, emema izigwebo zezulu, uMsindisi ungenelela endaweni yakhe phambi kukaYise, alathe umnyama osemafini, alathe umnyama orhangqe itrone nongaphezu kwentloko yaKhe, njengomqondiso wenceba kaThixo ngakumoni oguqukayo.

Ngokwengqiniseko awayinika uNowa malunga noNogumbe, uThixo ngokwaKhe wahlanganisa esinye sezona zithembiso zinexabiso zobabalo lwaKhe: “Oko ndafungayo ukuba amanzi kaNowa akasayi kuba sahamba phezu kwehlabathi, ngokunjalo ndifungile ukuba andiyi kuba naburhalarhume kuwe, ndingakukhalimeli. Ngokuba zingade zimke iintaba, neenduli zishukume; yona inceba yam ayiyi kumka kuwe, . . . utsho onemfesane kuwe, uYehova.” Isaya 54:9, 10.

Wathi uNowa akubona izilo ezinamandla eziphila ngokubulala ziphuma emkhombeni, woyika esithi, hleze usapho lwakhe, olwalungabantu abasibhozo kuphela, lungaqwengwa. UYehova wathumela ingelosi kumkhonzi waKhe inesigidimi sokuqinisekisa: “Ukoyikeka kwenu, nokuqhiphuka kwenu umbilini, makube phezu kwezinto zonke eziphilileyo nomhlaba, naphezu kweentaka zonke zezulu, nakwiinto zonke ezinambuzelayo emhlabeni, nakwiintlanzi zonke zolwandle; zona zinikelwe esandleni senu. Zonke izinambuzane eziphilileyo mazibe kukudla kuni; njengomfuno oluhlaza, ndininikile oko konke.” Ngaphambi kweli xesha, uThixo wayengazange amvumele umntu ukuba atye ukutya kwezilwanyana; wayemisele ukuba uluntu luphile kuphela ngemveliso yomhlaba; kodwa ngoku, njengoko uhlaza lwalutshabalele, wabavumela ukuba batye inyama yezilwanyana ezicocekileyo ezasindiswa emkhombeni.

Bonke ubuso bomhlaba baguqulwa nguNogumbe. Isiqalekiso sesithathu e soyikekayo sawiswa phezu kwawo ngenxa yesono.Athiamanzi xa eqala ukuthotha, iinduli neentaba zajikelezwa lulwandle olubanzi noludungekileyo. Kuyo yonke indawo kwakuthe saa izidumbu zabantu nezilwanyana. UThixo wayengathandi ukuba zihlale ziqungquluze zibole zingcolise umoya, waza wawenza umhlaba ukuba ube yindawo ebanzi yokungcwaba. Umoya omkhulu ovuthuza ngamandla wenziwa ukuba uwomise amanzi, uzisuse (izidumbu) ngamandla amakhulu, kwezinye iindawo ukhukulise iincopho zeentaba ufumbe imithi, amatye, nomhlaba phezu kwemizimba efileyo. Ngaloo ndlela isilivere negolide, imithi emihle namatye anqabileyo, ezazityebise zahombisa umhlaba phambi koNogumbe, nabathi abemi bazenza izithixo, zafihlwa emehlweni nasekuzingelweni ngabantu, umsebenzi wokuvuthuza okukhulu komoya wafumba umhlaba namatye phezu kwale ndyebo, kwezinye iindawo kude kwenzeke iintaba phezu kwabo. Wabona uThixo ukuba, okona abantu beya kutyeba baphumelele, kokona baya kuzonakalisa iindlela zabo phambi kwaKhe. Ubutyebi obabumelwe ukwenza ukuba bazukise Lowo upha ngokukhulu, basuka banqulwa, abe Yena uThixo engahlonitshwa koko edelelwa.

Umhlaba wanika inkangeleko yombhodamo nenkangala engachazekiyo. Iintaba ezazintle zimi kakuhle, zaqhekeka zayimiwewe. Amatye amangqameko, eembokotho ezidlakadlaka ayethe saa phezu kobuso bomhlaba. Kwiindawo ezininzi, iinduli neentaba zathi shwaka, zishiya kungabonakali nalapho zazikho; kwakukho amathafa apho kwakukho udederhu lweentaba. Ezi nguquko zazibonakala kakhulu kwezinye iindawo

kunezinye. Apho ngaphambili kwakukho obona butyebi buninzi begolide, isilivere, namatye anqabileyo, kwakubonakala nje iimpawu zesiqalekiso. Kumazwe ayengenabo abemi, nalawo ayenolwaphulo-mthetho oluncinane, saba sincinane kakhulu isiqalekiso.

Ngeli xesha, amahlathi amakhulu ayegqumelelekile. Ukususela ngoko aguquka angamalahle, esiba yinto eninzi yamalahle akhoyo ngoku, ekwaveza nemfumba ye-oli. Amalahle ne-oli zikholisa ukuqhwitha zivuthe ngaphantsi komhlaba. Athi ke amatye atshise, ilitye lekalika livuthe, isinyithi sinyibilike. Ukusebenza kwamanzi kwikalika kongeze ubushushu kubushushu obukhulu, kwenzeke inyikima, iintaba-mlilo, neminye imililo. Umlilo namanzi zithi zakufika elungqamekweni lweliwa nesinyithi, kubekho ugqabhuko oluninzi phantsi komhlaba, oluvakala njengeendudumo ezifuthaniselweyo. Umoya uyatshisa kwaye uyafuthanisela. Kuthi kulandele ukuphuma kodaka lwentaba-mlilo;kuthi, kubaezizinto aziniki ndlela yaneleyo yokuba kuphume amandla atshisayo, usuke umhlaba ushukume, unyuke, uphakame ngokwamaza olwandle, ucandeke kakhulu, maxa wambi izixeko ezikhulu, iilali, neentaba ezitshayo ziginyeke. Ezi zibonakalaliso zimangalisayo ziya kuthi rhoqo ngakumbi nangakumbi ukwenzeka, zizibi, kanye ngaphambi kokubuya kwesibini kukaKristu, njengemiqondiso yentshabalalo ekhawulezileyo yalo [ihlabathi].

Kwiinzulu zomhlaba kulapho kugcinwe khona izixhobo zikaYehova, apho ziya kukhutshwa khona ukuba zisetyenziswe ekutshabalaliseni umhlaba omdala. Amanzi aphuma emhlabeni ahlangana namanzi aphuma ezulwini ukuba awufeze umsebenzi wentshabalaliso. Kususela kuNogumbe, umlilo kunye namanzi ube uzizithunywa zikaThixo zokutshabalalisa izixeko ezikhohlakele kakhulu. Ezi zigwebo zithunyelwa kwabo bawutyeshelayo umthetho kaThixo balinyhashe igunya laKhe ukuze benziwe bangcangcazele phambi kwamandla aKhe babuvume ubungangamsha baKhe obufanelekileyo. Abantu xa bebona iintaba zikhupha umlilo namalangatye kunye nemisinga yodaka lokunyibilika komhlaba, kusitsha imilambo, kugutyungelwa izixeko ezidumileyo, kuyo yonke indawo kusasazeka intshabalalo nokuphanza, neyona ntliziyo iqinileyo izaliswa luloyiko, abaqhankqalazi nabanyelisi bayanyanzeleka ukuba bawavume amandla kaThixo angenamda.

Abaprofeti bakudala bathi, xa babebhekisa kwimibono enje: “Yoo! Wanga ungawakrazula amazulu uhle, zizamazame iintaba ebusweni bakho, njengomlilo uvuthisa iintsasa, njengomlilo uxhaphazelisa amanzi; ukuze ulazise igama lakho kubabandezeli bakho. Ekwenzeni kwakho imisebenzi eyoyikekayo, ebe singayilindele, wanga ungehla, zizamazame iintaba ebusweni bakho!” Isaya 64:1-3. “UYehova indlela yakhe isesivunguvaneni naseluqhwitheleni, namafu aluthuli lweenyawo zakhe. Ukhalimela ulwandle, alutshise, ayomise nemilambo yonke.” Nahum 1:3, 4.

Zikho ezinye izibonakaliso ezoyikekayo ezingazanga zabonwa emhlabeni, eziya kubonwa ekubuyeni kwesibini kukaKristu. “Iintaba ziyanyikima phambi kwakhe, neenduli ziyanyibilika; liyafukuka ihlabathi ebusweni bakhe, elimiweyo nabemi bonke abakulo. Ngubani na ongemayo phambi kobhavumo lwakhe?” Nahum 1:5, 6. “Yehova, thoba amazulu akho, uhle; phatha ezintabeni, ziqhume. Banekisa imibane, uziphangalalise; thuma iintolo zakho, uziduba-dube.” Ndumiso 144:5, 6.

“Ndenze izimanga ezulwini phezulu, nemiqondiso emhlabeni phantsi, igazi, nomlilo, nentshinyela yomsi.” Zenzo 2:19. “Kwabakho ubumenyemenye bemibane, ukugqekreza, nezandi zeendudumo, kunye nenyikima eyoyikekayo. Akuzange kubekho nyikima yoyikeka njengaleyo ezimbalini.” “Zonke iintaba zathi shwaka, neziqithi zaphel’ emehlweni. Kwawa isichotho esingamatye amakhulu. Ilitye ngalinye lalimalunga namashumi amahlanu eekhilogram ubunzima.” IsiTyhilelo 16:18, 20, 21, (IBHAYIBHILE].

Iya kuthi xa imibane yezulu ihlangana nomlilo osemhlabeni, iintaba zitshe njengeziko, zikhuphe imifula yodaka oloyikekayo, lugubungele iigadi namasimi, iilali nezixeko. Udaka olunyibilikileyo bubushushu luya kungena emilanjeni luwabilise amanzi, lukhuphe amatye ngamandla amabi angenakuchazwa, luwaqhekeza kuthi saa ingceba phezu komhlaba. Imilambo iya koma. Kuya kubakho ukuzamazama; kuyo yonke indawo kubeko iinyikima neentaba-mlilo.

Ngoko uThixo uya kubatshabalalisa abakhohlakeleyo phezu komhlaba. Amalungisa aya kugcinwa phakathi kwengxushungxushu, njengoko uNowa wayegcinwe emkhombeni. UThixo uya kuba sisiphephelo sabo, ukuthembela kwabo kube phantsi kwamaphiko aKhe. Uthi umdumisi, “Ngokuba nguwe, Yehova, ihlathi lam. Umenze Osenyangweni ikhaya lakho. Akuyi kuqubisana bubi nawe. Kungafiki sibetho ententeni yakho.” Ndumiso 91:9, 10. “ngokuba undigusha emnqubeni wakhe ngemini yobubi, undisithelisa esitheni lentente yakhe, undimisa eweni.” Ndumiso 27:5. Isithembiso sikaThixo sithi, “Ngokuba enamathele kum, ndomsiza; ndimse engxondeni, ngokuba elazi igama lam.” Ndumiso 91:14.

# Isahluko 9—Iveki Eqhelekileyo

NjengeSabatha, iveki yavela endalweni, kwaye yagcinwa yaziswa kuthi ngembali yeBhayibhile. UThixo ngokwaKhe wayilinganisela iveki yokuqala njengomzekelo weeveki ezilandelayo kude kube sekupheleni kwexesha. Njengayo nayiphina, yayinemihla esixhenxe le yesiqhelo. Imihla emithandathu yasetyenziswa kumsebenzi wokudala; kwaza ngowesixhenxe, uThixo waphumla, wawusikelela lo mhla wawubeka bucala njengomhla wokuphumla komntu.

Kumthetho owanikelwa eSinayi, uThixo uqaphela iveki, kunye nezinto exhomekeke kuzo. Emva kokuba enike umyalelo, “Khumbula umhla weSabatha, ukuba uwungcwalise,” waza waqinisekisa into emayenziwe ngemihla emithandathu, nento emayingenziwa ngowesixhenxe, unika isizathu sokuyigcina ngolo hlobo iveki, ngokuthi alathe emva kowaKhe umzekelo: “Kuba ngemihla emithandathu uYehova wenza izulu, nomhlaba, nolwandle, neento zonke ezikwezo zinto, waphumla ngomhla wesixhenxe; ngenxa yoko uYehova wawusikelela umhla wesabatha, wawungcwalisa.” Eksodus 20:8-11. Esi sizathu sikhangeleka sisihle sikwanyanzelisa xa siqonda ukuba imihla yokudala yile iqhelekileyo. Imihla emithandathu yokuqala kwiveki nganye, inikwe umntu ukuba ibe yeyokusebenza, kuba uThixo wasebenzisa kwaelo xesha leveki yokuqala kumsebenzi wokudala. Ngomhla wesixhenxe, umntu kufuneka awuyeke umsebenzi, enze isikhumbuzo sokuphumla koMdali.

Ukucingela ukuba iziganeko zeveki yokuqala zazidinga amawaka ngamawaka eminyaka, kubetha kanye kwisiseko somthetho wesine. Kumveza uMdali eyalela abantu ukuba baqaphele iveki yeentsuku zesiqhelo ukukhumbula intabalala yexesha elingacacanga. Le nto ayifani nendlela uThixo asebenza ngayo nezidalwa zaKhe. Kwenza ukuba ingaqiniseki koko isithele into ayenze yacaca. Kukungakholwa okufihlakeleyo okuyingozi enkulu; obona bume babo bufihlakele kakhulu kangangokuba kuyamkelwa bufundiswe ngabaninzi abathi bayayikholelwa iBhayibhile.

“Lenzeka ngelizwi likaYehova izulu, umkhosi walo lonke ngomoya womlomo wakhe.” “Ngokuba wathetha, kwabakho; wawisa umthetho yena, kwema.” Ndumiso 33:6, 9. I-Bhayibhile ayivumelani nomtyhutyhumezo weminyaka emininzi ekwathi ngayo umhlaba wasombuluka kancinane ukhula uphuma enyanyeni esisiphithiphithi. Xa ithetha ngemini nganye ngokulandelelana kwazo, ingxelo engcwele ibabaza ukuba yayinokuhlwa nemini, njengayo yonke eminye imihla eyalandelayo. Ekupheleni kosuku ngalunye, kunikwa isiphumo somsebenzi woMdali. Intetho eyenziwa ekupheleni kwengxelo yeveki yokuqala ithi, “Yiyo le ke inzala yamazulu nehlabathi ekudalweni kwezo zinto.” Genesis 2:4. Le nto ayiniki ngqondo ethi iintsuku zokudala zaziyinto eyahlukileyo kwiintsuku eziqhelekileyo. Usuku ngalunye lwalubizwa ngokuba

sisizukulwana, kuba ngalo uThixo waqala, okanye waveza, into entsha kumsebenzi waKhe.

Iinzululwazi ngokwakhiwa komhlaba zithi zifumana ubungqina emhlabeni ngokwawo ukuba mdala kakhulu kunokuba ifundisa ingxelo kaMoses. Amathambo abantu nezilwanyana, nezixhobo zokulwa, imithi ejike yangamatye, njalo njalo, izinto ezinkulu kakhulu kunezikhoyo ngoku, okanye ezazikho kumawaka eminyaka, zafunyanwa, kuze kuthiwe, koku kubonakala ukuba umhlaba wawumiwe kudala ngaphambi kwexesha elivezwa kwingxelo yendalo, nangabantu ababengaphezulu kakhulu ngobukhulu kubantu abaphila ngeli xesha. Ukuzathuza ngolo hlobo kukhokelele uninzi oluthi luyakholwa eBhayibhileni ukuba luthabathe indawo ethi, imihla yokudala yayiyintabalala yexesha elingacacanga.

Ingekho imbali yeBhayibhile, ubunzululwazi ngokwakhiwa komhlaba akukhonto bukwazi ukuyivavanya. Abo bathetha ngesibindi ngezinto obuzifumeneyo abanalwazi lwaneyo ngobukhulu babantu, izilwanyana, nemithi phambi kukaNogumbe, okanye iinguqulelo ezinkulu ezenzekayo ngelo xesha. Iintsalela [zabantu nezinto] ezifunyanwa emhlabeni ziyabunika ubungqina beemeko ezahluke ngeendawo ezininzi kwezangoku, kodwa ixesha ezazikho ngalo ezi meko lingafundwa kuphela kwiNgxelo ePhefumlelweyo. Kwimbali kaNogumbe, impefumlelo ichaze oko ubunzululwazi ngokwakhiwa komhlaba bungeze buthi bubodwa bufikelele kubunzulu bako. Ngemihla kaNogumbe abantu, izilwanyana, nemithi, izinto ezaziphindwe kaninzi ngobukhulu kwezi zikhoyo ngoku, zonke zangcwatywa, njalo zaba ziyagcinakala ukuze zibe bubungqina kwizizukulwana ezilandelayo bokuba, konke okwakukho phambi koNogumbe kwatshabalala emanzini. UThixo wenza ukuba ukufunyanwa kwezi zinto kumilisele ukholo kwimbali ephefumlelweyo; kodwa abantu, ngokuxoxa kwabo okungento, bawa kwa-kuloo mpazamo babewe kuyo abantu baphambi koNogumbe-izinto awabanika zona uThixo ukuba zibe luncedo, bazijika bazenza isiqalekiso ngokuzisebenzisa gwenxa.

Lelinye lamacebo kaSathana ukuba abantu bamkele iintsomi zokungakholwa; kuba ngaloo ndlela angawusithelisa umthetho kaThixo, ocacileyo phofu wona, aze abenze abantu babe nesibindi sokuvukela ulawulo lwezulu. Amalinge akhe abhekise ngokukodwa kumthetho wesine, kuba walatha ngokucacileyo kuThixo ophilayo, uMenzi wamazulu nomhlaba.

Kukho ilinge elizingileyo lokuchaza umsebenzi wokudala njengesiphumo sokwenziwa yimvelo; kwaye kusamkelwa ukucinga kwabantu nangabo bazibiza ngoKristu, ekuchaseni iinyaniso ezicacileyo zesiBhalo. Baninzi abachasana nophengululo lwesiprofeto, ngakumbi esikaDaniyeli nesiTyhilelo, besithi, zifihlakele kakhulu ukuba singaziqonda; ukanti kwabona abo bantu, bamkela iingcamango zabaphanda ngomhlaba,

ngokuchasene nengxelo kaMoses. Ukuba ke oko uThixo akutyhilileyo kunzima kakhulu ukuba kuqondwe, leyo yinto engahambelaniyo kakhulu nokwamkela iingcamango nje ezimalunga noko angakutyhilanga!

“Izinto ezisitheleyo zezikaYehova uThixo wethu; izinto ezityhilekileyo zezethu, nezoonyana bethu kude kuse ephakadeni.” Duteronomi 29:29. Indlela uThixo awawufeza ngayo umsebenzi wokudala ayizange yatyhilwa ebantwini; ubunzulu-lwazi bomntu abungeze buziphande iimfihlelo zOsenyangweni. Amandla aKhe okudala anqabe kakhulu ukuba aziwe njengobukho baKhe.

UThixo uvumele ukuba isikhukula sokukhanya sithululwe phezu komhlaba kwisayensi nasebuchuleni; kodwa xa abaziwa ngokuba ngoososayensi beyiphatha imiba elolu hlobo ngokweembono zabantu nje, ngokuqinisekileyo baya kufikelela kwizigqibo ezingezizo. Kunokuba msulwa kona ukucinga ngaphaya koko kufumaneka eziBhalweni; kodwa, abo balishiyayo ilizwi likaThixo, bafune ukunika ingxelo ngemisebenzi yaKhe ayidalileyo besebenzisa imithetho-siseko yesayensi, badukuda kulwandle olungaziwayo ngaphandle kwemaphu nesalatha-mbombo [ikhampasi]. Ezona ngqondo zinkulu, ukuba azikhokelwa lilizwi likaThixo kuphando lwazo, ziyadideka kwimizamo yazo yokulanda ulwalamano lwesayensi nentyilelo. Ngenxa yokuba uMdali nemisebenzi yaKhe ekude kakhulu kulwazi lwabo kangangokuba bangakwazi ukumchaza ngemithetho yemveli, basuka bayithabathe imbali yeBhayibhile njengengathembekanga. Abo bangayithembanga into yokuba kunokuxhonyekekwa kwiingxelo zeTestamente eNdala neNtsha, unyawo lwabo luya kukhokelelwa phambili, ekuthandabuzeni ubukho bukaThixo; baze bathi, belahlekwe yiankile yabo, basale bentlitheka kumawa okungakholwa.

Aba bantu babulahlile ubululula bokholo. Kufuneka kubekho inkolo ezinzileyo kwigunya lezulu leLizwi eliNgcwele likaThixo. Akufuneki iBhayibhile ivavanywe ngeengcamango zolwazi lwabantu. Ulwazi lomntu lungumkhokeli ongathembekanga. Abathandabuzi abayifunela uchuku iBhayibhile, ngolwazi olungagqibelelanga lwesayensi okanye lwentyilelo, banokuthi bafumana okuphikisanayo kwezo zinto; kodwa ukuba zithi ziqondwe kakuhle, zihambelana ngokupheleleyo. UMoses wabhala ekhokelwa nguMoya kaThixo, kwaye ulwazi olululo ngomhlaba alusayi kuze lufumane izinto ezingekhe zihambelane noko akubhalileyo. Yonke inyaniso nokuba sisendalweni okanye kwintyilelo, ihleli inye ngazo zonke iindlela ethi izibonakalise ngazo.

Elizwini likaThixo kukho imibuzo engekhe iphendulwe nazezona ngcungela zezifundiswa. Ingqondo itsalela kule miba ukubonisa ukuba kungakanani okukhoyo, nakwizinto eziqhelekileyo zamihla le zobomi, ezithi iingqondo eziphelelwayo, zinako konke ukuzigwagwisa, zingaze zizazi ngokupheleleyo.

Sekunjalo, bona abantu besayensi bacinga ukuba banokubazi ubulumko bukaThixo, oko wakwenzayo okanye anokukwenza. Kakhulukazi, kukho ingqondo ethi uyalawulwa yimithetho yaKhe. Abantu bayabukhanyela okanye babubethisa ngoyaba ubukho baKhe, okanye bacinga ukuba bangachaza yonke into, kwa-indlela asebenza ngayo uMoya Oyingcwele entliziyweni yomntu; baze bangabi salihlonipha igama laKhe okanye bawoyike amandla aKhe. Abakholelwa kokungaphezu kwendalo, kuba bengayiqondi imithetho kaThixo, okanye amandla aKhe engenamda asebenza intando yaKhe ngabo (abantu). Njengoko sisetyenziswa rhoqo, isaci "imithetho yendalo" sibhekisa koko bakwazileyo abantu ukukufumana mayela nemithetho elawula ilizwe eli limiyo; kodwa, hayi ukunqongophala kolwazi lwabo, nobubanzi bendawo asebenza kuyo uMdali, ehambelana neyaKhe imithetho, ibe ingaphaya kokuqonda kwezidalwa ezinomda!

Abaninzi bafundisa ukuba into (ephathwayo) inamandla ayo [ayilawulayo] nokuthi zikho izakhono ezithile ezikule nto, ize ishiywe ukuba isebenze ngokwamandla lawo akhoyo kuyo; nokuba ukusebenza kwendalo kuhambelana nemithetho emiliselwe kuyo, angenako ukuyiphazamisa noThixo ngokwaKhe. Le sayensi ibubuxoki, ayixhaswa lilizwi likaThixo. Indalo isisicaka soMdali wayo. UThixo akayichithi imithetho yaKhe okanye asabenze ngokuchasene nayo, kodwa uthi rhoqo eyisebenzisa njengezixhobo zaKhe. Indalo ingqina ngobulumko, ubukho, amandla aphilayo, asebenza kuyo nangayo imithetho yayo. Endalweni kukho ukusebenza kukaYise noNyana okuhleli kuqhubeka. UKristu uthi, "UBawo uyasebenza kude kube ngoku, nam ndiyasebenza." Yohane 5:17.

AbaLevi, kwingoma yabo ebhalwe nguNehemiya, bacula besithi, "Wena unguYehova wedwa, wena wenza izulu, izulu lawo amazulu, nomkhosi wawo wonke, umhlaba nento zonke ezikhona, . . . uzidlisa ubomi zonke ezo zinto." Nehemiya 9:6. Ngokubhekiselele kweli lizwe, umsebenzi kaThixo wokudala wagqitywa njengoko "imisebenzi yenziwayo kususela ekusekweni kwehlabathi." Hebhere 4:3. Noko kunjalo, amandla aKhe asasebenza ukubamba izinto zendalo yaKhe. Asikokusebenza kukamatshini ofakwe ngaphakathi oqhubeka nokuzisebenzela ngamandla awo emveli owenza ukuba kubethe intliziyo nomphefumlo uphume ungena; koko wonke umphefumlo, konke ukubetha kwentliziyo, kubonakalisa inkathalo esebenzayo yaLowo ekungaYe ukuba sibe "sihleli, siyashukuma, sikho." Zenzo 17:28. Asikuba kukho amandla emveli ukuba umhlaba nyaka nonyaka uvelise ubutyebi bawo nokuba uqhubeke nokushukuma kwawo ujikeleza ilanga.

Isandla sikaThixo sikhokela amazwe siwagcine esendaweni yawo ejikeleza emazulwini. "Ngulokhupha umkhosi wazo ngamaqela, uzibiza zonke ziphela ngamagama, ngenxa yobukhulu bokomelela, ekhaliphile ngamandla; akusali nanye." Isaya 40:26. Kungamandla aKhe oluthi utyani lutyatyambe, ekuthi kuvele amagqabi neentyatyambo ziqhakaze. U"ntshulisa utyani ezintabeni." (Ndumiso 147:8), kuthi ngaYe iintili ziqhame. "Zonke izidalwa eziphilayo, ukusukela kwesona sinambuzane sincinane

kuse emntwini, yonke imihla zixhomekeka ekwazeleleni kokukhathala kwaKhe. Ngokwamazwi amahle omdumisi, “Onke amarhamncwa ehlathi. . . . [azizilwanyana e]zifuna ukudla kwazo kuThixo. . . . Zonke ezo nto ziphela zikhangele kuwe, . . . . Uyazinika, ziyachola; Uyasivula isandla sakho, ziyahlutha kokulungileyo.” Ndumiso 104:20, 21, 27, 28. Ilizwi laKhe lilawula amandla endalo [ukuba] ambathise amazulu ngamafu aze alungiselele umhlaba imvula. “Ulonika ikhephu njengoboya bezimvu, ephosa umkhenkce wakhe njengamaqhekeza.” Ndumiso 147:16. “Uthi akuduma kuyaluzele amanzi asesibhakabhakeni, kufunquke amafu emaphethelweni omhlaba. Uthumela umbane kunye nemvula, athulule uMoya koovimba bakhe.” Jeremiya 10:13, IBHAYIBHILE.

UThixo usisiseko sayo yonke into. Lonke ulwazi lwenene luyahambelana nemisebenzi yaKhe; yonke imfundo eyinene ikhokelela ekuthobeleni ulawulo lwakhe. Isayensi iveza izinto ezimangalisayo ezintsha ukuba sizibone; iyenyuka iye phezulu, ihle iphande iinzulu ezintsha; sekunjalo, ayizi nanto intsha kuphando lwayo engqubana nentyilelo yezulu. Ukuswela ulwazi kungazama ukuxhasa iimbono ezingezizo ngoThixo ngokubhenela kwisayensi, kodwa incwadi yendalo nelizwi elibhaliweyo zinikana ukukhanya. Ngenxa yaloo nto sikhokelelwa ekubeni simnqule uMdali nokuba silithembe ngobulumko ilizwi laKhe.

Ayikho ingqondo ephelelwayo enokubuqonda ngokupheleleyo ubukho, amandla, ubulumko, okanye imisebenzi yaLowo ungenasiphelo. Umbhali ongcwele uthi: “Unokufikelela na ezingontsi-ngontsini zikaThixo? Unokufikelela na ekufezekeni kukaSomandla? Kuphakame ngokwamazulu; unokwenza ntoni na? Kunzulu kunelabafileyo; unokwazi ntoni na? Kukude kunehlabathi ukulinganiswa kwakhe, Kubanzi kunolwandle.” Yobhi 11:7-9. Ezona ngqondo zinamandla zasehlabathini azinakho ukumqonda uThixo. Abantu bangaphanda bangayeki, bafunde bangayeki, kodwa kuhleli kukho okungenasiphelo abangakufikeleliyo.

Yona imisebenzi yendalo ingqina ngamandla nobukhulu bukaThixo. “Izulu libalisa uzuko lukaThixo. Saye isibhakabhaka sixela umsebenzi wezandla zakhe.” Ndumiso 19:1. Abo balithabatha ilizwi elibhaliweyo njengomcebisi wabo, baya kufumana kwisayensi uncedo lokuba bamqonde uThixo. “Iindawo zakhe ezibe zingenakubonwa zibonwa kakuhle, ziqondeke, nezinto ezenziweyo, kwa-amandla akhe angunaphakade, nobuThixo bakhe, ukuze bangabi nakuziphendulela.” Roma 1:20.

# Isahluko 10—Inqaba YeBhabheli

[Esi sahluko sisekwe kwiGenesis 9:25-27; 11:1-9.]

Ukuze uphinde umiwe ngabantu kwakhona umhlaba oyinkqantosi, owawusanda kutshayelwa ukuziphatha kakubi kwabantu nguNogumbe, uThixo wayegcine intsapho enye kuphela, usapho lukaNowa, awathetha kulo uThixo, “Ndibona wena ilungisa phambi kwam kwesi sizukulwana” Genesis 7:1. Noko kunjalo, koonyana abathathu bakaNowa, kwavela ngokukhawuleza umahluko omnye omkhulu njengalowo wabonakala kwihlabathi elaliphambi koNogumbe. KuShem, kuHam, nakuYafete, ababeza kuba ngabaseki boluntu, kwabonakaliswa kwangaphambili izimilo zenzala yabo.

UNowa, ethetha ngempefumlelo yezulu, wayixela kwangaphambili imbali yezizwe ezithathu ezaziya kuphuma kwaba bazali bohlanga loluntu. Elanda isizukulwana sikaHam, ngonyana, hayi ngoyise, wathi, “Makaqalekiswe uKanan, abe sisicaka sezicaka kubazalwana bakhe.” Ulwaphulo lomthetho olwalungelulo olwemveli kuHam, luxela ukuba kwakukudala wayilahlayo ebomini bakhe imbeko yokuba ngumntwana, lwatyhila ukungahloneli Thixo nokungcola kwesimilo sakhe. Ezi mpawu zobubi zaqhubeka kuKanan nenzala yakhe, okwathi ukuqhubeka kokona kwakhe kwabazisela izigwebo zikaThixo.

Kwelinye icala, imbeko eyabonakaliswa nguShem noYafete kuyise, ngokunjalo nakwimithetho kaThixo, yathembisa ikamva eliqaqambileyo kwizizukulwana zabo. Xa kuthethwa ngaba nyana kwathiwa, “Makabongwe uYafete, ahlale ezintenteni zikaShem, uKanan abe sisicaka kubo.” Umnombo kaShem wawuza kuba ngowabantu abanyuliweyo, bomnqophiso kaThixo, woMhlanguli ekwathenjiswa ngaYe. UYehova wayenguThixo kaShem. Kuye kwakuza kuphuma uAbraham, nabantu bakaIsrayeli, ekwakuya kuthi kubo kuvele uKristu. “Hayi uyolo lwabantu abaThixo unguYehova!” Ndumiso 144:15. UYafete “ahlale ezintenteni zikaShem.” Kwiintsikelelo zendaba ezilungileyo, isizukulwana sikaYafete sasiya kuba nesabelo ngendlela ekhethekileyo.

Inzala kaKanan yehla yaya kowona mgangatho uphantsi wobuhedeni. Nangona isiqalekiso sesiprofeto sababekela ukuba babengamakhoboka, intshabalalo yabekelwa iinkulungwane (ezilandelayo). UThixo wakunyamezela ukungabi ngcwele kwabo nenkohlakalo yabo bada badlula kumda wokunyamezelwa lizulu. Emva koko balahlwa, babangamakhoboka kwinzala kaShem noYafete.

Isiprofeto sikaNowa sasingasekelezanga amaqhinga okuvakalisa umsindo okanye ukubabaza uthando lokuzithandela (okusemaqhingeni). Asizange simisele isiphelo soonyana bakhe. Sabonisa nje kuphela ukuba siya kuba yintoni isiphumo sendlela yobomi abazikhethela ngokwahlukeneyo kunye nesimilo abasiphuhlisayo. Sasikukuvakalisa injongo kaThixo ngakubo kunye nenzala yabo ngokwesimilo

nokuziphatha kwabo. Ngokomthetho, abantwana bathabatha njengelifa iindlela ababona ngazo abazali kunye nokuziphatha kwabo, baze balinganise umzekelo wabo; zize izono zabazali zenziwe ngabantwana ukusuka kwisizukulwana kuye kwesinye. Ngolo hlobo ububi nokungahloniphi kukaHam kwabonakala kwinzala yakhe, kuzisa isiqalekiso phezu kwayo kwizizukulwana ezininzi. “Umoni emnye utshabalalisa okulungileyo okuninzi.” Intshumayeli 9:18.

Kwelinye icala, yaba nomvuzo omkhulu kangakanani intlonipho kaShem kuyise; bunjani bona ubuhle bomnombo wamadoda angcwele ovela kwinzala yakhe! “NguYehova umazi wemihla yabagqibeleleyo,” “nembewu yalo iyintsikelelo.” Ndumiso 37:18, 26. “Yazi ke, ukuba uYehova uThixo wakho nguye uThixo, uThixo wenyaniso, obagcinela umnqophiso nenceba abamthandayo, abayigcinayo imithetho yakhe, ase ewakeni lesizukulwana.” Duteronomi 7:9.

Kwaba lixesha elithile izizukulwana zikaNowa zihleli phakathi kweentaba apho umkhombe waya wazinza khona. Ngokwanda kwamanani abo, ukreqo lwakhokelela ekwahlukaneni. Abo babenqwenela ukumlibala uMdali wabo, nokulahla ukunqandwa ngumthetho waKhe, baziva bekruqukile yimfundiso nomzekelo wamaqabane abo awoyika uThixo, baza bathi, emva kwexesha, bagqiba ukuba bazahlule kwabanqula uThixo. Ngaloo ndlela, bahamba baya kwithafa leShinar, kwiindonga zomlambo iEFrata. Babetsalwe bubuhle bokuma nobutyebi bomhlaba, baza bagqiba ukuba balakhe kweli thafa elabo ikhaya.

Bagqiba ukuba apha bakhe isixeko, bathi kuso bakhe inqaba ephakame kakhulu ukuba ibe ngummangaliso kulo lonke ihlabathi. Lemisebenzi yayulungiselelwe ukunqanda abantu ekumkeni bathi saa beyimiqodi. UThixo wayeyalele ukuba abantu basasazeke kuwo wonke umhlaba, bawuzalise, bawoyise; kodwa aba bakhi beBhabheli bazimisela ukubagcina abantu bemanyene beliqela elinye, baze bakhe ubukumkani obabuya kuthi ekugqibeleni luwubandakanye wonke umhlaba. Ngaloo ndlela isixeko sabo sasiya kuba sisixekokazi sobukumkani belizwe liphela; uzuko lwaso lunyanzelise ukuthandwa nembeko yehlabathi nokuba lwenze ukuba abaseki baso baziwe njengabanodumo olubalaseleyo. Inqaba ebalasele ngobuhle, efikelela emazulwini, kwakujongwe ukuba ime njengesikhumbuzo samandla nobulumko babakhi bayo, kufikelele udumo lwabo kwizizukulwana zabo ezilandelayo kude kuse ephakadeni.

Abahlali bethafa leShinare abazange bakholelwe kumnqophiso kaThixo wokuba akasayi kuphinda azise uNogumbe phezu komhlaba. Abaninzi babo abazange bakholelwe kubukho bukaThixo baza bathi uNogumbe wabangwa zizenzo zemveli. Abanye bakholelwa kOngaphezu konke, nokuba nguYe owatshabalalisa abantu ababephila kwihlabathi laphambi koNogumbe; zaza iintliziyo zabo, njengaleyo kaKayin, zanovukelo ngakuYe. Into enye ababejonge kuyo ngokwakha inqaba, yayiyinkuseleko yabo xa

kunokubakho omnye unogumbe. Ngokusenza isakhiwo ukuba siye ngaphaya kokuphakama okwafikelelwa ngamanzi kaNogumbe, babecinga ukuzibeka kwindawo engenakuze ifikelelwe yingozi. Bathi kuba bekwazi ukunyukela kumhlaba ofikelela emafini, bathemba ukuba bangaqinisekisa ukuba yintoni eyenza uNogumbe. Iyonke le nto yayibonakalalisa ikratshi labenzi bayo nokususa iingqondo zezizukulwana zexesha elizayo kuThixo zikhokelelwe ekunquleni izithixo.

Yathi yakuba inqaba inendawo esele igqityiwe ukwakhiwa, kwahlalwa kuyo njengendawo yabakhi; amanye amagumbi, efakwe iimpahla ezintle, ehonjisiwe, anikelwa kwimifanekiso eqingqiweyo. Abantu bonwatyiswa yimpumelelo yabo, babadumisa oothixo besilivere negolide, bazibeka njengabachasene noMlawuli wezulu nomhlaba. Ngequbuliso, umsebenzi obuhambela phambii ngempumelelo wamiswa. Iingelosi zathunyelwa ukuba ziyiphuthise injongo yabakhi. Inqaba yayifikelele kubude obuphakame kakhulu, kwaye kunzima kubantu abasebenza phezulu ukuba bathethe ngqo nabo babephantsi; kwafuneka ukuba abantu babekwe kwiindawo ezithile, elowo afumane abuye abike kolandelayo umbiko wezixhobo ezifunekayo okanye eminye imiyalelo engomsebenzi. Zathi xa izigidimi zisihla zinyuka zisuka komnye zisiya komnye,ulwimi lwabhidana, nto leyo eyenza ukuba isixhobo esibiziweyoingabi seso sifunekayo, nemiyalelo ehanjiswayo ibe yechasene neyona ibinikiwe. Kwalandela isiphithiphithi nokukhwankqiswa. Wema ngxi wonke umsebenzi. Akwaba sabakho ukuvumelana nokusebenzisana. Abakhi abakwazi mpela ukuqonda nokuchaza ukungavani phakathi kwabo, basuka ngomsindo nokucaphuka bangxolisana. Imbumba yokusebenza kwabo yaphela ngokulwa nokuphalala kwegazi. Imibane yezulu, ingqina ngokunganeliseki kukaThixo, yayaphula incopho yenqaba yayilahla phantsi emhlabeni. Abantu benziwa ukuba baqonde ukuba ukho uThixo olawulayo emazulwini.

Ukuza kufikelela kweli xesha, bonke abantu babethetha ulwimi olunye; kodwa ngoku, abo baqondanayo ngentetho, bahlangana bangamaqela; abanye baya kwelinye icala, abanye kwelinye. “UYehova wabachithachitha kwalapho ehlabathini lonke.” Oku kuhlakazwa kwaba yindlela yokulizalisa ngabantu ihlabathi, yaba injongo kaThixo iyafezeka kanye ngesi sixhobo abantu bebesisebenzisela ukuthintela ukuzaliseka kwayo.

Ilahleko engako, kubantu ababezimisele ukuchasana noThixo! Yayiyinjongo yaKhe ukuba, bathi abantu xa behamba besiya kuqala izizwe kwiindawo ezahlukeneyo zomhlaba, bathwale ukwaziwa kwentando yaKhe, ukuze ukukhanya kwenyaniso kukhanye kungacimi kwizizukulwana ezilandelayo. UNowa, umshumayeli onyanisekileyo wobulungisa, waphila amakhulu amathathu anamashumi amahlanu eminyaka emva koNogumbe, uShem amakhulu amahlanu, ngoko izizukulwana zabo zaba nalo ithuba lokuqhelana neemfuno zikaThixo nembali yokuphatha kwaKhe ooyise. Abazange bathande ukuzimamela ezi nyaniso zingaginyeki kakuhle; babengalangazeleli

ukumgcina uThixo elwazini lwabo; kwaza ngokudutywa kweelwimi, banqandwa kakhulu noko, ekuhlanganeni nabo babenokubanika ukukhanya.

Abakhi benqaba yeBhabheli babeziyekele kumoya wokukrokrela uThixo. Endaweni yokukhumbula inceba yaKhe ngakuAdam benombulelo, kunye nobabalo lomnqophiso waKhe kuNowa, bakhalaza ngokuba ngqongqo kwaKhe ngokugxotha isibini sokuqala e-Eden nokutshabalalisa ihlabathi ngamanzi. Eyona nto, ngeli xesha bekhalazela uThixo ngogonyamelo nobungqongqo, babesamkela ulawulo loyena mphathi ukhohlakeleyo. USathana wayefuna ukuzisa ukudelelwa kwiminikelo yemibingelelo eyayisalatha ekufeni kukaKristu; kuthi, njengoko iingqondo zabantu zimfanyekiswe kukunqula izithixo, abakhokelele ekwenzeni oonomgogwanabeminikelo, babingelele ngabantwanababo kwizibingelelo zoothixo babo. Xa besimka abantu kuThixo, iimpawu ezingcwele, ubulungisa, ubunyulu, nothando, kwema endaweni yazo ingcinezelo, ubundlobongela, nenkohlakalo.

Abantu baseBhabheli babezimisele ukumisa ulawulo olwaluza kuzimela lungaxhomekeki kuThixo. Babekho kodwa abanye phakathi kwabo, ababemoyika uYehova, kodwa ababelahlekisiwe ziintetho zabangahloneli Thixo batsalwa ngamacebo abo. Ngenxa yaba bathembekileyo, uYehova wazilibazisa izohlwayo zaKhe wabanika abantu ithuba lokuba basityhile esona similo sabo sisiso. Ngokuya kuphuhla oku, oonyana bakaThixo basebenza nzima ukubabuyisa kwinjongo yabo; kodwa abantu babemanyene kwilinge labo lokudelela izulu. Ukuba babenganqandwanga, ngebalonakalisa ihlabathi kwasebutsheni balo. Imbumba yabo yayisekwe phezu kovukelo; ubukumkani obakhelwe ukuziphakamisa, apho uThixo wayengayi kuba nalulawulo okanye ukuhlonitshwa. Ukuba le mbumba yayivunyelwe, igunya elinamandla ngelaphumelela ukubugxotha ubulungisa emhlabeni; kuze kumke nabo uxolo, ulonwabo, nenkuseleko. Endaweni yomyalelo wezulu, lowo “ungcwele, unobulungisa, ulungile,” (Roma 7:12), abantu bazama ukumisa imithetho evumelana nentando yokuzithandela kwabo, neentliziyo zabo ezikhohlakeleyo.

Abo bamoyikayo uYehova bakhala kuYe ukuba angenelele. “UYehova wehla, eza kukhangela umzi lowo, nenqaba leyo inde, bayakhayo oonyana boluntu.” Ngenceba awaba nayo ngakwihlabathi, wayichitha injongo yabakhi benqaba, wasibhukuqa isikhumbuzo sobugorha babo. Ngenceba, wayidubaduba intetho yabo, enqanda inkqubela yenjongo yovukelo lwabo. UThixo uyabunyamezela ubugwenxa babantu, ebanika ithuba elaneleyo ukuba baguquke; kodwa uyawaphawula onke amacebo abo okumelana negunya lomthetho waKhe onobulungisa nongcwele. Kumaxesha ngamaxesha isandla esingabonwayo esiphethe intonga yolawulo siyolulwa ukuba sibunqande ubugwenxa. Ubungqina obungenako ukuphazanywa bukhona bokuba uMdali weyunivesi, Lowo unobulumko obungenamda nothando nenyaniso ezingenamda, ungumlawuli omkhulu wezulu nomhlaba, kwaye kungekho unokudelela amandla aKhe angabi natyala.

Amaqhinga abakhi beBhabheli aphela ezintloni nokoyiswa. Isikhumbuzo soqhankqalazo lwabo saba sisikhumbuzo sobudenge babo. Sekunjalo, abantu basaqhubeka belandela kwa-elo khondo, bexhomekeka ku-mna, bewala umthetho kaThixo. Ngumthetho-siseko uSathana awazama ukuwenza ezulwini; kwa-lowo walawula uKayin ekunikeleni kwakhe umnikelo wakhe.

Bakho abakhi benqaba nangeli lethu ixesha. Abantu abangakholwayo bazakhela iingcamango zabo koko bakufumana kwisayensi, baze balilandule ilizwi elityhiliweyo likaThixo. Bazithabathela umsebenzi wokugweba ulawulo lukaThixo lwendlela yokuziphatha; bayawudelela umthetho waKhe baze baqhayise ngokufaneleka kokucinga koluntu. Bathi, kuba “isigwebo singawiswa kamsinyane emsebenzini ombi, ngenxa yoko intliziyo yoonyana babantu izele ngaphakathi kwabo kukwenza okubi.” Intshumayeli 8:11.

Kwilizwe elizibiza ngobuKristu, baninzi abasukayo kwimfundiso ecacileyo yeBhayibhile bazakhele izivumo zokholo zokucinga kwabantu neentsomi ezonwabisayo, baze balathe kwinqaba yabo njengendlela yokunyuka ukuya ezulwini. Abantu baxhoma uthando lwabo kwimilebe enobuciko ngexesha ifundisa ukuba umoni akasayi kufa, nokuba usindiso lungazuzwa ngaphandle kokuthobela umthetho kaThixo. Ukuba abazibiza ngokuba ngabalandeli bakaKristu bebengamkela umgangatho kaThixo, oko bekuya kubazisa kubunye; kodwa lo gama ubulumko bomntu buphakanyiswa ngaphezu kweLizwi laKhe eliNgcwele, kuya kubakho iiyantlukwano neembambano. Isiphithi-phithi esikhoyo sempixano yeenkolo namahlelo eenkonzo sichazwa ngokuthe ngqo sisaci “iBhabheli,” esibhekisa kuyo isiprofeto (IsiTyhilelo 14:8; 18:2) xa sithetha ngebandla lemihla yokugqibela elithanda ihlabathi.

Abaninzi bazama ukuzenzela izulu labo ngokuzuza ubutyebi namandla. “Bathetha ngokubandezela; benobubi, bathetha iindumbisa zamazwi.” (Ndumiso 73:8), benyathelela phantsi amalungelo abantu belityeshela igunya lezulu. Abo baziphakamisayo banganamandla amakhulu okwexesha, bazibone bephumelela kuko konke abakwenzayo; kodwa ekugqibeleni, baya kufumana kuphela udano nokuxhwaleka.

Ixesha likaThixo lophengululo lifikile. Osenyangweni uza kuhla ukuba abone oko abantwana babantu bakwakhileyo. Ubungangamsha baKhe buya kutyhilwa; imisebenzi yokuziphakamisa komntu ilahlwe phantsi. “Uqondele esemazulwini uYehova; uyababona bonke oonyana babantu; esendaweni yakhe yokuhlala, wondele kubemi bonke behlabathi.” “UYehova ulitshitshisile icebo leentlanga; uzalele iingcinga zezizwe. Icebo likaYehova limi ngonaphakade, iingcinga zentliziyo yakhe kwizizukulwana ngezizukulwana.” Ndumiso 33:13, 14, 10, 11.

# Isahluko 11—Ubizo Luka-Abraham

[Esi sahluko sisekwe kwiGenesis 12.]

Emva kokuchithakala kusukwa eBhabheli, ukunqula izithixo kwaphinda kwaphantsa ukuwuzalisa umhlaba, waza ekugqibeleni uYehova wabayeka aboni abantliziyo zilukhuni ukuba balandele iindlela zabo ezikhohlakeleyo, lo gama yena enyula uAbraham, womlibo kaShem, emenza umgcineli wezizukulwana ezilandelayo umthetho waKhe. UAbraham wakhulela phakathi kweenkolo nobuhedeni. Nendlu kayise, ekwagcinwa ngayo ukwaziwa kukaThixo, yayiziyekela kwiimpembelelo eziwexulayo zoko kubangqongileyo, baza "bakhonza thixo bambi" endaweni kaYehova. Yona inkolo yenyaniso yayingayi kuphela. UThixo uhlala egcina isisalela ukuba simkhonze. UAdam, uSete, uEnoki, uMethusela, uNowa, uShem, bangumnombo ongaqhawukiyo owagcina ukutyhileka kwentando yaKhe eligugu, kususela kwisizukulwana kuye kwesinye. Unyana kaTera waba yindlalifa yeli lifa lingcwele. Ukunqula izithixo kwakumbiza macala, kodwa ngelize. Enyanisekile phakathi kwabanganyanisekanga, engoniwanga lukreqo olugqubayo, watshela ngokuqinileyo ekunquleni uThixo ekuphela kwaKhe oyinyaniso. "Usondele uYehova kubo bonke abamnqulayo, kubo bonke abamnqulayo ngenyaniso.' Ndumiso 145:18. Wayixela kuAbraham intando yaKhe, wamnika ulwazi olucacileyo loko kufunwa ngumthetho waKhe kunye nosindiso olwaluza kufezwa ngoKristu.

Lanikelwa kuAbraham idinga, elalibaluleke ngendlela eyodwa kubantu belo xesha, lentlaninge yenzala kwanobukhulu besizwe: "ndikwenze uhlanga olukhulu, ndikusikelele, ndilikhulise igama lakho, ube yintsikelelo." Kulo eli (dinga), kongezwa ingqinisekiso exabiseke ngaphezu kwayo nayiphi kwindlalifa yokholo, eyokuba, kumnombo wakhe, kuya kuphuma uMhlanguli wehlabathi: "Zisikeleleke ngawe zonke izizwe zehlabathi." Noko kunjalo, njengemeko yokuqala yokuzaliseka kwalo (idinga), kwakuza kufuneka ukuba kubekho uvavanyo lokholo; kwaza kwafunwa umbingelelo.

Isigidimi sikaThixo safika kuAbraham, "Hamba, umke ezweni lakowenu, kwelokuzalwa kwakho, nasendlwini kayihlo, uye ezweni endokubonisa lona." Ukuze uThixo amenze ukuba awufanele umsebenzi wakhe omkhulu njengomgcini wemiyalelo engcwele, uAbraham kufuneka ahlulwe kubahlobo bobutsha bakhe. Impembelelo yabendlu nabahlobo yayiya kuphazamisa kuqeqesho uYehova awayelucebele isicaka saKhe. Njengokuba uAbraham, ngendlela eyodwa, wayeqhagamshelene nezulu, kwakuza kufuneka ahlale phakathi kwabasemzini. Isimilo sakhe kufuneka sibe sesikhethekileyo, sahluke kulo lonke ihlabathi. Wayengakwazi nokuyichaza eyona nto kwakufuneka eyenzile ukuze aqondwe lula ngabahlobo bakhe. Izinto zikamoya ziqondwa ngokomoya, kwaye iinjongo nezenzo zakhe zazingaqondwa ngabendlu kayise eyayinqula izithixo.

“Ngokholo uAbraham wathi, akubizwa, wakululamela ukuba aphume, aye kuloo ndawo abeza kuyamkela ukuba ibe lilifa, waphuma ke, engazi kakuhle nalapho aya khona.” Hebhere 11:8. Ukuthobela kuka-Abraham ngaphandle kwamathandabuzo sesinye sezibonakaliso zokholo olufunyanwa kuyo yonke iBhayibhile. Kuye, ukholo yaba “kukukholosa ngezinto ezithenjiweyo; [no]kweyiseka bubukho bezinto ezingabonwayo.” Indima 1. Wathi exhomekeke kwidinga lezulu, kungekho nento encinane eyingqinisekiso ebonakala ngaphandle yokuzaliseka kwalo, walincama ikhaya lakhe nabendlu kayise, waphuma waya apho angaziyo, elandela ukuya apho uThixo amkhokelela khona. “Ngokholo waba ngumphambukeli emhlabeni wedinga, wanga ukowasemzini, ehleli eminqubeni, ndawonye noIsake noYakobi, beziindlalifa zalo elo dinga ndawonye naye.” Hebhere 11:9.

Yayingelulo uvavanyo olulula olwaziswa kuAbraham, ingenguwo nombingelelo omncinane owafunwa kuye. Kwakukho amaqhina awomeleleyo awayemhlanganisa nelizwe lakhe, nebendlu kayise, kunye nekhaya lakhe. Noko kunjalo, akazange azilazile ekuthobeleni ubizo. Akazange abe nambuzo ngelizwe ledinga—nokuba ingaba umhlaba utyebile na, okanye imozulu inika impilo na; nokuba, ingaba ilizwe limi kakuhle na kangangokuba likufanele ukumenza umntu akwazi ukuqokelela ubutyebi na. UThixo wayethethile, umkhonzi waKhe kwakufuneka ethobele; indawo eyiyeyona inolonwabo kuye emhlabeni yileyo uThixo wayefuna abe kuyo.

Baninzi abasavavanywa njengoAbraham. Abaliva lithetha nabo ngqo liphuma emazulwini ilizwi likaThixo, kodwa uyababiza ngeemfundiso zelizwi laKhe nangeziganeko zokubonelela kwaKhe. Kusenokufuneka bashiye imisebenzi abaqeqeshelwe yona ethembisa ubutyebi nokudunyiswa, bashiye ubuhlobo obumnandi nobunenzuzo bahlukane nabakubo, bangene kwinto ebonakala kuphela iyindlela yokuzincama, yobunzima nombingelelo. UThixo unomsebenzi ekufuneka bewenzile; kodwa ubomi bolonwabo nempembelelo yabahlobo ingakuthibaza ukuphuhla kweempawu kanye ezidingekayo ekuwufezeni (loo msebenzi). Ubabizela kude kwiimpembelelo nosizo lwabantu, abakhokele ukuze bazive bedinga uncedo lwaKhe, nokuxhomekeka kuYe kuphela, ukuze azityhile kubo. Ingaba ngubani olulungeleyo ubizo lokubonelela kukaThixo ukuze ashiye amacebo awathandayo nabahlobo aqhelene nabo? Ngubani oya kwamkela imithwalo emitsha angene kwiindima ezingazange zizanywe, esenza umsebenzi kaThixo ngentliziyo eqinileyo nenentumekelelo, ngenxa kaKristu, eyibalela ekuthini iyinzuzo ilahleko yakhe? Lowo oya kwenza oko, unokholo luka-Abraham, kwaye eya kwabelana naye ngabo “ubuqaqawuli obukhulukazi obungunaphakade,” ekuthi ngenxa yabo “iintlungu zeli xesha lakalokunje” zingabi nakho “ukulinganiswa.” 2 Korinte 4:17; Roma 8:18.

Ubizo oluphuma ezulwini lwafika kuAbraham ngexesha wayehlala kwi“Ure yamaKhaledi” waza, ngokuluthobela, wandulukela kwelakwaHaran. Ukuze kufikelela

apha, indlu kayise yamkhapha, kuba, kunqulo lwabo lwezithixo, bahlanganisa nokukhonza uThixo wenyaniso. Wahlala apha uAbraham wada wafa uTera. Engcwabeni likayise, laphuma iLizwi lezulu limyalela ukuba abheke phambili. Umntakwabo uNahor, ekunye nendlu yakhe, babambelela ekhayeni labo nakwizithixo zabo. Ngaphandle kukaSara, umfazi ka-Abraham, nguLote kuphela, unyana kaHaran owayenethuba wafayo, owakhetha ukwabelana nenyange (uAbraham) ngobomi bokuba ngumphambukeli. Ngoko ke, yaba liqela elikhulu elanduluka ukusuka eMesopotami. UAbraham wayesele enemihlambi emikhulu yempahla emfutshane kunye neenkomo, ubutyebi baseMpuma, erhangqwe liqela elikhulu labasebenzi kunye nezicaka ezikhulu [ezazinesandla ekuphatheni iimpahla zakhe.] Wayesuka kwilizwe looyise, ukuba engasayi kuphinda abuyele khona, wathabatha konke okwakhe "neengqwebo yabo yonke ababeyiqwebile, nabantu ababebafumene kwelakwaHaran." Phakathi kwaba, babebaninzi ababetsalwa kukuqaphela izinto zaphezulu kunabo bokusebenza nabajonge okwabo ukulungelwa. Ngexesha lokuhlala kwabo kwaHaran, uAbraham noSara bakhokelela abanye ekunquleni nasekukhonzeni uThixo oyinyaniso. Aba bazihlanganisa nabendlu yenyange, bahamba nalo ukuya ezweni ledinga. "Baphuma ke besiya ezweni lakwaKanan; bafika ke ezweni lakwaKanan."

Indawo yokuqala abamisa kuyo yayiyiShekem. Phantsi komthunzi wemioki yaseMmore, intili enengca, nezigcume zeminquma, nemithombo empompoza amanzi phakathi kwe-Ebali kwelinye icala, nentaba yeGerizim kwelinye, khona apho uAbraham wamisa iintente. Lilizwe elihle nelilungileyo eyangena kulo indoda enkulu, "ezweni lemilanjana yamanzi, lemithombo namanzi enzonzobila, aphuma ezihlanjeni nasezintabeni; ezweni lengqolowa nerhasi, neediliya, nemikhiwane, neerhalnate; ezweni leminquma ye-oli nobusi." Duteronomi 8:7, 8. Noko kunjalo, konqula uYehova, kwakukho ithunzi elingqingqwa phezu kwenduli enamahlathi namathafa aneziqhamo. "AmaKanan abekho ngelo xesha kulo ilizwe." UAbraham wayefikile kumgomo wamathemba akhe, ukufumana ilizwe elimiwe luhlanga lwasemzini nelizaliswe lunqulo lwezithixo. Kumagcume emithi kwakumiswe izibingelelo zoothixo ababuxoki, nabantu bebingelelwa kwiindawo ezikufuphi khona eziphakamileyo [ezigangeni]. Nangona wayebambelele kwidinga lezulu, zazingaswelekanga izithintelo ezihluphayo ekumiseni kwakhe intente yakhe. Noko kunjalo, "wamakhela khona isibingelelo uYehova, owabonakalayo kuye." Njengomhambi, kungekudala, wesuka waya kwindawo ekufuphi eBheteli, nalapho wamisa isibingelelo, walibiza khona apho phezu kwaso igama likaYehova.

UAbraham, "isihlobo sikaThixo," wasimisela umzekelo omhle. Ubomi bakhe yayibubomi bomthandazo. Kuyo yonke indawo awayemisa kuyo intente, kufutshane kuyo wayemisa isibingelelo sakhe, ebahlanganisela kumbingelelo wakusasa nangokuhlwa bonke ababekunye naye ezintenteni zakhe. Ukususwa kwentente yakhe,

sasisala isibingelelo. Kwiminyaka elandelayo, babakho, phakathi kwamaKanan ajikelezayo, abafumana isifundo kuAbraham; kwaye babesithi bakufika kweso sibingelelo, bazi ukuba ebekho apho (uAbraham) ngaphambi kwabo, ngenxa yoko, nabo bakuba bemise ezabo iintente, babesilungisa isibingelelo, banqule kuso apho uThixo ophilayo.

UAbraham waqhubeka nohambo olusinga emzantsi, kwaphindwa ukuvavanywa kwakhe. Amazulu ayibamba imvula yawo, imithombo yanqumka ukusa amanzi ezintilini, yabuna ingca emathafeni. Impahla emfutshane nemihlambi yeenkomo azafumana madlelo, indlala yaluchwechwela lonke uhlanga olwalusezintenteni. Ayizange na ngoku indoda enkulu ikuthandabuze ukukhokela kokulungiselela kukaThixo? Ingaba ayizange ikhangele emva ilangazelele indyedo yamathafa amaKaledi? Bonke babekhangele belindele ukubona okuza kwenziwa nguAbraham, xa kwakufika iinkathazo, enye phezu kwenye. Ngalo lonke ixesha ithemba lakhe lalingabonakalisi kugungqa, babesiva likho ithemba; babenengqiniseko yokuba uThixo wayenguMhlobo wakhe, nokuba usamkhokela.

UAbraham wayengakwazi ukukuchaza ukwenzelelela kukaThixo; wayengafikelelanga koko akulindeleyo; kodwa wabambelela kulo idinga, “ndikusikelele, ndilikhulise igama lakho, ube yintsikelelo.” Wathi enomthandazo ozingisileyo, wayigqala indlela yokugcina ukuphila kwabantu bakhe, nemihlambi yakhe, akavuma ukuba iimeko zilushukumise ukholo lwakhe elizwini likaThixo. Ukuphepha indlala, wehla waya eYiputa. Akazange ayilahle iKanan, okanye athi ekuncameni kwakhe abuyele kwilizwe lamaKhaledi awayesuka kulo, apho sasinganqabanga isonka; kodwa wafuna indawo yokuphephela okomzuzwana kufuphi kangangoko kwiLizwe leDinga, ejonge ukubuyela kungekudala apho uThixo wayembeke khona.

UYehova ekuboneleleni kwaKhe, waluzisa olu vavanyo kuAbraham ukuze amfundise ukuzinikela, umonde, nokholo—lwezifundo ezaziya kubhalwa ukuze zibe lulutho kubo bonke ababeya kuthi kamva babizwe ukuba bathwale ingcikivo. UThixo ubakhokela abantwana baKhe ngendlela abangayaziyo, kodwa akabalibali okanye abalahle abo babeka ithemba labo kuYe. Wamvumela uYohane othandwayo ukuba agxothelwe kubulolo basePatimo, kodwa uNyana kaThixo wahlangana naye apho, waza nombono wakhe wazaliswa yimibono yozuko olungapheliyo. UThixo uvumela izilingo ukuba zihlasele abantu baKhe, ukuze bathi, ngokuzingisa nokuthobela kwabo, bazuze ubutyebi basemoyeni, nokuthi umzekelo wabo ube lithende lamandla kwabanye. “Ngokuba ndiyazazi iingcinga endizicingayo ngani, utsho uYehova: iingcinga zoxolo ezingezizo ezobubi.” Yeremiya 29:11. Ezi zilingo kanye zisebenzisa nzima ukholo lwethu, ade abe ngathi uThixo usishiyile, zisikhokelela ngakumbi ekwayameni kuKristu, ukuze siyibeke ezinyaweni zaKhe imithwalo yethu, sizuze uxolo athi asibuyekeze ngalo.

UThixo usoloko ebavavanya abantu baKhe kwiziko lembandezelo. Kusekugqatseni kweziko apho inkunkuma yahlulwa khona kwigolide yenene yesimilo somKristu. UYesu uyalubukela uvavanyo; uyakwazi okufunekayo ukuhlambulula isinyithi esinexabiso ukuze sibonakalalise ukukhanya kothando lwaKhe. Uyabona ukuba abanye banamagunya anokusetyenziswa ekuhambiseleni phambili umsebenzi waKhe, aze abathabathe aba bantu ababeke ekulingweni; ngokwenzelela kwaKhe, ubabeka ababantu kwizikhundla ezivavanya isimilo sabo, zize ziveze iziphako nobuthakathaka, izinto ebezifihlakele kolwaboulwazi. Ubanika ithuba lokuzilungisa ezi ziphako baze bawufanele umsebenzi waKhe. Ubabonisa ubuthakathaka babo, abafundise ukwayama kuYe; kuba nguYe kuphela uncedo lwabo nomkhuseli wabo. Ngaloo ndlela iyafezeka injongo yaKhe. Bayafundiswa, baqeqeshwe, balulekwe, belungiselelwa ukuzalisekisa injongo ephakamileyo ababewanikelwe wona amagunya abo. Xa uThixo ebabizela emsebenzini bawulungele, zaye iingelosi zezulu zingazimanya nabo kumsebenzi ekufuneka ugqityiwe emhlabeni.

Ngexesha lokuhlala kwakhe eYiputa, uAbraham wabonakalisa ukuba wayengakhululekanga kubuthakathaka nokungagqibeleli komntu. Ekufihleni ukuba uSara ngumkakhe, wabonisa ukungakuthembi ukukhathalelwa lizulu, nokusilela kokholo nesibindi esiphezulu, izinto ebezisoloko zibonakala zingumzekelo omhle ebomini bakhe. USara wayemhle ngenkangeleko, waza akayithandabuza into yokuba la maYiputa amnyama aya kuyinqwenela inzwakazi yasemzini, nokuthi, ukuze ayizuze awayi kuphozisa maseko ekubulaleni indoda yakhe. Wayezathuze ngelithi, akanabutyala bakuxoka xa emveza uSara njengodade wabo, kuba wayeyintombi kayise, nangona engenguye okamama wakhe. Sekunjalo, oku kufihlwa kolwalamano phakathi kwabo kwakuyinkohliso. Akukho ukusuka kwingqibelelo epheleleyo okwamkelekayo kuThixo. Ngokuswela ukholo kuka-Abraham, uSara wabekwa engozini enkulu. Ukumkani waseYiputa, akuba exelelwe ngobuhle bakhe, wathi makaziswe kuye ebhotwe, ezimisele ukumenza umfazi wakhe. UYehova, ngenceba yaKhe enkulu, wamkhusela uSara ngokuthumela izigwebo kusapho lwasebukhosini. Ngale ndlela ukumkani wayifunda inyaniso ngalo mcimbi, wathi, enomsindo ngokukhohliswa kwakhe, wamngxolisa uAbraham, wambuyisela kuye umfazi wakhe, esithi, “Yintoni na le uyenzileyo kum? . . . Yini na ukuba uthi, ngudade wenu? Ndamthabatha ukuba abe ngumfazi wam. Ngoku ke nanko umkakho, mthabathe uhambe.”

UAbraham wayethandwe kakhulu ngukumkani; nangeli xesha, uFaro akazange avume ukuba abe nokuphathwa kakubi yena okanye indlu yakhe, kodwa wamisela umlindi ukuba abandulule bekhuselekile kubukumkani bakhe. Ngeli xesha kwenziwa imithetho eyalela amaYiputa ukuba angabi nabudlelane nabelusi basemzini nangayiphi indlela yokuqhelana, njengokutya nokusela kunye nabo. Ukuhanjiswa kuka-Abraham nguFaro kwakukuhle kunobubele; kodwa wathi makayishiye iYiputa, kuba akazange

amvumele ukuba ahlale. Wathi ngokungazi, waphantsa wamenzakalisa kakhulu, kodwa uThixo wangenelela, wamsindisa ukumkani ekwenzeni isono esikhulu kakhulu. UFaro wabona kulo mntu wasemzini umntu othandwa kakhulu nguThixo wezulu, waza woyika ukuba ebukumkanini bakhe abe nomntu ekucace ngolo hlobo ukuba uphantsi kothando lwezulu. Ukuba uAbraham ebengahlala eYiputa, ubutyebi bakhe nentlonipho yakhe eyandayo zizinto ezaziya kuvusa umona okanye ukubawa kumaYiputa, abe nokulinyazwa, nto leyo awayeya kuba nobutyala ngayo ukumkani, neyayiza kwenza ukuba indlu yasebukhosini iphinde ifikelwe zizigwebo.

Isilumkiso esanikwa uFaro saba sisikhuselo kuAbraham kamva ekuhlanganeni kwakhe nabantu abangabahedeni; kuba lo mba awuzange ube nakufihlakala, kwaza kwabonwa ukuba, uThixo amkhonzayo uAbraham uyasikhusela isicaka saKhe, nokuba, nakuphina ukusilimaza kuya kuba nempindezelo. Yinto eyingozi ukuba wone omnye wabantwana boKumkani wezulu. Umdumisi ubhekisa kwesi sahluko samava ka-Abraham xa athi, ethetha ngabantu abanyuliweyo, uThixo “wohlwaya ookumkani ngenxa yabo; esithi, Musani ukubachukumisa abathanjiswa bam, musani ukubaphatha kakubi abaprofeti bam.” Ndumiso 105:14, 15.

Kukho ufano olunika umdla phakathi kwamava ka-Abraham eYiputa kunye nalawo enzala yakhe, sekuziinkulungwane kamva. Bonke behla basinga eYiputa ngenxa yendlala, baza bonke bahlala khona. Kwathi ngobukho bezohlwayo zezulu ngenxa yabo, ukoyikwa kwabo kwawawela amaYiputa; baza bathi, betyetyiswe zizipho zabahedeni, baphuma bexakathe intaphane yezinto.

# Isahluko 12—UAbraham EKanan

[Esi sahluko sisekwe kwiGenesis 13 ukuya kwi-15; 17:1-16; 18.]

UAbraham wabuyela eKanan “esisityebi kunene ngemfuyo, nangesilivere, nangegolide.” ULote wayesahleli naye, baza babuyela eBheteli, bamisa iintente ngakwisibingelelo abasimisa ngaphambili. Bafumanisa ukuba impahla yabo eyandileyo iyayandisa inkathazo. Phakathi kobunzima nezilingo, bahlala kunye bevana, kodwa kwimpumelelo yabo babesengozini yengxabano phakathi kwabo. Idlelo lalingayanelanga imihlambi yezimvu neenkomo zabo bababini, zaye iingxabano phakathi kwabelusi zisiziswa ezinkosini zabo ukuba zizisombulule. Kwakucacile ukuba kufuneka bohlukane. UAbraham wayengaphambili kuLote ngeminyaka, emkhulu ngokuzalana, ngobutyebi, nangesikhundla; kanti ke, waba ngowokuqala ukuza namacebo okugcina uxolo. Nangona umhlaba wonke wawunikwe yena nguThixo ngokwaKhe, walibekela bucala elo lungelo.

“Makungabikho mbambano kaloku,” watsho, “phakathi kwam nawe, naphakathi kwabalusi bam nabalusi bakho, ngokuba singamadoda azalanayo. Aliphambi kwakho na ilizwe lonke? Khawahluke kum; ukuba uya ekhohlo, ndoya ekunene, ukuba uya ekunene, ndoya ekhohlo.”

Apha, umoya wobunene nowokungatsaleli kuye uAbraham, wabonakala. Bangaphi ababeya kuthi phantsi kweemeko ezinjalo, nokuba kuhla ntoni, babambelele kumalungelo abo nokukhetha kwabo! Mangaphi amakhaya ahlukene phakathi! Mangaphi amabandla aqhekekileyo, eyenza intlekisa inyaniso nesigculelo phakathi kwabakhohlakeleyo!

“Makungabikho mbambano kaloku phakathi kwam nawe, watsho uAbraham, “ngokuba singamadoda azalanayo;” kungengokwegazi kuphela, kodwa nanjengabakhonzi boThixo wenyaniso. Abantwana bakaThixoemhlabeniwonkebalusaphoolunye, kwayekufuneka balawulwe ngumoya omnye wothando noxolelaniso umele ubalawule. “Mayela nothando olu lobuzalwana, ndithi yenzelanani ububele; mayela nembeko leyo, phangelanani” (Roma 12:10), leyo yimfundiso yoMsindisi. Ukukhulisa intlonipho efanayo, intumekelelo yokwenza kwabanye njengoko besingathanda ukuba benze kuthi, kungaphelisa ngaphezu kwesiqingatha iinkohlakalo zobomi. Umoya wokufuna ukuzanelisa ngumoya kaSathana; kodwa intliziyo apho luhleli khona uthando lukaKristu, iya kuba nothando olungafuni okukokwalo. Abanjalo baya kuwuthobela umyalelo wezulu othi, “Makangathi elowo axunele kwezakhe izinto zodwa, elowo makaxunele nakwezabanye.” Filipi 2:4.

Nangona uLote wayizuza impumelelo yakhe kuba ehlangene noAbraham, wabonakalalisa ukungabi nambulelo kulowo ongumncedi wakhe. Ubunene ngebamxelela ukuba umele ukuyekela kuAbraham ukuba akhethe kuqala, kodwa endaweni yoku, ngomona, wazama ukurhwaphiliza konke okulungileyo. “Waphakamisa amehlo akhe,

wawukhangela ummandla waseYordan ngokuba ubunamanzi wonke, . . . injengomyezo kaYehova, unjengelizwe laseYiputa, usingise eTsohare.” Eyona ndawo yayityebile kuyo yonke iPalestina yintili yeYordan, ibakhumbuza abayikhangeleyo ngeParadesi eyalahlekayo, ikwa lingana nobuhle nokutyeba kwemimandla yomNayile ababesanda kuyishiya. Kwakukho nezixeko, ezityebileyo nezihle, zinomtsalane kubarhwebi abafumana inzuzo kwiimalike zazo ezixineneyo. Enxiliswe ingqondo kukubona inzuzo yehlabathi, uLote wakhangela ngaphaya kobubi bokuziphatha nobasemoyeni awayeza kuhlangana nabo khona apho. Abemi bommango “bengaboni abakhulu kuYehova;” kodwa wayengayazi le nto, okanye, eyazi, kodwa wayithabatha kancinane. “Wanyula wonke ummandla waseYordan, . . . wayisondeza eSodom intente yakhe.” Indlela awazibona zizincinane ngayo iziphumo ezibi zoko kukhetha ngomona!

Emva kokwahlukana noLote, uAbraham waphinda wafumana kuYehova isithembiso selizwe lonke. Kwakamsinyane emva koko, wasuka waya eHebron, wamisa khona intente yakhe phantsi kwemioki yaseMamre, wenza nesibingelelo sikaYehova apho ecaleni layo. Kwimpepho emnandi yezo ndawo ziphakamileyo, ezinamagcume emioki nezidiliya, amasimi awo ayokozela uhlaza, namadlelo abanzi eenduli ezijikelezileyo, wahlala enelisekile bubomi obulula bendoda enkulu, eshiya uLote kubunewu-newu obuyingozi bentili yeSodom.

UAbraham wahlonitshwa zizizwe ezimngqongileyo njengeTshawe eliligorha nenkosi enobulumko nenesakhono. Akazange ayibandeze impembelelo yakhe kubamelwane bakhe. Ubomi bakhe nesimilo sakhe,zichasene zinjalo nezabo babengabakhonzi bezithixo, zaba nempembelelo enkulu ekuthandweni kwenkolo yenene. Ukwayama kwakhe kuThixo kwakungagungqi, lo gama ububele nesisa izizinto eziphembelela ukuthenjwa nobuhlobo, nobukhulu bakhe obungenakuhluthwa, zisenza intlonipho nokuzukiswa.

Inkolo yakhe yayingagcinwanga njengegugu elinexabiso ekufuneka lijongwe ngeliso lomona ukuze kuxhamle kuphela lowo lilelakhe. Inkolo ayinako ukugcinwa ngolu hlobo, kuba umoya onjalo uchasene nemithetho—siseko yeendaba ezilungileyo. Lonke ixesha uYesu ehleli entliziyweni, kunzima ukukufihla ukukhanya kobukho baKhe, okanye ukuba oko kukhanya kube luzizi. Ngokwelinye icala, kuya kukhula ngokubengezela, kanye njengoko imihla ngemihla iinkungu zokuzithandela kunye nesono ezigubungele umphefumlo zigxothwa yimitha yokukhanya kweLanga loBulungisa.

Abantu bakaThixo bangabameli baKhe emhlabeni, kwaye ulangazelela ukuba babe zizikhanyiso kubumnyama bokuziphatha kweli hlabathi. Bethe saa kulo lonke ilizwe, ezidolophini, ezixekweni, nasezilalini, bangamangqina kaThixo, amajelo ekuthi ngawo agqithisele kwihlabathi elingakholwayo ulwazi lwentando yaKhe nemimangaliso yobabalo lwaKhe. Licebo laKhe ukuba bonke abanenxaxheba kusindiso olukhulu babe

ngabavangeli baKhe. Ubungcwele bomKristu benza umgangatho abathi ngawo abehlabathi bagwebe iindaba ezilungileyo. Izilingo ezithwelwe ngomonde, iintsikelelo ezamkelwe ngombulelo, ubulali, ububele, inceba, nothando, izinto ezikholisa ukubonakaliswa ngokwesiqhelo, zizibane ezikhanyayo esimilweni phambi kwehlabathi, zaye zityhila okuchaseneyo nobumnyama obuphuma ekuzithandeleni kwentliziyo yemveli.

Etyebile elukholweni, ezukile ngobubele, engagqwidizi ekuthobeleni, ethobekile kubomi bakhe obuphantsi bokuphambukela, uAbraham wayekwalumkile kubuchule bokuphatha abantu, enesibindi nobuchule emfazweni. Nangona wayesaziwa njengomfundisi wenkolo entsha, abazalwana abathathu basebukhosini, abalawuli bemimandla yama-Amori apho wayehlala khona, babonakalisa ubuhlobo babo ngokummema ukuba azimanye nabo ukuze kubekho inkuseleko enkulu; kuba ilizwe lalizaliswe bubundlobongela nengcinezelo. Lakhawuleza lavela ithuba lokuba azinikele kolu manyano.

UKedorlahomere, ukumkani wakwaElam, wayegqugqise iKanan kwiminyaka elishumi elinesine eyadlulayo, wayenza ukuba inikele kuye irhafu. Iinkosana eziliqela zaya zavukela, waza ukumkani wakwa-Elam, enamahlakani, waphinda walingenela ilizwe ukuze alinyanzele ukuba lizinikele kuye. Iikumkani ezintlanu zamaKanan zahlanganisa imikhosi yazo,zahlangananabagqugqisikwintlamboyeSodom,aphozaya zabhukuqwa ngokupheleleyo. Inxalenye enkulu yomkhosi yanqunqwa yazizicwili, baza abo basindileyo babaleka baya kuzimela ezintabeni. Aboyisi bazigqugqisa izixeko ezisentilini bemka nexhoba elikhulu kunye nemfumba yabathinjwa, ekwakukho phakathi kwabo uLote nosapho lwakhe.

UAbraham, wayezihlalele eseluxolweni kwizigcume zemioki eMamre, weva ngenye indoda eyayisaba ngebali ledabi nentlekele eyehlela umtshana wakhe. Wayengazange wazihlupha ngokungabi nambulelo kukaLote. Lwavuka lonke uthando lwakhe ngakuye, wazimisela ekubeni ahlangulwe. Wathi efune kuqala icebiso lezulu, uAbraham walungiselela imfazwe. Kwabo bantu bakhe wabizela kuye amakhulu amathathu aneshumi elinesibhozo abakhonzi abaqeqeshiweyo, amadoda aqeqeshelwe ukoyika uThixo, emsebenzini wenkosi yawo, nasekusebenziseni izixhobo. Abo wayezimanye nabo, uMamre, uEshkoli noAnere. Bahlangana naye namabutho abo, bathi bebonke basukela abahlaseli. Bethe phithi luloyiso, bengoyiki kuhlaselwa zintshaba zabo abazoyisileyo, abahlaseli bazinikela ekuzonwabiseni. Indoda enkulu yawahlula umkhosi wayo ukuze uvele kumacala awahlukeneyo, bafika apho kwakumiswe khona ngobusuku. Uhlaselo lwakhe, lungamandla lwaye lungalindelekanga, lwaba neziphumo zoloyiso olukhawulezileyo. Ukumkani wakwa-Elam wabulawa aza amabutho akhe azaliswe ngumothuko agxothwa ngokupheleleyo. ULote nosapho lwakhe, nentimbo eninzi, wawela ezandleni zabanqobi. KuAbraham, ephantsi kukaThixo, lwabalelwa kuye

uloyiso. Umkhonzi kaYehova, wayenganelanga kwenza umsebenzi omkhulu nje kodwa, kodwa wazibonakalalisa ukuba uyindoda enobukroti. Kwabonakala ukuba ubulungisa asibubo ubugwala, nokuba inkolo ka-Abraham yamenza wanesibindi ekugcineni okulungileyo nokukhusela abacinezelweyo. Isenzo sakhe sobugorha samzisela impembelelo ebanzi phakathi kweentlanga ezazimgqongile. Ekubuyeni kwakhe, ukumkani waseSodom weza nehlokondiba labamkhaphayo ukuza kunika imbeko umeyisi. Wamcela ukuba amkele iimpahla, ecenga ukuba oku kwabathinjwa bakhululwe babuyiselwe. Ngokusebenzisa imfazwe, amaxhoba ayeba ngawabo boyisileyo; kodwa uAbraham wayengene kweli phulo engenanjongo yanzuzo, waza wala ukwamkela isisulu sabaseshweni, exela ukuba abo azimanye nabo bamele ukwamkela kuphela oko kubafaneleyo.

Bambalwa abathi bakujongana novavanyo olunjalo, babenakho ukubonakala benesidima esinjengeso sika-Abraham. Bambalwa ababenokumelana nesihendo sokwamkela ubutyebi obungako bentimbo. Umzekelo wakhe ungumgqwaliso kwabathanda ukutsalela kubo, benomoya wokuqeshwa. UAbraham wawahlonipha amabango obulungisa kunye noluntu. Ukuziphatha kwakhe kubonisa isaci esiphefumlelweyo, “Uze umthande ummelwane wakho ngoko uzithanda ngako.” Levitikus 19:18. “Isandla sam ndisiphakamisele kuYehova,” watsho, “uThixo Osenyangweni, uMninimazulu nehlabathi, ukuba andiyi kuthabatha nosinga, nokuba ngumtya wembadada, ukuba andiyi kuthabatha kuko konke kwakho; ukuze ungatsho ukuthi, Mna ndimtyebisile u-Abram.” Akazange afune ukubanika ithuba lokuba bacinge ukuthi wangena emfazweni ngenjongo yokuzuza, okanye bathi ubutyebi bakhe buphuma kwizipho zabo, okanye kwinceba yabo. UThixo wayethembise ngokumsikelela uAbraham, kukuYe ke ekufuneka kuye ukudunyiswa.

Omnye owezayo ukuba amkele inyange eloyisileyo nguMelkitsedeki, ukumkani waseSalem, oweza nesonka newayin ukuze ahlaziye umkhosi wakhe. Njengo“mbingeleli kaThixo Osenyangweni,” wamsikelela uAbraham, wenza umbulelo kuYehova, owazisa uloyiso olukhulu kangako ngomkhonzi waKhe. Yena uAbram “wamnika isishumi seento zonke.”

Ngovuyo uAbraham wabuyela ezintenteni zakhe nakwimihlambi yakhe, kodwa ingqondo yakhe yayiphazanyiswa ziingcinga ezathi gqolo zimhlasela. Waye eyindoda yoxolo, waye ebuphepha kangangoko ubutshaba nembambano; athi, enamasikizi, acinge ngombono wendyikityha awubonileyo. Izizwe awoyisa imikhosi yazo, ngokuqinisekileyo zaziya kuluvuselela uhlaselo lweKanan, zize zimenze abelixhoba eliphambili lempindezelo yazo. Ukubandakanyeka kwiingxwaba-ngxwaba zobuzwe, ukuphola okunoxolo kubomi bakhe kungonakala. Ngaphaya koko, wayengaqalisanga ukuyithimba iKanan, engenalo nethemba lendlalifa ngoku, eliya kuzalisekiswa kuyo idinga.

Labuya lavakala iLizwi lezulu embonweni wasebusuku. “Musa ukoyika, Abram;” lawo yayingamazwi eNkosi yeenkosi; “ndiyingweletshetshe yakho, umvuzo wakho omkhulu kunene.” Ingqondo yakhe yayixinaniswe zizinto ezinxubisayo ezenza ukuba ngoku angakwazi ukulibamba idinga ngengqiniseko engenantandabuzo njengakuqala. Wathandazela ubungqina obuphathekayo bokuba liya kuzaliseka. Laliza kuzaliseka njani idinga, xa sasisabanjiwe isipho sonyana? “Wondinika ntoni na,” watsho, “ndihamba ndingenamntwana?” Wagqiba kwelokuba athabathe isicaka sakhe esithembekileyo uEliyezere njengonyana wakhe noya kubayindlalifa lako konke anako. Kwathi kunjalo, waqinisekiswa ukuba iya kuba ngumntwana ongowakhe indlamafa yakhe. Wakhokelelwa ngaphandle kwentente, kwathiwa makakhangele iinkwenkwezi ezingenakubalwa ezibengezela esibhakabhakeni; wathi akukwenza oko, kwathethwa amazwi athi, “Iya kuba njalo ke imbewu yakho” “Wakholwa uAbraham kuThixo, kwaza oko kwabalelwa kuye ebulungiseni.” Roma 4:3.

Sekunjalo, inyange lacela umqondiso obonakalayo ukuqinisekisa ukholo lwalo, ube kwabubungqina kwizizukulwana ezilandelayo sokuba iinjongo zenceba ngakubo ziya kuzalisekiswa. UYehova wehla wangena emnqophisweni nomkhonzi waKhe, esebenzisa iintlobo ezaziqhelekile phakathi kwabantu ukuqinisekisa esi senzo sizukileyo. Ngokuyalelwa lizulu, uAbraham wabingelela ithokazi, ibhokhwe yesikhomokazi, nenkunzi yegusha, nganye kuzo ziminyaka-mithathu ubudala, ezicanda-canda imizimba aze abeke izicwili zithe qelele esinye kwesinye. Wongeza apha kuzo ihobe elikhulu nelincinane, awayengawahlula-hlulanga wona. Kwakuba kwenziwe oku, ngentlonipho wayedlula phakathi kweziqwenga zombingelelo, esenza isifungo esindilisekileyo kuThixo sokuthobela ngonaphakade. Ephaphile, eqinile, wahlala ngakule mizimba ifileyo lada laya ekutshoneni ilanga, eqaphele ukuba ingangcoliswa okanye itshatyalaliswe ziintaka ezitya inyama. Lathi xa litshonayo ilanga, wahliwa bubuthongo obunzulu; wafikelwa “kukothuka nabubumnyama obukhulu.” Lavakala ilizwi likaThixo, limyalela ukuba angalindeli ukulifumana kwakamsinyane iLizwe leDinga, laye lisalatha phambili ekubulalekeni kwenzala yakhe phambi kokuba imiliselwe eKanan. Icebo lokuhlangula landlalwa phambi kwakhe, ekufeni kukaKristu, umbingelelo omkhulu, nokubuya kwaKhe esebuqaqawulini. UAbram wawubona nomhlaba ubuyiselwe kubuhle bawo base-Eden, uza kunikelwa kuye ukuba ubengowakhe ngonaphakade, njengenzaliseko yokugqibela nepheleleyo yedinga.

Njengomqondiso walo mnqophiso kaThixo nabantu, iziko eliqhumayo nesibane esivuthayo, imifuziselo yobukho bezulu, yanqumla phakathi kwamaxhoba acakaciweyo, yawadla yawagqiba. Laphinda lavakala ilizwi kuAbraham, liqinisekisa isipho somhlaba waseKanan kwinzala yakhe, “Imbewu yakho ndiyinike eli lizwe, lithabathele emlanjeni waseYiputa, lise emlanjeni omkhulu emlanjeni ongumEfrata.”

Wathi akuba esondele kumashumi amabini anesihlanu eminyaka eKanan, uYehova wabonakala kuye, wathi, “NdinguThixo uSomandla; hamba phambi kwam ubengogqibeleleyo.” Ngentlonipho, inyange lawa phantsi ngobuso, saqhuba isigidimi: “Mna, yabona umnqophiso wam unawe; uya kuba nguyise wengxokolo yeentlanga.” Njengomqondiso wokufezekiswa kwalo mnqophiso, igama lakhe, ukuza kufikelela ngoku, elalinguAbram, laguqulwa languAbraham, elithi “uyise wengxokolo yeentlanga.” Igama likaSarayi languSara—“inkosazana;” kuba, latsho iLizwi lezulu, uya kuba ngumama wezizwe; “kuphume ookumkani bezizwe kuye.”

Ngeli xesha, inkonzo yolwaluko yanikelwa kuAbraham njenge“tywina lokuqinisa ubulungisa bokholo abenalo esekungalukini.” Roma 4:11. Yayiza kugcinwa linyange nenzala yalo njengomqondiso wokuba bazinikele ekukhonzeni uThixo ngaloo ndlela bahluke kwabo banqula izithixo, nokuba uThixo ubamkele njengegugu elinqabileyo. Ngale nkonzo babenqophisa ukuzalisekisa kwelabo icala, iimeko zomnqophiso owenziwe noAbraham. Babengasayi kungena emitshatweni nabahedeni, kuba ngokwenza njalo babeya kulahlekwa kukumhlonela uThixo nomthetho wakhe ongcwele; babeya kulingwa ukuba bafumaneke kwizenzo zezono zezinye izizwe, baze bawexulelwe ekunquleni izithixo.

UThixo wamthi jize ngewonga elikhulu uAbraham. Izithunywa zezulu zazihamba zincokola naye njengomhlobo nomhlobo. Kwathi xa kuza kuthululwa izibetho phezu kweSodom, ayizange ifihlwe loo nto kuye, waza wangummeli waboni kuThixo. Ukuthethathethana neengelosi kukwaveza nethuba elihle lokwenza ububele. Ngemini etshisayo yehlobo, inyange lalihleli emnyango wentente yalo okhangele kude emathafeni, labona qelele kuvela abahambi abathathu. Bathi bengekafiki ententeni yakhe, aba basemzini bema, ngokungathi babonisana ngento amabayenze. Wathi engabalindanga ukuba bacele nto kuye, wasuka uAbram ngokukhawuleza, bathi xa bejika imibombo besiya kwelinye icala, wakhawuleza emva kwabo, wathi, ngembekokazi, wabacela ukuba bamhloniphe ngokuba bakhe bahlale bafumane into etyiwayo. Weza namanzi ngezakhe izandla ukuba bahlambe uthuli lwendlela ezinyaweni zabo. Yena ngokwakhe wakhetha ukutya kwabo, baza bathi, lo gama bephumle emthunzini opholileyo, kwalungiswa ukutya, waza wema ngentlonipho ecaleni kwabo ngexesha bexhamla kububele bakhe. Esi senzo sibaluleke kakhulu ukude sibhalwe eLizwini laKhe (uThixo); kwaza kwathethwa ngaso emva kwewaka leminyaka ngumpostile ophefumlelweyo: “Musani ukukulibala ukubuka iindwedwe; kuba ngokwenjenjalo inxenye ibuke izithunywa zezulu, ingazi.” Hebhere 13:2.

UAbrahamwazibonelanjeabahambiabathathuabadiniweyo,engakhange acinge nokuba phakathi kwabo kukho Lowo amele ukumnqula engenasono. Ngeli xesha, esona similo sezithunywa zezulu satyhilwa. Nangona zazihamba njengabalungiseleli bengqumbo kodwa kuAbraham, indoda yokholo, zathetha kuqala ngeentsikelelo.

Nangona uThixo engqongqo ekuphawuleni ubugwenxa nokohlwaya ulwaphulo-mthetho, akakonwabeli ukuba nempindezelo. Umsebenzi wokutshabalalisa "ngumsebenzi ongaqhelekanga" kuYe Yena onothando olungenasiphelo.

"Ukucweya kukaYehova kunabamoyikayo; ubazisa umnqophiso wakhe." Ndumiso 25:14. UAbraham wamzukisa uThixo waza noThixo wamzukisa, emfaka egquguleni laKhe, ezityhila kuYe iinjongo zaKhe. "Ndomfihlela na uAbraham into endiza kuyenza?" watsho uYehova. "Isikhalo saseSodom neGomora sisikhulu nje, nesono sayo sinzima kunene nje, ndiya kukha ndihle, ndikhangele ukuba baphelelisile na ngokwesikhalo sayo esifikileyo kum; ukuba akunjalo, ndazi." UThixo wayewazi kakuhle umlinganiselo wobutyala beSodom; kodwa wathetha njengendlela yokuthetha kwabantu, ukuze buqondwe ubulungisa bokwenza kwaKhe. Phambi kokuba azise isigwebo phezu kwabophuli bomthetho, uya kuya ngokwaKhe, ukuya kwenza uvavanyo lwendlela yabo; ukuba abadlulanga kwimida yenceba yezulu, uya kubanika ithuba lokuba baguquke.

Ababini kubathunywa basezulwini bahamba, bemshiya uAbraham eyedwa naLowo waya wamazi ukuba unguNyana kaThixo. Le ndoda yokholo yacengela abemi baseSodom. Ngaphambili, wayebasindise ngekrele, ngoku wayezama ukubasindisa ngomthandazo. ULote nendlu yakhe babesahlala khona apho; uthando olungafuni okwalo olwamqhuba uAbraham ukuba abahlangule kumaElam, ngoku lwalufuna ukubasindisa, ukuba kwakuyintando kaThixo, kuqhwithela lwesigwebo sezulu.

Ngentlonipho nokuzithoba okukhulu wasifaka isicengo sakhe: "Sendide ndathetha eNkosini ndiluthuli nothuthu." Kwakungeko kuzithemba, nakuqhayisa ngobulungisa bakhe. Akazange abange kuthandwa ngenxa yokuthobela kwakhe, okanye ngenxa yemibingelelo awayenzayo ngenxa yentando kaThixo. Yena engumoni, wacenga endaweni yomoni. Kufuneka babenomoya onjalo bonke abavela phambi kukaThixo. UAbraham wabonakalalisa ukuthemba komntwana ecenga uyise amthandayo. Wasondela kuMthunywa wasezulwini, wasinyanzela ngenzondelelo isicelo sakhe. Nangona uLote waya wangumhlali eSodom, akazange athabathe nxaxheba kubugwenxa babemi bakhona. UAbraham wacinga ukuba, kweso sixeko sasizele ngabantu, banokuba

bakhona abanqula uThixo wenene. Ngenxa yoku wacenga wathi, "Makube lee kuwe ukwenza ngokwendawo enjalo ukubulala olilungisa kunye nongendawo: . . . makube lee kuwe: Umgwebi wehlabathi lonke akayi kwenza okusesikweni yini na?" UAbraham akazange acele nje kube kanye, kodwa amaxesha amaninzi. Waya eqina ngokuqina xa ebona ukuba izicelo zakhe ziyamkeleka, waqhuba wada wazuza inggqinisekiso yokuba, nokuba balishumi abantu abangamalungisa kuyo (iSodom), eso sixeko siya kusindiswa.

Uthando lwemiphefumlo etshabalalayo lwaphembelela umthandazo ka-Abraham. Nangona wayezithiyile izono ezonakalisa isixeko, walangazelela ukuba aboni basindiswe. Umdla wakhe omkhulu ngeSodom ubonakalisa indlela esimele ukuba sibe

nonxunguphalo ngenxa yabantu abangafuniyo ukuguquka. Kufuneka sisoloko sisithiyile isono, kodwa sibe novelwano nothando ngomoni. Sijikelezwe yimiphefumlo esinga entshabalalweni engenathemba, nembi, njengaleyo yehlela abaseSodom. Yonke imihla inceba kwabanye iyavalwa. Kwiyure nganye abanye bafikelela ngaphandle komda wenceba. Aphi na amazwi okulumkisa nokucenga ukuba abize umoni ayibaleke le ntshabalalo yoyikekayo? Ziphi na izandla ezolulelwe ukumtsala ukuba abuye ekufeni? Baphi abo bathi ngokuzithoba nokholo olunenzondelelo bacengane noThixo ngenxa yakhe (umoni)?

Umoya ka-Abraham yayingumoya kaKristu. UNyana kaThixo ngokwaKhe unguMmeli omkhulu endaweni yomoni. Lowo wahlawula ixabiso eliphezulu ngenxa yomphefumlo uyalazi ixabiso lomphefumlo womntu. Ngentiyokazi enkulu ngakwisono efumaneka kuphela kwindalo enyulu nengenachaphaza, uKristu wabonakalalisa kumoni uthando olukhawulwa kuphela kukulunga okungenasiphelo. Kwiintlungu zokubethelelwa, Yena ethwele ubunzima oboyikekayo bezono zehlabathi lonke, wathandazela abo babemgculela nababembulala, “Bawo, baxolele; kuba abayazi into abayenzayo.” Luka 23:34.

Kubhalwe kwathiwa ngoAbraham, “sisihlobo sikaThixo,” “nguyise wabo bonke abakholwayo.” Yakobi 2:23; Roma 4:11. Ubungqina bukaThixo ngeli nyange lithembekileyo buthi, “UAbraham waliphulaphulayo izwi lam, wasigcina isigxina sam, nemithetho yam, nemimiselo yam, nemiyalelo yam.” Aphinde athi, “Kuba ndaze yena, ukuze abawisele umthetho abantwana bakhe, nendlu yakhe emva kwakhe, bagcine indlela kaYehova, benze ubulungisa nokusesikweni, ukuze uYehova amenzele uAbraham into ayithethileyo kuye.” Yimbeko enkulu awabizelwa kuyo uAbraham, eyokuba abe nguyise wabantu abathi,kwiinkulungwane,bagosiswabagcinelaihlabathiinyaniso kaThixo. Kukwabo bantu ezaziya kusikeleleka zonke izizwe ngokufika kukaMesiya. Lowo walibizayo inyange walibona ukuba lifanelekile. NguThixo othethayo. Owazi iingcinga ekude, aze abeke uqikelelo olufanelekileyo ebantwini, uthi, “Ndiyamazi.” Kwakungazi kubakho kuAbraham ukuyihlazisa inyaniso ngeenjongo zokuzithandela. Wayeza kuwugcina umthetho enze okusesikweni nobulungisa. Wayengayi kwanela kukumoyika nje uYehova yena yedwa, kodwa wayeza kukhulisa inkolo ekhayeni lakhe. Wayeza kuluqeqesha usapho lwakhe ngobulungisa. Umthetho kaThixo wawuza kuba ngumthetho wendlu yakhe.

Indlu ka-Abraham yayinabantu abadlulileyo ewakeni. Abo babekhokelwa ziimfundiso zakhe ukuba bakhonze uThixo ekuphela kwaKhe, babefumana ikhaya eminqubeni yakhe; kwaye kulapha, njengasesikolweni, apho bafumana khona ingqeqesho yokubalungiselela ukuba babe ngabameli benkolo yenene. Ngaloo ndlela, umthwalo omkhulu wawuphezu kwakhe. Wayeqeqesha iintloko zamakhaya, zaye iindlela zakhe ziya kubonakala kwizindlu iintloko ezo ezaziyongamele.

Ngamaxesha akuqala, utata wayengumlawuli nombingeleli kusapho lwakhe, enegunya kubantwana bakhe, naxa bethe banezabo iintsapho. Isizukulwana sakhe sasifundiswa ukuba sikhangele kuye njengentloko yaso, kwizinto zenkolo nakwimicimbi yasekuhlaleni. Olu cweyo lolawulo lomntu oyindoda, uAbraham wazama ukulenza ukuba luqhube lungaze luphele, njengoko lwalujonge ukugcina ukwaziwa kukaThixo. Lwalufuneka ekugcineni amalungu osapho eyimbumba, ukuze kwakhiwe umqobo wokunqanda ukunqulwa kwezithixo okwakunwenwile kuneengcambu. UAbraham wafuna zonke iindlela anokuba nokufikelela kuzo ukuba akhusele abo babephantsi kweentente zakhe ukuba bangahlangani nabahedeni babe nenxaxheba kwizenzo zabo zonqulo lwezithixo, kuba wayesazi ukuba ukuqhelana nobubi kuya kuthi ngendlela ephuthileyo konakalise imithetho-siseko. Wakuqinisekisa kakhulu ukuthintela naluphi unqulo olugwenxa, nokubethelela engqondweni ubukhulu nozuko loThixo ophilayo njengeyona nto efanele ukuba phambili kunqulo lwenene.

Olu lulungiselelo oluhlakaniphileyo, awalwenzayo uThixongokwaKhe, ukuze ababekele kude kakhulu, kangangoko, abantu baKhe ekuhlanganeni nabahedeni, ebenza ukuba bahlale bodwa, bangabalelwa phakathi kweentlanga. Wamahlula uAbraham kubazalwana bakhe abanqula izithixo, ukuze inyange likwazi ukuqeqesha lifundise usapho lwalo likude kwiimpembelelo ezilahlekisayo ezaziya kuba zibangqongile eMesopotami, nokuze inkolo yenene igcinwe inyulu yinzala yakhe kwizizukulwana ngezizukulwana.

Ukuthanda kuka-Abaraham abantwana bakhe nendlu yakhe iphela kwamkhokelela ekubeni ahlale eyiqaphele into yenkolo nokukholwa kwabo, nokugqithisela kubo ulwazi lwemimiselo engcwele, kuthi ngabo konke kudluliselwe ehlabathini. Bonke bafundiswa ukuba baphambi kolawulo lukaThixo wezulu. Kwakungafuneki kubekho ngcinezelo eyenziwa ngabazali, nokungathobeli ebantwaneni. Umthetho kaThixo wabeka kulowo nalowo umsebenzi wakhe, kwaye kuphela kusekuwuthobeleni ekwakuya kuthi kubekho ulonwabo okanye impumelelo.

Owakhe umzekelo, impembelelo ezolileyo yobomi bakhe bemihla ngemihla, wawuthe gqolo usisifundo. Isidima esingagungqiyo, ububele nentlonipho engenabubi, izinto ezatsala ukuthandwa ziikumkani, zazibonakala ekhaya. Kwakukho ivumba elimnandi ebomini, imbeko nokuthandeka kwesimilo, izinto ezatyhilela wonke ubani ukuba wayeqhagamshelene neZulu. Wayengamlibali noyena mntu ungumkhonzi ophantsi. Kwindlu yakhe wawungekho umthetho ojonge kophetheyo kuze kubekho owesicaka; kungeko ndlela yokuphatha ngokwenkosi osisityebi nenye kolihlwempu. Bonke babephethwe ngobulungisa nangovelwano, njengeendlalifa zobabalo lobomi kunye naye.

“Uya kuyiyalela indlu yakhe.” Wayengayi kuba nesono sokutyeshela ukunqanda abantwana bakhe ekuziyekeleni kwiinkanuko ezimbi, kungayi kubakho ukukhetha ekubathandeni okuba kuba bubuthakathaka, bube nokungalumki okanye kubekho ukuyekelela; kwaye kungayi kubakho ukurhuqelwa phantsi kwenkolo yakhe ngamabango othando oluphum’ ecaleni. UAbraham wayengayi kunika kuphela imfundiso elungileyo, kodwa wayeza kuligcina igunya lemithetho enobulungisa nelungileyo.

Kazi bangakanani ukuba mbalwa kule mihla yethu abalandela lo mzekelo! Kubazali abaninzi kukho uthando olumfamekileyo nolunomona, ekuthiwa luthando, olubonakaliswa ngokubayekela abantwana ukuba balawulwe ngokwentando yabo ngeli xesha bengakwazi nokwenza izigqibo ezizizo, bekwalawulwa ziinkanuko ezingafundisekanga. Le yinkohlakalo yenene ngakulutsha nemposiso enkulu ngakwihlabathi. Ukuziyekela kwabazali kubangela isiphithiphithi emakhayeni nasekuhlaleni. Kuqinisekisa kubantu abatsha ukwenza unothanda, endaweni yokuziyekela kwizidingo zezulu. Ngaloo ndlela bakhula bechasene nokwenza intando kaThixo, baze bawudlulisele lo moya wokungakholwa nokungathobeli kwabo kubantwana babo nakubantwana babantwana babo. NjengoAbraham, abazali kufuneka baziyalele izindlu zaboukuba zilandele bona. Ukuthotyelwa kwegunya labazali makufundiswe kunyanzelwe njengenyathelo lokuqala ekuthobeleni igunya likaThixo.

Indlela othatyathwa lula ngayo umthetho kaThixo, kwaziinkokeli zenkolo, ingunozala wobubi obukhulu. Imfundiso eyande kakhulu, le yokuba imithetho engcwele ayisababopheleli abantu, iyafana nonqulo lwezithixo ngempembelelo kwindlela yokuziphatha kwabantu. Abo bafuna ukunciphisa amabango omthetho kaThixo ongcwele, babetha kanye kwisiseko solawulo lwamakhaya nezizwe. Abazali abakholwayo, xa besilela ukuhamba emimiselweni yaKhe, abaziyaleli izindlu zabo ukuba zigcine indlela kaYehova. Umthetho kaThixo awenziwa ukuba ube lulawulo lobomi. Abantwana, xa besakha awabo amakhaya, abaziva benyanzelekile ukuba babafundise ababo abantwana into nabo abangazange bayifundiswa. Ngunobangela lo wokuba kubekho iintsapho ezininzi ezingamhloneliyo uThixo; unobangela wobukho benkohlakalo enzulu kuyo yonke indawo.

Bengekade abazali bahambe ngokwabo emthethweni kaYehova ngeentliziyo ezigqibeleleyo, abangekhe babayalele abantwana babo ukuba babalandele. Luyafuneka uhlaziyo kulo mba—uhlaziyo oluya kuba nzulu lube banzi. Kufuneka abazali bahlaziyeke; abafundisi bahlaziyeke; bonke bayamdinga uThixo emakhayeni abo. Ukuba banga bangazibona ngolunye uhlobo izinto, kufuneka bazise ilizwi laKhe kwiintsapho zabo balenze ukuba libe ngumcebisi wabo. Kufuneka babafundise abantwana babo ukuba lilizwi likaThixo elibhekisa kubo, kwaye kufuneka lithotyelwe ngokupheleleyo. Kufuneka babafundise abantwana babo ngomonde, ngobubele, bangadinwa ukubafundisa indlela yokuphila ukuze bamkholise uThixo. Abantwana bekhaya elinjalo bakulungele

ukuqubisana nobuciko babangakholwayo. Bayamkele iBhayibhile njengesiseko sokholo lwabo, kwaye banaso isiseko esingekhe sitshayelwe ngumsinga wentandabuzo abajongene nayo.

Kumakhaya amaninzi, umthandazo uyatyeshelwa. Abazali baziva bengenalo ixesha lomthandazo wasekuseni nowangokuhlwa. Abakwazi ukuchitha imizuzwana bebulela uThixo ngeenceba zaKhe ezininzi: ilanga elisikelelekileyo, nemvula, ekhulisa utyani budubule, nenkuseleko eza ngezithunywa zezulu ezingcwele. Abanalo ixesha lokunyusa umthandazo wokuba izulu libancede libakhokele kunye nobukho bukaYesu ekhayeni labo. Baphuma bayokusebenza njengokuba isenza inkomo okanye ihashe, kungekho nanye ingcinga ngoThixo okanye izulu. Banemiphefumlo exabiseke kakhulu kangangokuba, endaweni yokuba bayekwe balahleke ngaphandle kwethemba, uNyana kaThixo wanikela ubomi baKhe ukuba bubeyintlawulelo yabo; kodwaumbulelo wabongokulungakwaKhe okukhulu ungaphezulwana nje kancinane kowezilwanyana ezitshabalalayo.

Njengamanyange akudala, abo bathi bayamthanda uThixo, kumele ukuba bamise isibingelelo kuYehova kuyo yonke indawo abamisa intente yabo kuyo. Ukuba lakha lakho ixesha apho lonke ikhaya kufuneka libe likhaya lomthandazo, lingoku. Ootata noomama kufuneka bathi rhoqo ukuzinyusela kuThixo iintliziyo zabo ngomthandazo othobekileyo ngenxa yabo nabantwana babo. Utata, njengombingeleli kwindlu yakhe, makabeke phezu kwesibingelelo sikaThixo umbingelelo kusasa nangokuhlwa, lo gama inkosikazi nabantwana behlangana ekuthandazeni nasekudumiseni. Kwikhaya elinjalo, kulapho uYesu angathanda ukuphumla khona.

Kwikhaya lomKristu ngalinye kumele kuphume ukubengezela kokukhanya okungcwele. Uthando lutyhilwe zizenzo. Kufuneka lunkcenkceze kuko konke ekwabelwana ngako ekhaya, luzibonakalise kububele obunenkathalo, kubulali, nentlonipho engasekelezanga nzuzo. Akho amakhaya apho ufumaneka khona lo mthetho-siseko; amakhaya apho uThixo anqulwa khona, ekulawula kuwo olona thando lwenene. Kula makhaya, umthandazo wakusasa nangokuhlwa unyuka usiya kuThixo njengevumba elimnandi, zize iinceba neentsikelelo zaKhe zihle phezu kwabacelayo njengombethe wentsasa.

Ikhaya elinolawulo oluhle libubungqina obunamandla ngakubunyaniso benkolo yobuKristu--ubungqina obungenako ukuphikwa nayingqola. Bonke bayayibona ukuba ikho impembelelo esebenzayo elusatsheni ethi ingene ebantwaneni, nokuba, uThixo ka-Abraham unabo. Ukuba amakhaya abo bazibiza ngokuba bangamaKristu ebenesixovulelo esilungileyo senkolo, ebeya kuba nempembelelo enkulu yokulungileyo. Ngokwenene ebeya kuba “kukukhanya kwehlabathi.” UThixo wezulu uthetha naye wonke umzali othembekileyo amazwi awawathetha kuAbraham: “Kuba ndaze yena, ukuze abawisele

umthetho abantwana bakhe, nendlu yakhe emva kwakhe, bagcine indlela kaYehova, benze ubulungisa nokusesikweni, ukuze uYehova amenzele uAbraham into ayithethileyo kuye.”

# Isahluko 13—Ukuvavanywa Kokholo

[Esi sahluko sisekwe kwiGenesis 16; 17:18-20; 21:1-14; 22:1-19.]

UAbraham wasamkela ngaphandle kwamathandabuzo isithembiso sonyana, kodwa akazange amlindele uThixo ukuba alizalise ilizwi laKhe ngexesha laKhe nangendlela yaKhe. Kwabakho ukulibazisa, ukuze kuvavanywe ukholo lwakhe kumandla kaThixo; waza wasilela ukumelana novavanyo. Ecinga ukuba akunakwenzeka ukuba anikwe umntwana ngenxa yokuba sele emdala, uSara wacebisa, njengecebo injongo eyayiya kuzalisekiswa ngayo injongo yezulu, ukuba esinye sezicakazana zakhe sithatyathwe nguAbraham njengenkosikazi yakhe yesibini. Ukuba nabafazi abaninzi kwakwande kangangokuba kwada kwayeka ukuba kuthatyathwe njengesono, nangona kwakungekho siganeko sokwaphulwa komthetho kaThixo, kwaye kuyingozi kubungcwele noxolo kubudlelwane bosapho. Ukutshata kuka-Abraham noHagare, kwaba nesiphumo esibi, kungekuphela kwindlu yakhe, kodwa nakwizizukulwana ezilandelayo.

Wathi, ekhohliswe kukubekelwa phezulu kwisikhundla esitsha njengenkosikazi ka-Abraham, wasuka uHagare wanekratshi nokuqhayisa, wayidelela inkosikazi yakhe. Ukumonelana kwaluphazamisa uxolo kwikhaya elalifudula lonwabile. Wathi enyanzelekile ukuba aphulaphule izikhalazo zabo bobabini, uAbraham wazama ukuyibuyisela imvisiswano, kodwa kwaba lilize. Nangona yayikukucenga okunyanisekileyo kukaSara okwenza ukuba atshatwe uHagare, ngoku uSara wamlwisa (uAbraham) ngokungathi nguye onetyala. Wafuna (uSara) ukumgxotha lowo umelene naye; kodwa uAbraham wakwala ukukuvumela oko; kuba uHagare wayeza kuba ngumama womntwana wakhe, ngokweqikili awayenalo, unyana wedinga. Wayengumkhonzazana kaSara, waza wamyekela apho ekulawulweni yinkosikazi yakhe. Umoya wempakamo kaHagare awuzange ukwazi ukunyamezela ubungqwabalala obabangelwa kukusa kwakhe. “USarayi wamcinezela, wabaleka wemka ebusweni bakhe.”

Wahamba wasinga entlango, wathi ephumle ngasemthonjeni, elilolo engenamhlobo, ingelosi kaYehova, ikwimo yomntu, yavela kuye. Yathetha noHagare imbiza ngokuthi, “Hagare, mkhonzazana kaSarayi,” ukumkhumbuza ngendawo yakhe kunye nomsebenzi wakhe, yamyalela ngelithi, “Buyela kwinkosikazi yakho, uzithobe phantsi kwesandla sayo.” Nasekukhalimeni apho, kwakukwahlanganiswe namazwi entuthuzelo. “UYehova uzivile iintsizi zakho.” “Ndiya kuyandisa kakhulu imbewu yakho, ingabalwa ngenxa yobuninzi.” Njengesikhumbuzo esingunaphakade, kwathiwa makambize umntwana ngegama elinguIshmayeli, “UThixo uyeva.”

Wathi akusondela kwikhulu leminyaka uAbraham, saphindwa kuye isithembiso sonyana, sinengqinisekiso yokuba indlalifa yexesha elizayo iya kuba ngumntwana

kaSara. Noko kunjalo, uAbraham wayengekasiqondi isithembiso. Ingqondo yakhe yakhawuleza yabuyela kuIshmayeli, isabambelela kwinkolo yokuba ngaye, iinjongo zikaThixo ezinobubele ziya kuzaliseka ngaye. Ngothando ngakunyana wakhe, wadanduluka wathi, “Wanga uIshmayeli angadla ubomi phambi kwakho!” Saphinda sanikwa kwakhona isithembiso, ngamazwi angenako ukuphazanywa: “USara umkakho uya kukuzalela unyana, umbize ngegama lokuba nguIsake; ndiwumise umnqophiso wam naye.” UThixo wayengayekanga ukuwuqaphela umthandazo kayise. “Ngokusingisele kuIshmayeli,” watsho, “ndikuvile; uyabona, ndimsikelele, . . . ndimenze uhlanga olukhulu.”

Ukuzalwa kukaIsake, okwazisa, emva kokulinda ixesha elide, ukuzaliseka kwawona mathemba athandekayo, kwazizalisa iintente zika-Abraham noSara ngovuyo. KuHagare, esi siganeko saba kukubhukuqwa kweminqweno awayesoloko esonwatyiswa yiyo. UIshmayeli, sele elityendyana ngeli xesha, wayebonwa ngabo bonke emzini njengendlalifa yobutyebi buka-Abraham ekwayindlalifa yeentsikelelo ezadingwa yinzala yakhe. Ngoku, wabekelwa bucala ngokukhawuleza, kwathi ekudanisweni kwabo, umama nomntwana bamthiya umntwana kaSara. Uvuyo olwalukho kumntu wonke, lwawukhulisa umona wabo, wada uIshmayeli wasigxeka ekuhleni isithembiso sikaThixo. USara waphawula ukuba imeko exubayeleyo kaIshmayeli iya kuhlala isisizekabani sokungavani, waza wabhenela kuAbraham, emnyanzela ukuba uHagare no-Ishmayeli bemke emzini wabo. Inyange laba noxinzelelo olukhulu. Angamgxotha njani unyana wakhe, esamthanda kakhulu? Ekudidekeni kwakhe, wacela inkokelo yezulu. UYehova, ngengelosi engcwele, wamyalela ukuba enze ngokomnqweno kaSara; ukuthanda kwakhe uIshmayeli okanye uHagare kungemi endleleni, kuba kuphela kwendlela angabuyisela ngayo imvisiswano nolonwabo kusapho lwakhe. Ingelosi yamnika isithembiso esiyintuthuzelo sokuba, naxa ahlukene nekhayalikayise,uIshmayeli akasayi kushiywanguThixo;ubomi bakhebuyakugcinwa, abe nguyise wohlanga olukhulu. UAbraham walithobela ilizwi lengelosi, kodwa kwakungelula. Intliziyo yomzali yasindwa yintlungu engathethekiyo ngexesha emhambisa uHagare nonyana wakhe (yena Abraham).

Imfundiso enikwe uAbraham ngobungcwele bolwalamano emtshatweni, yayiya kuba sisifundo kuzo zonke izizukulwana. Ithi, amalungelo nokonwaba kolu lwalamano, zizinto ekufuneka ziqatshelwe, nokuba umbingelelo ungakanani. USara wayekuphela komfazi wenene ka-Abraham. Amalungelo akhe njengomfazi nomama, akakho omnye umntu ekufuneka abelane naye ngawo. Wayemhlonipha umyeni wakhe, kwaye ngenxa yoku, uvezwa kwiTestamente eNtsha njengomzekelo ofanelekileyo. Wayengenayo intumekelelo yokubona uthando luka-Abraham lunikwa omnye, noYehova akamngxolisa ngokucela ukuba utshaba olungulowo abangisana naye lugxothwe. Bobabini, uAbraham

noSara, abazange bawathembe amandla kaThixo, yaza yaba yile mposiso eyakhokelela ekutshateni noHagare.

UThixo wambiza uAbraham ukuba abe nguyise wabakholwayo, ngoko ubomi bakhe kwakufuneka bume bube ngumzekelo wokholo kwizizukulwana ezilandelayo. Noko ke, ukholo lwakhe lwalungagqibelelanga. Wabonakalisa ukungamthembi uThixo ekufihleni kwakhe ukuba uSara waye ngumkakhe, kwakhona nasekutshateni kwakhe uHagare. Ukuze afikelele kowona mgangatho uphezulu, uThixo wamyekela kolunye uvavanyo, olona lusondele kakhulu ekwakha kwafuneka ukuba lunyanyezelwe ngumntu. Embonweni wasebusuku, wayalelwa ukuba aqonde kwilizwe laseMoriya, aze khona apho anikele unyana wakhe njengombingelelo otshisiweyo phezu kwentaba awayeza kuyiboniswa..

Ngexesha lokufumana lo myalelo, uAbraham wayefikile kubudala obulikhulu elinamashumi amabini eminyaka. Wayethatyathwa njengomntu omdala, nakwisizukulwana sakhe. Kwiminyaka yobutsha bakhe wayomelele ukuba angamelana nobunzima nokujongana nengozi, kodwa ngoku ubushushu bobutsha babudlule. Umntu, xa esemandleni obutsha, ngesibindi, angahlangabezana neenzima kunye neentshutshiso ezazinokuyenza ukuba intliziyo isilele kamva ebomini, xa iinyawo zigqwidiza ukusinga engcwabeni. Noko kunjalo, uThixo wamgcinela uAbraham olunye uvavanyo nolunzima nolokugqibela wada wanzima umthwalo weminyaka phezu kwakhe, xa sele elangazelela ukuphumla exhaleni nasekusebenzeni nzima.

Indoda enkulu, (uAbraham), yayihlala eBhershebha, ingqongwe yimpumelelo nokuhlonitshwa. Yayityebe kakhulu, ihlonitshwa njengenkosi eligorha ngabalawuli belizwe. Amawaka eegusha neenkomo zazizalise imimango eyayidlule ngaphaya kweminquba yakhe. Macaleni onke kwakukho iintente zabaphathi bakhe, ikhaya lamawaka ezicaka ezinyanisekileyo. Unyana wesithembiso wakhula wafikelela ebudodeni esecaleni kwakhe. Izululabonakala lithwese isithsabangentsikelelo yalo ubomi bombingelelo owathi wathwala ngomonde ithemba elilityazisiweyo.

Ekuthobeleni ngokholo, uAbraham walishiya ilizwe lokuzalwa; washiya amangcwaba ooyise nekhaya labazalwana bakhe. Wahamba-hamba njengowasemzini kwilizwe elililifa lakhe. Wayelindele ixesha elide ukuzalwa kwendlalifa yesithembiso. Ngokuyalelwa nguThixo, wamndulula unyana wakhe uIshmayeli. Ngoku, xa umntwana owayelangazelelwa ixesha elide engena ebudodeni, nenyange lisibona isiqhamo samathemba alo, nanko phambi kwakhe, kukho phambi kwakhe uvavanyo olukhulu ukudlula lonke olwakha lwakho ngaphambili.

Umyalelo wabekwa ngamazwi awayeyikrunqula ngentlungu intliziyo yomzali: “Khawuthabathe unyana wakho, emnye kuwe, omthandayo, . . . umnyuse khona abelidini elinyukayo.” UIsake wayekukukhanya ekhayeni lakhe, eyintuthuzelo ebuxhegweni

bakhe, ngaphezu koko, wayeyindlalifa yentsikelelo eyayithenjisiwe. Ukulahleka konyana onjalo ngengozi okanye isifo bekuya kuyikrazula intliziyo kayise onothando; bekuya kuzisa usizi phezu kwentloko yakhe engwevu; kodwa wayeyalelwe ukuba aphalaze igazi laloo nyana ngesakhe isandla. Le nto yakhangeleka kuye iyinto engenako ukwenzeka neyoyikekayo.

USathana wayekho ukuba amcebise ukuba angakhohliswa, kuba umthetho ongcwele uyalela ngelithi, “Uze ungabulali,” ngoko ke, uThixo akanako ukufuna into awayeyalele. Ephume ngaphandle kwentente yakhe, uAbraham wakhangela kwisibhakabhaka esizolileyo esingenalo nelifu, wakhumbula isithembiso esasenziwe phantse kumashumi amahlanu eminyaka eyadlulayo, esithi, imbewu yakhe ayiyi kubaleka njengeenkwenkwezi. Ukuba esi sithembiso kufuneka sizaliseke ngoIsake, angabulawa njani? UAbraham walingeka ukuba acinge ukuba uphantsi kolahlekiso. Ekuthandabuzeni nasentlungwini, wathoba emhlabeni wathandaza, ngendlela angazange wathandaza ngayo ngaphambili, ethandazela ukuba kuqinisekiswe lo myalelo ukuba kufuneka esenzile esi senzo sibi. Wakhumbula iingelosi ezazithunyelwe ukuba zimtyhilele injongo kaThixo yokutshabalalisa iSodom, nezamphathela isithembiso salo nyana mnye, waza waya kuloo ndawo apho wayekholisa ukuhlangana khona nezithunywa zezulu, enethemba lokuphinda ahlangane nazo, ukuze afumane omnye umyalelo; kodwa akuzange kubekho uzisa uncedo. Wakhangeleka egutyungelwe bubumnyama; kodwa umyalelo kaThixo wona uvakala ezindlebeni zakhe, “Khawuthabathe unyana wakho, emnye kuwe, omthandayo.” Loo myalelo kwakufuneka uthotyelwe, kwaye kwakufuneka engalibazisanga. Kwaye kusisa, naye kufuneka ehambile.

Wabuyela ententeni yakhe, waya kwindawo apho wayelele khona uIsake, ekobunzulu, obungaphazanyiswa nto ubuthongobetyendye elimsulwa. Okomzuzwana, uyise wakhangela ebusweni bonyana wakhe amthandayo, wesuka wamshiya ebindekile. Waya ngakuSara, naye owayelele. Amvuse, ukuze akhe amgone kwakhona umntwana wakhe? Amxelele into efunwa nguThixo? Wanqwenela ukuyithululela kuye intliziyo yakhe, abelane naye ngalo mthwalo ubuhlungu; kodwa wabanjwa luloyiko lokuba hleze amnqande. UIsake wayeluvuyo negugu lakhe; ubomi bakhe babuqamangelene nobakhe, nto leyo eyayiya kwenza ukuba uthando lukamama luwale umbingelelo.

Ekugqibeleni, uAbraham wambiza unyana wakhe, emxelela ngomyalelo wokubingelela kwintaba ethe qelele. UIsake wayeqhele ukuhamba noyise bayokunqula kwezinye zezibingelelo ezahlukeneyo ezaziphawula ukujikeleza kukayise, lwaza olu bizo alweza nanto intsha imangalisayo. Akhawuleza agqitywa amalungiselelo ohambo. Zalungiswa iinkuni zabekwa phezu kwe-esile, baza banduluka benabakhonzi ababini abangamadoda.

Bahamba kunye uyise nonyana bethe cwaka. Inyange, licamngca ngemfihlelo enkulu, lalingafuni kukhupha lizwi. Iingcinga zalo zazikunina (womfana) oneqhayiya nothando, kunye nemini aya kubuyela ngayo kuye ekhaya ehamba yedwa. Wayesazi kakuhle ukuba, xa ebulala unyana wakhe, uya kuba uhlabanisela intliziyo yakhe [unina].

Loo mini—eyona yakha yande kwiimini awakha wazibona-yatsala kancinane ukuya ekupheleni. Ngexesha unyana wakhe nabanye abafana belele, yena wachitha ubusuku ethandaza, esenethemba lokuba singafika isithunywa sezulu sithi uvavanyo lwanele, nokuthi, umfana angabuyela kunina engalimalanga. Akuzange kufike ukukhululwa kumphefumlo othuthunjiswayo. Waba nenye imini ende, nobunye ubusuku bokungcungcutheka, nomthandazo, uhleli njalo umyalelo owawuza kumshiya engenamntwana unkenteza ezindlebeni zakhe. USathana wayesecaleni esebeza intandabuzo nokungakholwa, kodwa uAbraham wamelana neengcebiso zakhe. Bathi xa beza kuqala uhambo ngosuku lwesithathu, inyange liqwalasele ngasentla, labona umqondiso obuthenjisiwe, ilifu lozuko lijinga phezu kweNtaba yeMoriya, lazi ukuba ilizwi elathethwayo kulo laliphuma ezulwini.

Nangeli xesha alizange limkhalazele uThixo, kodwa lawuqinisa umphefumlo walo ngokuhlala kwizibonakaliso zokulunga nokunyaniseka kukaYehova. Lo nyana wafunyanwa engalindelekanga; wayengenalo na Lowo ubenike isipho esiligugu ilungelo lokukubizela kuYe oko kwaKhe? Ukholo lwaliphinda idinga, “Imbewu yakho iya kubakho ngoIsake” —imbewu engenakoukubalwanjengentlabathi yolwandle. UIsake wayengumntwana wommangaliso, amandla awayemnike ubomi ebengenako na ukumbuyisela? Wathi ekhangele ngaphaya koko kubonwayo, uAbraham walibamba ilizwi lezulu, “ecamanga ngokuthi uThixo unako ukuvusa nakwabafileyo.” Hebhere 11:19.

Akakho omnye ngaphandle kukaThixo owayebuqonda ubukhulu bawo umbingelelo kayise ekunikeleni unyana wakhe ekufeni; walangazelela uAbraham ukuba ibe nguThixo kuphela omakawubone lo mbono wokwahlukana. Wabacela abakhonzi bakhe ukuba basale ngasemva, esithi, “Mna nomfana lo soya phaya, sinqule, sibuye size kuni.” Iinkuni zabekwa phezu kukaIsake, lo wayeza kunikelwa, uyise wathabatha imela nomlilo, baza bebobabini benyuka baya encotsheni yentaba, umfana ethe cwaka, emangele ukuba, kuloo ndawo ikude nemihlambi yezimvu neenkomo, uya kuvela phi umnikelo. Ekugqibeleni wathetha, “Bawo, . . . nangu umlilo neenkuni, iphi na ke imvu yedini elinyukayo?” Owu, ubukhulu bolu vavanyo! Indlela amazwi othando athi, “Bawo,” amhlabe ngayo entliziyweni uAbraham! Wayengekabi nako ngoku ukumxelela. “Nyana wam,” watsho, “uThixo wozibonela imvu yedini.”

Endaweni enyuliweyo, bakha isibingelelo, babeka iinkuni phezu kwaso. Ngelizwi elingcangcazelayo, uAbraham wasandlala isigidimi sezulu kunyana wakhe. Ngoloyiko

nomothuko, uIsake weva ngesiphelo sakhe, kodwa akaxhathisa. Wayenako ukuzisindisa kweso siphelo, ukuba wayekhethe ukwenza njalo. Ingwevu ebethwe yintlungu, iqotywe lidabi leentsuku ezintathu ezimbi, yayingenako ukumelana netyendye elisemandleni. UIsake wayeqeqeshelwe kwasebuntwaneni ukuhlala elungele ukuthobela okuthembayo, yaza yathi yakubekwa phambi kwakhe injongo kaThixo, wayekela ekuvumeni ngentumekelelo. Wayesabelana noAbraham ngokholo, waziva ephakanyisiwe ngokubizelwa ukuba ancame ubomi bakhe bube ngumnikelo kuThixo. Ngothando, wafuna ukuyiphungula intlungu kayise, wakhuthaza izandla ezasezomile ukuba zimqamangele ngeentambo zimbeke phezu kwesibingelelo.

Ngeli xesha, kuthethwa amazwi othando okugqibela, kuhla iinyembezi zokugqibela, kuwolwana okokugqibela. Uyise uphakamisa imela ukuba ambulale unyana wakhe, kuthi ngequbuliso sibanjwe isandla sakhe. Ingelosi kaThixo iphuma ezulwini, iyalibiza inyange, “Abraham, Abraham!” Waphendula ngokukhawuleza, “Ndilapha.” Laphinda lavakala ilizwi, “Musa ukusisa isandla sakho kumfana, musa ukumenza nto, kuba ndiyazi ngoku ukuba uyamoyikauThixo; akunqabanga nonyana wakho kum, emnye kuwe.”

Kwangoko, uAbraham wabona “inkunzi yegusha ngasemva, ibambeke ngeempondo etyholweni,” wakhawuleza walizisa ixhoba elitsha, walinikela “esikhundleni sonyana wakhe.” Eluvuyweni nakumbulelo wakhe, uAbraham wayinika igama elitsha loo ndawo ingcwele—“Jehovahjireh,” “Yehova ozibonelayo.”

Kwintaba yeMoriya, uThixo waphinda wawuhlaziya umnqophiso waKhe, eqinisekisa ngesifungo esingcwele intsikelelo kuAbraham nakwimbewu yakhe kuzo zonke izizukulwana: “Ndizifungile, utsho uYehova ngenxa enokuba uyenzile le nto, akwanqaba nonyana wakho, emnye kuwe; ukuba ndiya kukusikelela ndikusikelele; ndiya kuyandisa ndiyandise imbewu yakho njengeenkwenkwezi zezulu, nanjengentlabathi eselunxwemeni lolwandle; imbewu yakho ilidle ilifa isango leentshaba zayo; zisikelelwe ngembewu yakho zonke iintlanga zehlabathi, ngenxa enokuba uliphulaphule ilizwi lam.”

Isenzo esikhulu sika-Abraham simi njengentsika yokukhanya, ekhanyisa indlela yabakhonzi bakaThixo kuzo zonke izizukulwana. UAbraham akazange azame ukukuphepha ukwenza intando kaThixo. Ngeentsuku ezintathu zohambno, wayenethuba elaneleyo lokuzathuza athi, ukubulala unyana wakhe kuya kwenza ukuba abonwe njengombulali, uKayin wesibini; nokuba oko kuya kwenza imfundiso yakhe yaliwe, ijongelwe phantsi, kuze oko kutshabalalise amandla akhe okwenzela abantu bakhe okulungileyo. Wayenako nokucenga ngelithi, ubudala bakhe bunako ukumthethelela ekuthobeleni.Noko kunjalo, inyange alizange libhenele nakwesinye kwezo zizathwana zokuzithethelela. UAbraham wayengumntu; imizwa yakhe nokubambana nabanye kwakufana nokwethu; kodwa akazange eme abuze ukuba isithembiso siya kuzalisekiswa njani xa uIsake ebulewe. Akazange ahlalele ukubonisana nentliziyo yakhe ebuhlungu.

Wayemazi uThixo ukuba ulilungisa, enokulunga kuzo zonke iimfuno zaKhe, waza wawuthobela umyalelo kuko konke okuthethiweyo.

“Wakholwa ke uAbraham nguye uThixo; kwaza oko kwabalelwa ebulungiseni kuye, wabizwa ngokuba sisihlobo sikaThixo.” Yakobi 2:23. UPawulos uthi, “Abaselukholweni, ngabo abo abangoonyana baka-Abraham.” Galati 3:7. Ukholo luka-Abraham lwenziwa lwabonakala ngemisebenzi. “ Akagwetyelwanga na ngokwasemisebenzini, akumnikela uIsake, unyana wakhe, phezu kwesibingelelo? Uyabona ukuba ukholo lwalusebenzisana nemisebenzi yakhe, lwenziwa lwagqibelela ukholo ngokwasemisebenzini? Yakobi 2:21, 22. Baninzi abasilelayo ukukuqonda ukuhambelana phakathi kokholo nemisebenzi. Bathi, “Kholwa kuphelakuKristu,ubeukhuselekile.Akunanto yakwenza nokugcina umthetho.” Noko kunjalo, ukholo lwenene luya kubonakala ngokuthobela. Wathi uKristu kumaYuda angakholwayo, Ukuba nibe ningabantwana baka-Abraham, ninge niyenza imisebenzi ka-Abraham” Yohane 8:39. Ngokubhekisele kuyise wabakholwayo uYehova uthi, “[Kuba uAbraham waliphulaphulayo izwi lam, wasigcina isigxina sam, nemithetho yam, nemimiselo yam, nemiyalelo yam” Genesis 26:5. Yena umpostile uYakobi uthi, “Ukholo, ukuba luthi lungabi namisebenzi, lufile ngokukokwalo.” Yakobi 2:17. UYohane yena, ogxile ngokupheleleyo eluthandweni, uthi kuthi, “Kuba ukumthandauThixokuko ukuthi,siyigcine imithetho yakhe.” 1 Yohane 5:3.

Ngomzekelo nangedinga, uThixo [wa]zishumayela ngenxa engaphambili iindaba ezilungileyo kuAbraham.” Galati 3:8. Ukholo lwenyange lwamiliselwa kuMhlanguli owayeza kuza. Wathi uKristu kumaYuda, “UAbraham, uyihlo, wagcobela ukuwubona umhla wam; wawubona, wavuya.” Yohane 8:56. Inkunzi yegusha eyanikelwa esikhundleni sikaIsake yayimele uNyana kaThixo, owayeza kubingelelwa esikhundleni sethu. Xa umntu wayemelene nokufa ngenxa yokwaphula umthetho kaThixo, uYise, ekhangele kuNyana waKhe, wathi kumoni, “Phila: Ndiyifumene intlawulo.”

Yayikukuzisa engqondweni ka-Abraham ubunyaniso beendaba ezilungileyo, kwakunye nokuvavanya ukholo lwakhe, okwenza ukuba uThixo athi makabulale unyana wakhe. Intlungu awayinyamezelayo ngexesha leentsuku ezimnyama zoko kulingwa koyikekayo yavunyelwa ukuze abuqonde ngawakhe amava ubukhulu bombingelelo owenziwa nguThixo ongenakufa ukuze kuhlangulwe umntu. Alukho olunye uvavanyo olwalunokumxhela ngolo hlobo emphefumlweni njengokunikela ngonyana wakhe. UThixo wanikela uNyana waKhe ekufeni kwentlungu nehlazo. Iingelosi ezakubonayo ukuhlaziswa nokuthuthunjiswa komphefumlo woNyana kaThixo azizange zivunyelwe ukuba zingenelele ngokunqanda, njengakwimeko kaIsake. Akuzange kubekho lizwi likhalayo lithi, “Kwanele.” Ukusindisa uhlanga oluwileyo, uKumkani wozuko wancama ubomi baKhe. Sesiphi isiqinisekiso esinamandla esinokunikwa ngemfesane engapheliyo kunye nothando lukaThixo? “Lowo, gxebe, ungamconganga owakhe uNyana, wesuka

wamnikela ngenxa yethu sonke, angathini na ukuba angasibabali ngazo zonke ezo zinto?” Roma 8:32.

Umbingelelo owawufunwe kuAbraham wawungakhangelanga ukulungelwa kwakhe kuphela, okanye ube yinzuzo kwizizukulwana ezilandelayo kuphela; kodwa wawukwajonge nokufundisa nezinye izidalwa ezingenasono zasezulwini nakwamanye amazwe. Ibala lempikiswano phakathi koKristu noSathana, ibala apho icebo lokuhlangulwalenziwakhona,liyincwadi yokufundwayiyunivesi yonke. Ngenxa yokuba uAbraham wabonisa ukungabi nalukholo kwizithembiso zikaThixo, uSathana wammangalela phambi kwezithunywa naphambi kukaThixo njengosileleyo ukuthobela iimeko zomnqophiso, ngoko ke ongazifanelanga iintsikelelo zawo. UThixo walangazelela ukukubonisa ukunyaniseka komkhonzi waKhe phambi kwalo lonke izulu, ukubonisa ukuba ayikho into engaphantsi kokuthobela ngokugqibeleleyo enokwamkeleka, nokulityhila ngokupheleleyo ngakumbi icebo losindiso.

Izidalwa zasezulwini zazingamangqina omboniso xa ukholo luka-Abraham nokuvuma kukaIsake kwakuvavanywa. Uvavanyo lwalungaphezulu kakhulu kolwanikwa uAdam. Ukuvumelana nokwalelwa okwakunikwe abazali bethu bokuqala kwakungaqukanga intlungu, kodwa umyalelo owawusiya kuAbraham wawufuna umbingelelo oneyona ntlungu inkulu. Izulu lonke lakubona limangalisiwe, lakuncoma ukuthobela okungaphazamiyo kuka-Abraham. Izulu lonke lalucima ukholo lwakhe. Izityholo zikaSathana zavezwa ukuba zibubuxoki. UThixo wavakalisa wenjenje kumkhonzi waKhe, “Ndiyazi ngoku ukuba uyamoyika uThixo [nangona uSathana wayemmangalela]; akunqabanga nonyana wakho kum, emnye kuwe.” Umnqophiso kaThixo, uqinisekiswe ngesifungo phambi kwezidalwa zamanye amazwe, waba bubungqina bokuba abo bathobekileyo baya kuvuzwa.

Kwaba nzima nakwizithunywa ukuyibamba imfihlelo yokuhlangulwa — ukuqonda ukuba uMkhokeli womkhosi wezulu, uNyana kaThixo, umele ukufela umntu onetyala. Xa umyalelo wawunikwa uAbraham ukuba anikele unyana wakhe, wafakwa phakathi wonke umdla wezidalwa zezulu. Ngokunyaniseka okukhulu, zabukela inyathelo ngalinye ekuzalisweni kwawo lo myalelo. Xa kumbuzo kaIsake othi, “Iphi imvu yedini?” uAbraham waphendula wathi, “uThixo wozibonela imvana;” naxa isandla sikayise sibanjwa sele eza kumbulala unyana wakhe, yaza inkunzi yegusha awayikhuphayo uThixo yanikelwa esikhundleni sikaIsake, ngelo xesha kwawiswa ukukhanya phezu kwemfihlelo yokuhlangulwa, zatsho nezithunywa zawuqonda ngokucacileyo ngakumbi umsindleko omangalisayo uThixo awawenzela ukusindiswa komntu. 1 Petros 1:12.

# Isahluko 14—Ukutshatyalaliswa KweSodom

[Esi sahluko sisekwe kwiGenesis 19.]

Esona sasisihle kwizixeko kwiNtili yeYordan yayiyiSodom, sakhiwe kummandla owawunje“ngomyezo kaYehova” ngokutyeba nobuhle. Apha, kwakuchume izityalo ezihle ezibalasela kwimo yetropiki. Le yindawo yesundu, umnquma kunye nomdiliya; iintyatyambo zikhupha ivumba lazo elimnandi unyaka wonke. Izivuno ezityebileyo zambese amasimi, nemihlambi yempahla emfutshane neenkomo ithe tshitshilili kwiinduli ezingqongileyo. Ubuchule norhwebo zizinto ezinegalelo kwindyebo yezixeko ezikula mathafa. Amagugu aseMpuma ayehombise amabhotwe ayo, nemiqodi yasentlango izisa kumashishini ayo izinto ezinqabileyo kumashishini ayo. Kwaye kukuncinane ukucinga okanye ukusebenza nzima, kodwa yonke into efuneka ekuphileni yayifumaneka, kwaye unyaka wonke wawufana nombhiyozo ongapheliyo.

Ubuninzi bento yonke obabukho bazisa ukonwaba nempakamo. Ukungenzi nto nobutyebi buyenza lukhuni intliziyo engazange yacinezeleka yintswelo okanye ibe nomthwalo wosizi. Ukuthanda iziyolo kwakukhuliswa bubutyebi nokonwaba, nabantu bazinikela ekuziyekeleni kwimikhwa emibi. “Nabu ke ubugwenxa beSodom umsakwenu; yabe ilikratshi, nokuhlutha sisonka, nokuchulumanca, yona namagxamesi ayo; ayabamba ngesandla abaziintsizana nabangamahlwempu. Babezidla, besenza amasikizi phambi kwam; ndabasusa, ndakukubona oko.” Hezekile 16:49, 50. Ayikho into elangazelelwaluluntungaphezukobutyebinolonwabo,kanti ezi zinto zizala izono ezazisa intshabalalo kwizixeko zala mathafa. Ubomi babo bokungabi namsebenzi nobobuvila babenza amaxhoba ezilingo zikaSathana, bawuguqula umfanekiselo kaThixo, wanentiyo endaweni yokuba ngcwele. Ukungasebenzi sesona siqalekiso sikhulu esinokuhla emntwini, kuba ububi nolwaphulo lomthetho kulandelana nako. Kuyenza buthakathaka ingqondo, kuyigqwethe ingqiqo, kuwenziseizintoezimbiumphefumlo.USathana uhleli elalele, elungele ukutshabalalisa abo bangakhuselekanga, abalonwabo lwabo lumnika ithuba lokuzithandisa ngokuzifihla njengento enomtsalane. Uphumelela kakhulu xa esiza ebantwini ngamathuba okungenzi nto kwabo.

ESodom kwakuyimivuyo nemihlali, ukudla nokunxila. Ezona nkanuko zimbi nezikhohlakeleyo zazingalawulwa. Abantu babemdelela ekuhleni uThixo kunye nomthetho waKhe, besonwatyiswa zizenzo zabo zenkohlakalo. Nangona wawukho phambi kwabo umzekelo welizwe laphambi kukaNogumbe, besazi ukuba yabonakaliswa njani ingqumbo kaThixo kwintshabalalo yabo, baqhubeka belandela kwa-elo khondo lenkohlakalo.

Ngexesha lokusuka kukaLote esiya eSodom, inkohlakalo yayingekaligqibi ilizwe, noThixo, kwinceba yaKhe, esayivumele imitha yokukhanya ukuba ibengezele phakathi

kobumnyama bendlela yokuziphatha. Ngexesha uAbraham wayehlangula abathinjwa kumaElam, ingqwalasela yabantu yabuyiselwa kwinkolo yenyaniso. UAbraham wayengenguye owasemzini kubantu baseSodom, nokunqula kwakhe uThixo ongabonwayo kwakuyinto yokuhlekisa phakathi kwabo; kodwa uloyiso lwakhe kwimikhosi eyayimikhulu, nesisa sakhe ngakubathinjwanamaxhoba, konke kwavuselela ukumangala nokumthanda. Nangona kwakuphakanyiswa ubuchule nobugorha bakhe, kwakungekho unokuyiphepha into yokuba ngamandla ezulu awamenza umoyisi. Umoya wakhe wobunene nongenamona, ongaqhelekanga kubemi abatsalela kubo baseSodom, wawubobunye ubungqina bokuba phezulu kwenkolo awayiphakamisayo ngesibindi nokunyaniseka kwakhe.

UMelkitsedeke, ekusikeleleni kwakhe uAbraham, wavuma ukuba uYehova ulithende lamandla nembangi yoloyiso: “Makasikelelwe uAbram nguThixo Osenyangweni, uMninimazulu nehlabathi! Makabongwe uThixo Osenyangweni obanikeleyo ababandezeli bakho esandleni sakho.” Genesis 14:19, 20. UThixo wayethetha kwabo bantu ngokwazelelela kwaKhe, kokwa umtha wokugqibela wokukhanya waliwa njengayo yonke (imitha) eyayingaphambili.

Ngoku kwakufika ubusuku bokugqibela beSodom. Amafu empindezelo ayephosa amathunzi awo phezu kwesixeko esizinikeleyo (ebubini). Abantu abazange baqonde. Ngeli xesha iingelosi zisondela zikumsebenzi wazo wentshabalalo, abantu babephupha ngempumelelo nolonwabo. Imini yokugqibela yayifana nayo neyiphi eyakha yafika yadlula. Ubusuku bawufikela umboniso wokuthandeka nenkuseleko. Umhlaba obuhlebawo bungenako ukuthelekiswa nanto, wagqunywa yimitha yelanga elitshonayo. Impepho yorhatya yabakhupha abemi besixeko, nezihlwele ezifuna iziyolo zisihla zinyuka, zijonge ulonwabo lwelo xesha.

Ngongcwalazi, kwasondela esangweni lesixeko, abantu basemzini ababini. Babebukeka bengabahambi abeza ukuba baphumle ubusuku. Kwakungekho unokubona kwabo bahambi bathobekileyo abathwali bendaba yogwebo lwezulu; isihlwele esonwabileyo, nesingakhathaliyo singenalo nofifi lokuba, ekuphatheni kwabo aba bathunywa basezulwini ngobo busuku baya kufikelela kwincopho yobutyala obuthetha ukuphela kwesixeko sabo esiziphakamisileyo. Wayekho umntu omnye owabonakalisa ukubaqaphela ngobubele abahambi, waza wabamemela ekhayeni lakhe. ULote wayengabazi ukuba bakumila kuni ngokwenene, kodwa imbeko nobubele zizinto ezaziqhelene naye; zaziyinxalenye yenkolo yakhe, izifundo awayezifunde kumzekelo ka-Abraham. Ukuba wayengazange wakhulisa umoya wembeko, ngewaye wasala ukuba atshabalale nabanye baseSodom. Amakhaya amaninzi, ngokuvalela ngaphandle abantu basemzini, avalele abathunywa bakaThixo, ababenokuza nentsikelelo, nethemba noxolo.

Sonke isenzo sobomi, nokuba sincinane, sinegalelo kokulungileyo okanye kokubi. Ukunyaniseka okanye ukutyeshela kwizinto ezibukeka ziyimithwalo emincinane, kungavulela ucango kubomi bezona ntsikelelo zityebileyo okanye kwezona ntlekele zinkulu. Zizinto ezincinane ezivavanya isimilo. Zizenzo ezingazenzisiyo zokuzilandula zemihla ngemihla, ezenziwa ngentliziyo eyonwabileyo nenentumekelelo, athi azincumele uThixo. Akufuneki siziphilele, kodwa siphilele abanye. Kusekuzilibaleni kuphela, ngokuba nomoya onothando, oluncedo, esinokuthi sibenze ubomi bethu bube yintsikelelo. Ukuqaphela okuncinane, iimbekwana ezincinane nezilula, kuhamba indawo ende ukwenza ukuba ubomi bubonke bube lulonwabo, kanti ukukutyeshela oku, alilincinane igalelo lako ekuphathekeni kalusizi koluntu.

Wathi akubona impatho-mbi abajongene nayo abasemzini eSodom, uLote waluthabathela kuye uxanduva lokubakhusela ekungeneni kwabo, ngokubamkela nokubabuka endlwini yakhe. Wayehleli esangweni ngethuba lokuvela kwabahambi, waza wathi akubabona, wasukuma endaweni yakhe ukuba abahlangabeze, wathoba ngentlonipho, wathi, “Khanibone, zinkosi zam! Khaniphambukele endlwini yomkhonzi wenu, nilale” Babangathi bayabulandula ububele bakhe, bathi, “Hayi, solala esitratweni.” Injongo yabo kule mpendulo, yayintlantlu-mbini: ukuvavanya ukunyaniseka kukaLote kunye nokuba babonakalebemsulwakumadodaaseSodom, ngokungathi bacinga ukuba kukhuselekile ukuhlala esitratweniebusuku.Impendulo yabo yamenza uLote ukuba azimisele ngakumbi ukungawayeki ukuba abe zizisulu zesiqhu. Wasinyanzelisa isimemo sakhe ada avuma, amkhapha ukuya endlwini yakhe.

Wayethembe ukuba uya kuyifihla injongo yakhe kwabalova basesangweni ngokubazisa ngandlela yimbi abasemzini ekhayeni lakhe; kodwa ukuthingaza nokulibazisa kwabo, kunye nokunyanzelisa kwakhe okuzingileyo, kwabenza ukuba baqatshelwe, kwathi phambi kokuba baphumle ebusuku, kwahlanganisana isihlwele esingumbhodamo endlwini yakhe. Yayiliqela elikhulu, ulutsha namadoda amadala ngokufanayo bevutha zezona nkanuko zimbi. Abasemzini babebuzisa ngesimilo sesixeko, waza uLote wabalumkisa ukuba bangake baphume kumnyango wakhe ngobo busuku, ngelixa ukukhwaza nokugculela kwesihlwele kuvakala, sifuna ukuba aziswe phandle kuso loo madoda.

Ngokwazi ukuba, ukuba baxhokonxelwe kububhovubhovu, bangaqhekeza lula ukuba bangene endlwini yakhe, waza uLote waphuma ukuba azame ukubacenga. “Ndiyanikhunga bazalwana,” watsho, “musani ukwenza into embi,” esebenzisa isaci “bazalwana” ngendlela yabamelwane, ethemba ukuba uya kubaxolisa abenze babeneentloni ngenxa yeenjongo zabo ezimbi. Amazwi akhe asuka afana ne-oli egalelwe phezu kwamalangatye omlilo. Umsindo wabo waba njengesandi sesaqhwithi. Amgculela uLote njengozenza umgwebi phezu kwawo, athembisa ukumphatha kakubi kakhulu kunokuba beza kwenza kwiindwendwe zakhe. Bamwela, kangangokuba ngebamdlakaza

waba zizicwili ukuba wayengahlangulwanga ziingelosi zikaThixo. Abathunywa bezulu "[ba]solula isandla sabo, bamngenisa uLote kuwo endlwini, baluvala ucango." Iziganeko ezalandelayo, zasityhila isimilo seendwendwe awazibukayo. "Awabetha ngobumfama amadoda abesemnyango wendlu, ethabathela kwencinane esa kwenkulu, azidinisa ke ukufuna umnyango." Ukuba ayengafikelwanga bubumfama obuphindiweyo, njengoko ayeziyekele kubulukhuni beentliziyo zawo, ubetho lukaThixo ngelwabenza boyika, babuye kumsebenzi wabo okhohlakeleyo. Ubusuku bokugqibela baba nezono ezikhulu ngokufanayo nobuninzi bexesha langaphambili; kodwa inceba, ekukudala ityeshelwa, ekugqibeleni yakuyeka ukucenga kwayo. Abemi baseSodom babedlulile kwimida yokunyamezela kwezulu — "umda ofihlakeleyo phakathi komonde kaThixo nengqumbo yaKhe." Imililo yempindezelo yaKhe yayisondele ukuba iphenjwe kwintili yeSidim. Iingelosi zayityhila kuLote injongo yohambo lwazo: "Siya kuyonakalisalendawo,ngokubasikhulu isikhalosabo ebuswenibukaYehova. UYehova usithumile ukubasiyonakalise." Abahambi awazama ukubakhusela uLote, baya bathembisa ukumkhusela, nokusindisa amalungu osapho lwakhe aya kusaba naye kwisixeko esikhohlakeleyo. Isihlwele sazidinisa saza sahamba, waza uLote waphuma ukuya kulumkisa abantwana bakhe. Wawaphinda amazwi eengelosi, "Sukani, niphume kule ndawo; ngokuba uYehova uya kuwonakalisa lo mzi." Wasuka wangathi kubo uyahlekisa. Bayihleka into abathi luloyiko lweenkolo. Iintombi zakhe zaphenjelelwa ngabayeni bazo. Zazihleli kakuhle kakhulu apho zazikhona. Zazingaboni mqondiso wangozi. Yonke into yayinje ngoko yayinjalo. Babeneempahla ezininzi, baza abayikholelwa into yokuba iSodom entle ngolo hlobo ingatshatyalaliswa.

ULote wabuyela endlwini yakhe elusizi walixela ibali lokusilela kwakhe. Iingelosi zamyalela ngoko ukuba asukume athabathe inkosikazi yakhe kunye neentombi zakhe ezimbini ezazisesendlwini yakhe, basishiye isixeko. Wazilazila uLote. Nangona mihla le wayenoxinzelelo kukubona izenzo zenkohlakalo, wayengenawo ngokupheleleyo owona mfanekiso uyinene wobugwenxa obucekisekayo nobuhlazisayo obabusenzeka kweso sixeko sikhohlakeleyo. Akazange akuqonde ukufuneka okubuhlungu bezigwebo zikaThixo ukunqanda isono. Abanye babantwana bakhe babambelela eSodom, nenkosikazi yakhe yala ukuhamba ngaphandle kwabo. Ingcinga yokushiya abo abathanda kakhulu emhlabeni yakhangeleka inzima kakhulu ukuba ingathwalwa. Kwakunzima ukushiya ikhaya elihle nabo bonke ubutyebi obafunyanwa ngokusebenza nzima ubomi bakhe bonke, ahambe ayokuba ngumhambi obhadulayo. Wathi edengiswe yintlungu, wazilazila, ekuthiyile ukuhamba. Ukuba zazingekho izithunywa zikaThixo, bonke ngebatshabalala ekubhujisweni kweSodom. Abathunywa basezulwini bambamba yena nomfazi wakhe kunye neentombi zakhe babakhokelela ngaphandle kwesixeko.

Iingelosi zabashiya apha, zabuyela eSodom ukuya kugqibezela umsebenzi wentshabalalo. Enye, Leyo uAbraham wayecengana nayo, yasondela kuLote. Kuzo

zonke izixeko zaloo mmango, kwakungafumaneki neshumi labantu abangamalungisa; kodwa ukuphendula umthandazo wenyange, oyedwa owayemoyika uThixo waxhwilwa kwintshabalalo. Umyalelo wanikwa ngamandla awothusayo: “Zisindise ngenxa yomphefumlo wakho. Musa ukubheka emva kwakho, musa ukuma kuwo wonke lo mmandla; zisindise ngokuya entabeni, hleze ubhebhethwe.” Ukuzilazila okanye ukulibazisa ngoku kwakuya kuba kukufa. Ukuthi krwaqu nje kwisixeko esizinikele (ebubini), ukuma nje umzuzwana ngenxayobuhlungu bokushiya ikhaya elihle kangako, kwakuya kwenza balahlekane nobomi babo. Isaqhwithi sesibetho sezulu sasilindele nje ukuba ezi mbacu zilusizi zisinde.

ULote wathi edidekile esoyika, wacinga ukuba akakwazi ukwenza njengoko elindelekile hleze ahlelwe bububi afe. Ukuhlala kweso sixeko sikhohlakeleyo, phakathi kwabantu abangakholwayo, ukholo lwakhe lwaya ludododobala. INkosi yezulu yayisecaleni kwakhe, kodwa wacengela ubomi bakhe ngokungathi uThixo, owayebonakalise inkathalo enkulu nothando kuye, akanako ukumgcina. Kwakufuneka ethembele ngokupheleleyo kuMthunywa wezulu, anikele intando yakhe nobomi bakhe ezandleni zikaYehova ngaphandle kwentandabuzo okanye umbuzo. njengabanye abaninzi, wazama ukuzilungiselela: “Khawubone, lo mzi ukufuphi, ukuba kubalekelwe kuwo, mncinane; ndanga ndingazisindisa ngokuya kuwo (awumncinane na?) usinde umphefumlo wam.” Isixeko esikhankanywa apha yiBhela, eyabizwa kamva ngokuthi yiTsohare. Sasikwiimayile ezimbalwa ukusuka eSodom, saye, njengayo, sasonakele sijongene nentshabalalo. ULote wacela ukuba sisindiswe, esithi sisicelo esincinane (eso asenzayo); sanikezwa isicelo sakhe. UYehova wamqinisekisa, ngelithi, “Yabona, ndikunonelele nangale nto, ukuba ndingawubhukuqi lo mzi uthethe ngawo.” Owu, ubukhulu benceba kaThixo kwizidalwa zaKhe ezonayo!

Kwakhona, umyalelo onesidima wanikwa ukwenza ukuba bakhawulezise, kuba isaqhwithi somlilo sasiza kulityaziswa okomzuzwana. Omnye weembacu wakhangela ngasemva kwisixeko esitshabalalayo, wabalilitye lesikhumbuzo somgwebo kaThixo. Ukuba uLote ngokwakhe wayengabonisanga ukuthandabuza ekuthobeleni isilumkiso sengelosi, kodwa abalekele ezintabeni ngenene, engakhange enze izwi lokucenga okanye ukukhalima, inkosikazi yakhe ngeyayisindile. Impembelelo yomzekelo wakhe ngeyayimsindisile kwisono esatywina intshabalalo yakhe (umfazi). Ukuzilazila kwakhe nokulibazisa kwamenza ukuba asithabathe lula isilumkiso sezulu. Nangona umzimba wakhe wawusethafeni, intliziyo yakhe yayibambelele eSodom, waza watshabalala nayo (iSodom). Wavukela uThixo kuba izigwebo zaKhe zahlanganisa konke okwakhe kunye nabantwana bakhe kwintshabalalo. Nangona wayenzelwe inceba enkulu nokubizwa ukuba aphume kwisixeko esikhohlakeleyo, waziva ngathi waya waphathwa kakubi, kuba ubutyebi obabuthabathe iminyaka ukubuqokelela kwakufuneka bushiyiwe butshabalale. Endaweni yokwamkela ukuhlangulwa ngombulelo, wasuka wacinga ngokukhangela

emva ekunqweneleni ubomi babo bakwalayo ukulumkisakwezulu. Isono sakhesabonisa ukungabufaneli kwakhe ubomi, awaba nombulelo omncinane kakhulu ngokugcinwa kwabo.

Kufuneka sikulumkele ukuyithabatha lula imisindleko kaThixo yokusindiswa kwethu. Akho amaKristu athi, “Andikukhathalele ukusindiswa ngaphandle kokuba iqabane lam nabantwana bam basindiswa nam.” Ingathi kubo izulu aliyi kuba lizulu ngaphandle kobukho babo babathanda kakhulu. Ingaba abo baziva ngolo hlobo babuqonda kakuhle ubudlelwane babo noThixo, mayela nokulunga kwaKhe okukhulu nenceba ngakubo? Ingaba balibele ukuba baqanyangelwe ngamaqhina awomeleleyo othando, nozuko nokunyaniseka emsebenzini woMdali noMhlanguli? Izimemo zenceba zibhekiswa kubo bonke; kungathi kuba abahlobo bethu belwala uthando olucengayo loMsindisi, sisuke nathi simke? Ukuhlangulwa komphefumlo kuxabisekile. UKristu uhlawule ixabiso elingenamda ngosindiso lwethu, ngoko akakho onombulelo ngexabiso lalo mbingelelo mkhulu oya kuyidela inceba ayinikayo uThixo kuba abanye bekhetha ukwenza oko. Kwale nto yokuba abanye bewatyeshela amabango aKhe afanelekileyo, imele ukusivusela ekukhuthaleni okukhulu, ukuba simzukise thina ngokwethu uThixo, sibakhokele bonke esinokuba nempembelelo kubo, ukuba balwamkele uthando lwaKhe.

“Ilanga lalise liphumile phezu kwehlabathi, ukufika kukaLote eTsohare.” Imitha ekhanyayo yentsasa yayingathi ithetha kuphela ngempumelelo noxolo kwizixeko ezisemathafeni. Ukunyakazela kobomi kwaqala ezitratweni; abantu babesiya ngeendawo zabo ezahlukeneyo, bezimisele ukwenza imicimbi okanye iziyolo zemini. Abakhwenyana bakaLote babezonwabisa ngoloyiko nezilumkiso zexhego elinengqondo engasebenzi kakuhle. Ngequbuliso, kungalindelekanga njengokuduma kwezulu kwisibhakabhaka esingenamafu, kwavuka isaqhwithi. UYehova wanisa isalfure nomlilo; kumabhotwe neetempile, kwizindlu zexabiso, kwizitiya namabhoma, nezihlwele ezonwabileyo ezifuna iziyolo, ezaya zagculela abathunywa basezulwini, bonke bagqitywa. Umsi womlilo otshabalalisayo wenyuka njengomsi wedike lomlilo. Intili entle yeSidim yaba ngumqwebedu, indawo eyayingasayi kuphinda yakhiwe okanye imiwe; ubungqina kuzo zonke izizukulwana bokuqiniseka kwezigwebo zikaThixo ngenxa yokreqo.

Amalangatye awadla izixeko zamathafa athwala ukukhanya kwawo esilumkiso ukuza kufika kweli lethu ixesha. Sifundiswa isifundo esoyikekayo nesindilisekileyo, sokuba, lo gama inceba kaThixo isamnyamezeleumoni,ukho umda abangayi kudlula kuwo abantu besona. Xa uthe wafikelelwa umda lowo, zithi izibabalo zenceba zirhoxiswe, kuze kuqale ulungiselelo logwebo.

UMhlanguli wehlabathi uthi, kukho izono ezikhulu kunezo iSodom neGomora zatshatyalaliswa ngenxa yazo. Abo basivayo isimemo seendaba ezilungileyo sibizela aboni enguqukweni, baze bangasihoyi, banobutyala phambi kukaThixo obungaphezulu

kunobo babemi kwintili yeSidim. Sikhulu ukudlulisa ngakumbi esabo bathi bayamazi uThixo nokuba bayayigcina imithetho yaKhe, ukanti bayamkhanyela uKristu esimilweni sabo nangobomi babo bemihla ngemihla. Xa kukhangelwe kwisilumkiso soMsindisi, isiphelo seSodom sisiyalo esinendili, kungengakuphela kwabo banobutyala bokwenza isono, kodwa kubo bonke abadlalisa ngokukhanya namathuba athunyelwe lizulu.

INgqina eliyiNyaniso lathi kwibandla lase-Efese: “Noko ke ndinale nto ngakuwe, yokuba uthando lwakho lokuqala walushiyayo. Khumbula ngoko apho uwe usuka khona, uguquke, wenze imisebenzi yokuqala; okanye ndoza kuwe kamsinya, ndisishenxise isiphatho sesibane sakho endaweni yaso, ukuba akuthanga uguquke.” IsiTyhilelo 2:4, 5. UMsindisi ulindele impendulo kwizipho zaKhe zothando noxolelo, ngovelwano olungaphezulu kunolo lushukumisa intliziyo yomzali wasemhlabeni ekuxoleleni unyana olahlekileyo, nohluphekayo. Uyamkhwaza obhadulayo, “Buyelani kum, ndibuyele kuni.” Malaki 3:7. Ukuba lowo wonayo uyaqhubeka nokwala ukulinyamekela ilizwi elimbizayo ngothando olucengayo nolunovelwano, ekugqibeleni uya kushiywa ebumnyameni. Intliziyo ekukade iyidelela inceba kaThixo, iyaqina esonweni, ingabi sayamkela impembelelo yobabalo lukaThixo. Siyoyikeka isiphelo saloo mphefumlo ekuya kuthi ekugqibeleni ukucenga koMsindisi kuthi ngawo, “ubophene nezithixo; myekeni.” Hoseya 4:17. Kuya kuba nokunyamezeleka ngemini yomgwebo okwezixeko zasemathafeni kunokwabo balwazileyo uthando lukaKristu, kodwa bemka bakhetha iziyolo zehlabathi lesono.

Wena udelela izipho zenceba, cinga ngodederhu lwezenzo ezifumbayo ezichasana nawe ezincwadini zezulu; kuba kukho ingxelo egciniweyo yazo zonke izenzo ezingengcwele zezizwe, zeentsapho, nezabantu ngabanye. UThixo uyanyamezela ngeli lixa ingxelo iqhubeka, waye ebizela enguqukweni ekwalungele ukunika noxolelo; kanti liyeza ixesha xa ingxelo iya kuzala; xa umphefumlo uya kuba usenzile isigqibo; xa, kuya kuthi, ngokukhetha kwakhe umntu,isiphelo sakhe simiselwe. Ngelo xesha kuya kunikwa umqondiso wokuba umgwebo wenziwe.

Ukhona unobangela wokuba kubekho ukothuka kwinkolo yehlabathi namhlanje. Inceba kaThixo kudlalwe ngayo. Izihlwele zabantu ziwenze into engento umthetho kaYehova, “befundisa iimfundiso eziyimithetho yabantu.” Mateyu 15:9. Ukungakholwa kuyalawula kumabandla amaninzi ezweni lethu; ingekuko ukungakholwa ngendlela ebanzi, njengokukhanyela iBhayibhile ngokuphandle, kodwa ikukukhanyela okwambathiswe ngengubo yobuKristu, ngexesha isingela phantsi ukholo eBhayibhileni njengesiTyhilelo esivela kuThixo. Ukuzinikela okuzingileyo nobungcwele obubalulekileyo bunike indawo ubungqongqo emthethweni obungaphethe nto. Isiphumo, ukreqo nokrexezo luyalawula. UKristu wathi, “Njengoko kwaye kunjalo ngemihla kaLote, . . . kuya kuba kwanjengoko ngemini atyhileka ngayo uNyana woMntu.” Luka 17:28, 30. Ingxelo yamihla le yeziganeko ezidlulayo ingqina ukuzaliseka kwamazwi

aKhe. Ilizwe liyakhawuleza ukuvuthwa lilungela intshabalalo. Kungekudala, izibetho zikaThixo ziza kuthululwa, isono naboni batshatyalaliswe.

UMsindisi wathi: “Zilumkeleni ke, hleze zisindwe iintliziyo zenu kukuzingxala, nakukunxila, nangamaxhala obu bomi, ize loo mini inifikele ngebhaqo. Kuba iya kubazela njengomgibe bonke abahleliyo phezu kwehlabathi lonke”—kubo bonke abamdla wabo umile kweli hlabathi. “Phaphani ngoko, amaxesha onke nikhunga, ukuze kuthiwe nikufanele ukuzisaba zonke ezo zinto ziza kuhla, nokumiswa phambi koNyana woMntu.” Luka 21:34-36.

Phambi kokutshatyalaliswa kweSodom, uThixo wathumela isigidimi kuLote, “Zisindise ngenxa yomphefumlo wakho. Musa ukubheka emva kwakho, musa ukuma kuwo wonke lo mmandla; zisindise ngokuya entabeni, hleze ubhebhethwe.” Kwalona elo lizwi lesilumkiso laviwa ngabafundi bakaKristu phambi kokutshatyalaliswa kweYerusalem: Xa nithe nayibona iYerusalem irhawulwe yimikhosi, yazini oko ukuba kusondele ukuphanza kwayo. Ngelo xa mabathi abakwelakwaYuda basabele ezintabeni.” Luka 21:20, 21. Akufuneki balibale bethabatha kwiimpahla zabo, kodwa balisebenzise ngendlela ithuba ukuba basinde.

Kwakukho ukuphuma, ukwahlukana okucacileyo nabakhohlakeleyo, ukusinda komphefumlo. Kwakunjalo ngemihla kaNowa; ngokunjalo nakuLote; ngokunjalo nakubafundi phambi kokutshatyalaliswa kweYerusalem; kwaye kuya kuba njalo ngemihla yokugqibela. Kwakhona,ilizwi likaThixoliyavakalakwisigidimi sokulumkisa, libiza abantu ukuba bazahlule kubugwenxa obukhoyo.[166]

Imeko yenkohlakalo nokreqo eya kubakho ngemihla yokugqibela kwilizwe lenkolo, yaboniswa umprofeti uYohane embonweni weBhabheli, “[loo] mzi mkhulu, ulawula ookumkani bomhlaba.” IsiTyhilelo 17:18. Phambi kokutshatyalaliswa kwawo kuza kubakho ubizo oluphuma ezulwini, “Phumani kuyo, bantu bam, ukuze ningadlelani nayo ngezono zayo, nokuze ningamkeliswa kwizibetho zayo.” IsiTyhilelo 18:4. Njengoko kwakunjalo ngemihla kaNowa noLote, kumele kubekho ukwahlukana nesono kunye naboni. Akumele kubakho ukuvumelana phakathi kukaThixo nehlabathi, kungekho kubuyela emva kuzuzwe ubutyebi behlabathi. “Aninako ukukhonza uThixo nobutyebi.” Mateyu 6:24.

Njengabahlali kwintili yeSidim, abantu baphupha ngempumelelo noxolo. “Zisindise ngenxa yomphefumlo wakho,” sisilumkiso esiphuma kwingelosi kaThixo; kodwa amanye amazwi avakala esithi, “Musa ukuba nexhala, akukho sizathu sokothuka.” Izihlwele zithi, “Luxolo nokunqaba,” ngeli xesha izulu livakalisa ukuba intshabalalo ekhawulezileyo iza kufika phezu kwabophuli bomthetho. Ngobusuku baphambi kwentshabalalo yazo, izixeko zamathafa zazinxilisa ngeziyolo zagculela uloyiko nezilumkiso zomthunywa kaThixo; kodwa abo bagxeki batshabalala emalangatyeni;

ngobo busuku, ucango lwenceba lwavala ngonaphakade kubemi baseSodom abakhohlakeleyo nabangakhathaliyo. UThixo akusayi kusoloko kuhlekiswa ngaYe; akasayi kwenziwa into engento ixesha elide. “Yabona, imini kaYehova iyeza, inobujorha, iphuphuma umsindo, ishushu, ukuba ilenze libe senkangala ilizwe, ibatshabalalise aboni balo kulo.” Isaya 13:9. Inyambalala enkulu yabantu ayiyi kuyifuna inceba kaThixo, ize igutyungelwe yintshabalalo ekhawulezileyo engenakubuyiswa umva. Abo banyamekela isilumkiso baya kuhlala “esitheni lOsenyangweni, [ba]zilalise emthunzini kaSomandla.” Inyaniso yaKhe iya kuba likhaka nengweletshetshe. Banikwe isithembiso, “Ndimanelise ngemihla emide, ndimbonise ukusindisa kwaM.” Ndumiso 91:1, 4, 16.

ULote wahlala ixesha elifutshane eTsohare. Babakho ubugwenxa nalapho njengaseSodom, waza woyika ukuhlala, hleze isixeko sitshatyalaliswe. Kuthe kungekudala emva koko, iTsohare yagqitywa, ngokwenjongo kaThixo. ULote wahamba waya ezintabeni, wahlala emqolombeni, ehlutywe konke anako, awathi ngenxa yako wafaka usapho lwakhe kwiimpembelelo zesixeko esikhohlakeleyo. Isimilo seentombi zakhe esizele sisono saba sisiphumo sokuzimanya nabantu ababi bala ndawo ikhohlakeleyo. Ukonakalakokuziphatha kwakuthungelene nesimilo sazo kangangokuba zazingakwazi ukwahlula phakathi kokulungileyo nokubi. Isizukulwana sikaLote esikuphela kwaso, amaMowabi nama-Amori, sasingcolile, iintlanga ezinqula izithixo, abavukeli ngakuThixo nentshaba ezimbi zabantu bakaThixo.

Indlela owawubanzi ngayo umahluko wobomi buka-Abraham kobo bukaLote! Babekhe bangamaqabane, benqula kwisibingelelo esinye behlala omnye ecaleni komnye kwiintente zabo zokuphambukela; kodwa, indlela abohlukana ngayo ngoku! ULote wakhetha iSodom ngenxa yeziyolo zayo nenzuzo yayo. Eshiya isibingelelo sika-Abraham kunye nombingelelo wemihla ngemihla kuThixo ophilayo, wabavela abantwana bakhe ukuba bazixube nabantu abonakeleyo abanqula izithixo; kanti noko wayekugcinile entliziyweni yakhe ukumoyika uThixo, kuba ngaye kuthiwa esiBhalweni uyindoda “elilungisa;” umphefumlo wakhe olungileyo wawucatshukiswa yincoko ebolileyo eyayifika ezindlebeni zakhe yonke imihla, nobundlobongela nokwaphulwa komthetho awayengenawo amandla okubunqanda. Ekugqibeleni wasindiswa njenge“sikhuni esirholwe emlilweni” (Zekariya 3:2), sele ehlutywe zonke izinto awayenazo, ehlungiswe ngenkosikazi nabantwana, ehleli emiqolombeni, njengesilwanyana sasendle embathiswe ngehlazo ebudaleni bakhe, wanikela ehlabathini, hayi uhlanga lwabantu abalungileyo, kodwa izizwe ezibini ezinqula izithixo, ngokuchaseneyo noThixo, esilwa nabantu baKhe, yada yazala indebe yobugwenxa babo, babekelwa intshabalalo. Athi ukuba zibi kweziphumo ezalandela inyathelo elinye elingenabulumko!

Indoda esisilumko ithi, “Musa ukuzidinisa ngokufuna ubutyebi; yeka okwakho ukuqonda.” “Uyihlisela ishwangusha indlu yakhe obawela inzuzo embi; ke yena othiya isicengo, uya kuphila.” Mizekeliso 23:4; 15:27. Umpostile uPawulos yena uthi, “Ke abo

banga bangaba zizityebi, beyela ekuhendweni, nasesibatheni, nasezinkanukweni ezininzi ezibububudenge ezenzakalisayo; zona zibatshonisayo abantu ekonakaleni, nasekutshabalaleni.” 1 Timoti 6:9.

Ngexesha uLote engena eSodom, wayezimisele ngokupheleleyo ukuba uya kuzigcina emsulwa kubugwenxa nokuthi uya kuyilawula indlu yakhe emva kwakhe. Noko kunjalo, wasilela ngokuncamisileyo. Impembelelo eyonakalisayo eyayimrhangqile yaba negalelo kanye phezu kokholo lwakhe, kwaza ukuhlangana kwabantwana bakhe nabemi baseSodom bawuqamangela umdla wakhe ngandlela ithile kunye nowabo (abemi). Isiphumo siphambi kwethu.

Baninzi abasayenzayo impazamo enjalo. Ekukhetheni ikhaya bakhangela kakhulu okulungileyo abanokukuzuza emhlabeni, kuneempembelelo zokuziphatha nasekuhlaleni eziya kurhangqa bona neentsapho zabo. Bakhetha indawo entle netyebileyo, okanye bafudukele kwisixeko esikhulayo, ngethemba lokuzuzaenkulu yona impumelelo; kodwa abantwana babo bajikelezwe sisilingo, kuze kuthi amaxesha amaninzi bazenzele amaqabane angafanelekanga ekukhuliseni ubungcwele nokwakhiwa kwesimilo esilungileyo. Umoya wokuziphatha okuyekelelweyo, unomkhwa wokuchasana nempembelelo yabazali. Imizekelo yovukelo ngakubazali kunye negunya lezulu isoloko ikho phambi kolutsha; abaninzi baqhogana nabangenankolo nabangakholwayo, bazibandakanye neentshaba zikaThixo.

Ekukhetheni ikhaya, uThixo ufuna ukuba siqaphele, kuqala, iimpembelelo zokuziphatha nenkolo eziya kusirhangqa thina neentsapho zethu. Sisenokubekwa kwizikhundla ezisilingayo, kuba abaninzi abanako ukufumana okubarhangqileyo kuyile nto bayifunayo; kuthi lonke ixesha umsebenzi usifuna, uThixo enze ukuba sibe nako ukuma singonakali, ukuba sithi siphaphame sithandaza, sithembele kubabalo lukaKristu. Sekunjalo, akufuneki ukuba sizaneke ngokwezidenge kwiimpembelelo ezingavumelaniyo nokwakhiwa kwesimilo sobuKristu. Xa sithi ngokuzithandela sizibeke kwimo yokuthanda ihlabathi nokungakholwa, asimkholisi uThixo kwaye sizigxothela kude iingelosi emakhayeni ethu.

Abo bafumanela abantwana babo ubutyebi behlabathi nozuko lwalo bencama izinto ezibalulekileyo ezingunaphakade, baya kufumanisa ukuba ekugqibeleni ezi zinto zintle ziyilahleko enkulu. NjengoLote, abaninzi bababona abantwana babo besonakala, kubanzima ukuyisindisa imiphefumlo yabo. Umsebenzi wobomi babo ulahlekile; ubomi babo bukukusilela okulusizi. Ukuba bebesebenzise ubulumko benyaniso, abantwana babo bebeyakuqinisekiswa ngentlonipho kwilifa elingafiyo.

Ilifa uThixo athembise ngalo abantu baKhe alikho kulo mhlaba. UAbraham wayengenanto emhlabeni, “kwanendawo engangonyawo.” Zenzo 7:5. Wayenezinto ezininzi, wazisebenzisa ukuzukisa uThixo nokulungelwa kwabazalwana bakhe;

akalikhangela eli lizwe njengekhaya lakhe. UYehova wayembizile ukuba ashiye abantu bezwe lakhe ababekhonza izithixo, enesithembiso selizwe laseKanan njengeliya kuba lelakhe ngonaphakade; ukanti yena nonyana wakhe, nonyana wonyana wakhe, abazange balizuze. Wathi xa uAbraham efuna indawo yokungcwabela abakhe abafileyo, kwafuneka eyithenge kumaKanan. Into ekuphela kwayo awayenayo kwilizwe leDinga yayilingcwaba elixholwe etyeni emqolombeni kaMakapela.

Noko ke, ilizwi likaThixo alisilelanga; futhi lingekafiki ekufezekeni ngokumiwakweKananngabantuabangamaYuda. “Enziwa ke kuye uAbraham amadinga, nakuyo imbewu yakhe.” Galati 3:16. UAbraham naye wayeza kwabelana (nabanye) ngelifa. Ukuzaliseka kwesithembiso sikaThixo kungakhangeleka kulibele ixesha elide, kuba “imini enye injengeminyaka eliwaka, neminyaka eliwaka injengemini enye” (2 Petros 3:8); ingaba ngathi iyalibala; kodwa ngexesha elimisiweyo“uya kuza, awuyi kubuya umva.” Habhakuk 2:3. Isipho esanikwa uAbraham asaneli kuba lilizwe laseKanan, kodwa ngumhlaba wonke uphela. Uthi ngoko umpostile, “Ukumbeka ngedinga uAbraham, nokuba yimbewu yakhe, lokuba yindlalifa yalo ihlabathi, bekungengamthetho; bekungobulungisa bokholo.” Roma 4:13. IBhayibhile ifundisa ngokucacileyo ukuba amadinga awenziwa kuAbraham aya kuzalisekiswa ngoKristu. Bonke abakuKristu “yimbewu ka-Abraham ngoko, nendlalifa ngokwedinga,”-- iindlalifa “[ze]lifa elingenakonakala, elingenakudyobheka, elingenakuguga” umhlaba ongenaso isiqalekiso sesono. Galati 3:29; 1 Petros 1:4. Kuba “ubukumkani, negunya, nobukhulu bezikumkani phantsikwamazulu onke, buya kunikwa abantu abangcwele bOsenyangweni;” “[a]balulamileyo baya kulidla ilifa ilizwe, baziyolise ngobuninzi boxolo.” Daniyeli 7:27; Ndumiso 37:11.

UThixo wamnika uAbraham umbono weli lifa lingenakonakala, waza waneliswa leli themba. “Ngokholo waba ngumphambukeli emhlabeni wedinga, wanga ukowasemzini, ehleli eminqubeni, ndawonye noIsake noYakobi, beziindlalifa zalo elo dinga ndawonye naye; kuba wayewulindele umzi lo uneziseko, ungcibi, umbangi wawo, inguThixo. Hebhere 11:9, 10.

Ngenzala ka-Abraham kubhaliwe kwathiwa, “Aba bonke bafa ngokokholo, bengawafumananga amadinga; besuka bawabona kude, bakholosa, bathakazela bavuma ukuba bangabasemzini, balundwendwe emhlabeni.” Indima 13. Simele ukuba sihlale njengabahambi nabasemzini apha ukuba sifuna ukuzuza “elona lilungileyo, oko kukuthi, kwelasemazulwini.” Indima 16. Abo bangabantwana baka-Abraham baya kufuna isixeko awayekhangele kuso, “ungcibi, umbangi wawo, inguThixo.”

# Isahluko 15—Umtshato Kalsake

[Esi sakhluko sisekwe kwiGenesis 24.]

UAbraham waye ekhulile, elindele ukuba angafa kungekudala; kanti ke, kwakusele kuye into enye ukuba ayenze ekuzuzeni idinga lesizukulwana sakhe. UIsake nguye owayetyunjwe lizulu ukuba amlandele, kodwa wayengekatshati. Abemi baseKanan babengabantu abanqula izithixo, abe uThixo ekwalele ukwendiselana phakathi kwabantu baKhe nabo, kuba esazi ukuba imitshato enjalo iya kukhokelela elukreqweni. Indoda enkulu yaloyika igalelo leempembelelo ezonakalisayo ezazingqonge unyana wayo. Ukholo luka-Abraham, lwesithethe, kuThixo, nokuzinikela kwintando yaKhe, zizinto ezazibonakala esimilweni sikaIsake; kwaye ukuthanda komfana kwakuqinile, enobulali ethozamile ngesimilo. Ukuba wayenokumanywa nomntu ongamoyikiyo uThixo, wayeya kuba sengozini yokuncama umthetho-siseko ngenxa yokufuna ukuvumelana. Engqondweni ka-Abraham, ukukhethela unyana wakhe umfazi kwakungumcimbi obaluleke kakhulu; wayenxanelwe ukuba angatshata umntu ongayi kumkhokelela kude kuThixo

Ngamaxesha akudala, ukungena emitshatweni kwakusenziwa ngabazali, laye eli ilisiko kwabo banqula uThixo. Kwakungafuneki kubekho abatshata abo bangenako ukubathanda; kodwa ekunikiseni kwabo ngothando, ulutsha lwalukhokelwa ziimbono zabazali balo ababemoyika uThixo. Kwakubonwa njengokungahloneli bazali, nokwaphulwa komthetho ukulandela ikhondo elichaseneyo noku.

UIsake, ethembele kubulumko nothando lukayise, waneliswa kukuwuyekela kuye umcimbi, ekholwa kanjalo ukuba uThixo ngokwaKhe uya kukhokela kukhetho olwenziwayo. Iingcinga zendoda enkulu zaguqukela kwindlu kayise ezweni laseMesopotami. Nangona babengekho msulwa ekunquleni izithixo, babenalo ulwazi kunye nokunqula uThixo oyinyaniso. Kwakungafuneki uIsake ayishiye iKanan aye kubo, kodwa mhlawumbi wayenokufumaneka onokushiya ikhayalakhe azimanye naye ekugcineni unqulo oluhlambulukieyo lukaThixo ophilayo. UAbraham wawunikela lo mcimbi ubalulekileyo kumkhonzi “oyena mkhulu endlwini yakhe,” indoda enobungcwele, amava, nengqiqo ephilileyo, eyamnika inkonzo ende nethembekileyo. Wafuna ukuba lo mkhonzi enze isifungo esinendili phambi kukaYehova, ukuba akayi kumthabathela uIsake umfazi kumaKanan, kodwa uyakukhetha intombi kusapho lukaNahore eMesopotami. Wamyalela ukuba angayi naye uIsake khona apho. Ukuba ayinakufumaneka intwazana enokushiya abantu bakowayo, uya kuthi umkhonzi akhululeke kwisifungo sakhe. Indoda enkulu yamkhuthaza kumsebenzi wakhe onzima noethe-ethe ngesiqinisekiso sokuba uThixo uya kuwuwonga umsebenzi wakhe ngempumelelo. “UYehova, uThixo wamazulu,” watsho, “owandithabathayo endlwini kabawo, ezweni lokuzalwa kwam, . . . wosithuma isithunywa sakhe phambi kwakho.”

Umthunywa wahamba engalibazisanga. Wathabatha ishumi leenkamela zokusetyenziswa liqela lakhe kunye nelomtshakazi aya kubuya naye, walungisa nezipho zomfazi ekujongwe kuye kunye nabahlobo bakhe, wathabatha uhambo olude ukudlula ngaphaya kweDamasko, ukubheka phambili kumathafa atyebileyo akwimida kumlambo omkhulu waseMpuma. Wathi akufika eHaran, “emzini kaNahore,” wamisa ngaphandle kweendonga, kufuphi nequla apho abafazi bendawo babefika ukuza kukha amanzi xa litshonayo ilanga. Laba lixesha lengcinga yonxunguphalo kuye. Iziphumo ezibalulekileyo, kungekuphela kwindlu yenkosi yakhe, kodwa nakwizizukulwana ezizayo, zaziya kulandela, zaye ziya kuxhomekeka kukhetho alwenzileyo; abe wayeza kukhetha njani ngobulumko phakathi kwabangaziwayo bonke? Wathi akukhumbula amazwi ka-Abraham, okuba uThixo uya kuthumela ingelosi yaKhe kunye naye, wathandaza ngemyameko ukuba akhokelwe kakuhle. Kusapho lwenkosi yakhe wayeqhelene nokwenza rhoqo ububele nokubuka abantu, waza ngoku wacela ukuba isenzo sembeko sibe luphawu lwentombi uThixo ayikhethileyo.

Wathi ungekenziwa nje nomthandazo, yabe seyinikwa impendulo. Phakathi kwabafazi ababehlangene equleni, indlela enembeko yokuziphatha komnye yatsala ingqalelo yakhe. Wathi xa ebuya equleni, owasemzini wamhlangabeza, emcela amanzi asemphandeni abewuthwele egxalabeni lakhe. Isicelo safumana impendulo enobubele, nesipho sokukhelela neenkamela amanzi, umsebenzi lowo owawusisithethe nakumakhosazana ukuwenzela imihlambi yooyise yempahla emfutshane neenkomo. Ngaloo ndlela waba uyenzeka umqondiso obe ufunwa. Intombi “ibe intle kunene imbonakalo,“yaza nembekoenayoyanikaubungqinaentliziyoenobubelenendalo ekhutheleyo nesebenzayo. Ukuza kufika apho, isandla sezulu sasisenaye. Emva kokuphendula kububele bayo ngezipho ezityebileyo, abathunywa bayibuza ngabazali, baza bathi bakufumana ukuba uyintombi kaBhetuweli, umtshana ka-Abraham, wa“thoba . . . [wa]qubuda kuYehova.”

Le ndoda yayicele ukwamkelwa endlwini kayise, yaza ekuvakaliseni kwayo umbulelo, yaveza ukuba ihlangene noAbraham. Ekubuyeleni kwayo ekhaya, intombi yakuxela okwenzekileyo, waza uLabhan, umnakwayo, wakhawuleza ukumngenisa umhambi nabo babekunye naye ukuba baxhamle ukwenzelwa ububele.

UEliyezere akazange afune ukutya ade aluphalaze udaba athunywe lona, umthandazo wakhe equleni, nazo zonke iimeko ezihambelana nawo. Wathi ngoko, “Ngoku ke, ukuba niyayenzela inceba nenyaniso inkosi yam, ndixeleleni: ukuba anenjenjalo, ndixeleleni; ukuze ndibheke ekunene, nokuba kusekhohlo.” Impendulo yathi, “Le nto iphuma kuYehova; asinakuthetha nto kuwe, nokuba yembi nokuba yelungileyo. Nanko uRebheka phambi kwakho. Mthabathe, uhambe, abe ngumfazi wonyana wenkosi yakho, njengoko akuthethileyo uYehova.”

Emva kokuba imvume yosapho ifunyenwe, uRebheka ngokwakhe kwathethwa naye kubuzwa ukuba uya kuyishiya umgama ongako na indlu kayise, ukuze atshate unyana ka-Abraham. Wakholwa, ngenxa yoko kwakuse kwenzekile, ukuba uThixo umkhethile ukuba abe yinkosikazi kaIsake, wathi, “Ndohamba.”

Umkhonzi, elindele uvuyo lwenkosi yakhe ngenxa yempumelelo yohambo lwakhe, wakungxamela kakhulu ukuhamba; kwathi kwangonyezi, baluqala uhambo olubuyela ekhaya. UAbraham wayehlala eBhershebha, waza uIsake, owayesalusa imihlambi kwindawo engekude, wabuyela ententeni kayise ukuya kulindela ukufika komthunywa ukuvela kwaHaran. “Waphuma uIsake, waya kucamngca entsimini, xa kuhlwayo; wawaphakamisa amehlo akhe, wabona nanzo iinkamela zisiza. URebheka wawaphakamisa amehlo akhe, wambona uIsake, waziphosa phantsi, wehla enkameleni. Wathi kumkhonzi, Ngubani na laa mfo uhambayo entsimini, esiza kusikhawulela? Wathi umkhonzi, Yinkosi yam. Wathabatha ke isigqubuthelo, wazigqubuthela. Umkhonzi wamxelela uIsake izinto zonke abezenzile. UIsake wamsa ententeni kaSara unina, wamzeka uRebheka, waba ngumkakhe; wamthanda. UIsake wathuthuzeleka ke ngenxa yonina.”

UAbraham wayesiphawule isiphumo sokwendiselana nabo bamoyikayo uThixo nabo bangamoyikiyo, kususela kwimihla kaKayin ukuza kwelakhe ixesha. Iziphumo zowakhe umtshato noHagare, nezoqhagamshelwano ngemitshato kuIshmayeli noLote, zaziphambi kwakhe. Ukungabikho kokholo kuAbraham noSara kwaba nesiphumo sokuzalwa kukaIshmayeli, ukuxubana kwembewu elungileyo nengalunganga. Impembelelo katata kunyana yaphazanyiswa yileyo yezizalwana zikanina ezazinqula izithixo nakukuhlangana kuka-Ishmayeli nabafazi abangabahedeni. Ikhwele likaHagare, nelabafazi awabakhethela uIshmayeli, lalujikeleza usapho ngomqobo awazama woyisakala uAbraham ukuwoyisa.

Iimfundiso zokuqala zika-Abraham azizange zingabi nalo igalelo kuIshmayeli, kodwa impembelelo yabafazi bakhe yaphumela ekumiselweni konqulo lwezithixo elusatsheni lwakhe. Wathi kuba ohlukene noyise, ekrakra emphefumlweni yimbambano nengxabano yekhaya eliphelelwe luthando nokoyika uThixo, uIshmayeli waqhutyelwa ekukhetheni ubomi benkosi yasentlango obundlongondlongo nobesibhadubhadu. [Wayethe uYehova], “isandla sakhe siya kuchasana nabantu bonke, isandla sabantu bonke sichasane naye.” Genesis 16:12. Kwimihla yakhe yamva waguquka kwiindlela zakhe ezimbi wabuyela kuThixo kayise, kodwa uphawu lwesimilo asinike izizukulwana zakhe lwahlala lukho. Uhlanga olunamandla olwaphuma kuye lwalungabantu abanengxwabangxwaba, abangabahedeni, ababesoloko besisiphazamiso nesigculelo kwizizukulwana zikaIsake.

Umka Lote wayengumfazi othanda okwakhe, ongakholwayo, yaza impembelelo yakhe yasetyenziselwa ukwahlula umyeni wakhe kuAbraham. Ukuba kwakungengaso isizathu sakhe, uLote ngewayengahlalanga eSodom, ekude nengcebiso zenyange elilumkileyo nelimoyikayo uThixo. Impendulo yenkosikazi yakhe namahlakani ayo eso sixeko sikhohlakeleyo ngeyamkhokelela ekubeni akreqe kuThixo ukuba ekuqaleni wayengafumananga kuAbraham imfundiso enyanisekileyo. Umtshato kaLote nokukhetha kwakhe iSodom njengekhaya, kwaba likhonkco lokuqala kwityathanga leziganeko ezizele bububi ehlabathini kwizizukulwana ezininzi.

Akakho othi emoyika uThixo, azimanye ngaphandle kwengozi nalowo ungamoyikiyo. “Bakha bahambe ndawonye na ababini, bengavani?” Amos 3:3. Ulonwabo nempumelelo yolwalamano emtshatweni ixhomekeka kubunye babo babini; kodwa phakathi kokholwayo nongakholwayo kukho ukwahluka okukhulu ekukhetheni, ekuthandeni nasezinjongweni. Bakhonza iinkosi ezimbini, ekungekho kuvumelana phakathi kwazo. Akukhathali nokuba inyulu, ilunge kangakanani imithetho-sisekoyomnye, impembelelo yeqabane elingakholwayo iya kuthanda ukukhokelela kude noThixo.

Lowo ungene emtshatweni ngexesha engaguqukanga, ngokuguquka kwakhe, ubekwe phantsi kokunyanzeleka okuqinileyo ukuba athembeke kwiqabane lakhe, nokuba bohlukene kangakanani mayela nokholo lwenkolo; kanti ke, amabango kaThixo, kufuneka abekwe ngaphezu kwabo bonke ubudlelwane basemhlabeni, nangona isiphumo sinokuba zizilingo nentshutshiso. Ngomoya wothando nobulali, oku kuthembeka kusenokuba nempembelelo yokumzuza lowo ungakholwayo. Wona umtshato wamaKristu nabangakholwayo, uyalelwa yiBhayibhile. Umyalelo kaYehova uthi, “Musani ukunxulumana nabolunye uhlobo, abangakholwayo ke.” 2 Korinte 6:14, 17, 18.

UIsake wabekwa phezulu kakhulu nguThixo ngokwenziwa indlalifa yamadinga, elaliza kuthi ihlabathi lisikelelwe ngawo; kanti wathi xa enamashumi amane eminyaka ubudala waziyekela kwimbono kayise ekunyuleni amava akhe, umkhonzi wakhe omoyikayo uThixo ukuba amkhethele umfazi. Isiphumo saloo mtshato, njengoko sibekwa eziBhalweni, ngumfanekiso wobubele nobuhle wolonwabo lwekhaya: “UIsake wamsa ententeni kaSara unina, wamzeka uRebheka, waba ngumkakhe; wamthanda. UIsake wathuthuzeleka ke ngenxa yonina.”

Umahluko ongako phakathi kwekhondo likaIsake nelo lilandelwa lulutsha lweli xesha lethu, naphakathi kwabo bazibiza ngokuthi bangamaKristu! Abantu abatsha, bakholisa ukucinga ukuba ukubekwa kothando lwabo ngumcimbi ekufuneka umntu azenzele ngokwakhe; umcimbi uThixo nabazali babo ekungafuneki bawulawule nangayiphi indlela. Bathi kuse kude ukuba bafike ebudodeni okanye ebufazini bacinge ukuba bayakwazi ukuzikhethela ngokwabo, ngaphandle koncedo lwabazali babo.

Iminyaka nje embalwa betshatile ikholisa ukuba yanele ukubonisa impazamo yabo, kodwa kuba sekusemva ukuba zinganqandwa iziphumo ezinenkohlakalo. Kwa-oku kuswela ubulumko nokuzilawula okwakhokelela ekukhetheni ngokungxama, kuyavunyelwa ukuba bubandise ububi, lude ulwalamano emtshatweni lube yidyokhwe ekrakra. Abaninzi baye balonakalisa ulonwabo lwabo kobu bomi kunye nethemba labo lobomi obuzayo.

Ukuba kukho umba ekufuneka uqatshelwe ngononophelo, nekufuneka kufunwe kuwo icebiso labantu abadala nabanamava, ngumba womtshato; ukuba yakha yafuneka iBhayibhile njengomcebisi, ukuba inkokelo yezulu ikhe ifuneke ngomthandazo, kuphambi kokuba kuthatyathwe inyathelo elibophelela kunye abantu ubomi bonke.

Akufuneki ukuba abazali balahlekwe luxanduva lwabo ngekamva lolonwabo lwabantwana babo. UkuhloniphakukaIsake imbono kayise kwakusisiphumo sengqeqesho eyamfundisa ukuthanda ubomi bokuthobela. Njengokuba uAbraham wayefuna ukuba abantwana bakhe bahloniphe igunya labazali, ubomi bakhe bemihla ngemihla babungqina ukuba, elo gunya lalingelulo ulawulo olusekeleze okukokwalo okanye ukuzithandela, kodwa lwalusekwe eluthandweni, lunenjongo yokulungelwa nokonwaba kwabo (abantwana).

Oomama nootata kufuneka bazive ingumsebenzi oxhomekeke kubo ukukhokela ukuthanda kwabantu abatsha, ukuze kubekwe kwabo baya kuba ngamaqabane afanelekileyo. Kufuneka bakuve kungumthwalo, ngokufundisa kwabo nangomzekelo, ngoncedo lobabalo lukaThixo, ukuqulunqa isimilo sabantwana kwakwiminyaka yasekuqaleni ukuze babenyulu babe nesidima batsaleleke kokulungileyo nokuyinene. Izinto ezifanayo ziyatsalana; izinto ezifanayo ziyaxabisana. Ukuthanda inyaniso nobunyulu nokulungileyo makutyalwe emphefumlweni, khon' ukuze ulutsha lufune ukuzihlanganisa nabo banazo ezo mpawu.

Abazali mabazame, ezimilweni zabo nakubomi basemakhayeni abo, ukuba ngumzekelo wothando nentsikelelo kaBawo osezulwini. Ikhaya malizaliswe kukukhanya. Oku kuya kuba nexabiso ngaphezulu ebantwaneni kunemihlaba okanye imali. Uthando lwekhaya malugcinwe luphilile ezintliziyweni zabo, ukuze bakhangele emva kwikhaya lobuntwana babo njengendawo yoxolo nokonwaba ukulandela izulu. Amalungu osapho awanazimpawu zinye zesimilo onke, kuya kubakho amathuba okuba kufuneke umonde nokunyamezela; kodwa ngothando nokuzilawula, bonke banokuhlanganiswa kubunye obuliqilima.

Uthando lwenene lungumthetho-siseko ophakamileyo nongcwele, owahluke ngokupheleleyo ngesimilo kolo thando luvuswa kukuthabatheka lubuye lufe kwakamsinyane lwakuvavanywa kakhulu. Kungokuthembeka emsebenzini ekhayeni labazali apho bathi abatsha bazilungiselele awabo amakhaya. Mabafunde ukuzilandula

babonise ububele, imbeko, novelwano lobuKristu. Ngoko ke, uthando luya kugcinwa lushushu entliziyweni, aze athi lowo uphuma kwikhaya elinjalo, akuba eme njengentloko yosapho olulolwakhe, ayazi indlela yokukhuthaza ulonwabo lwalowo amkhethileyo njengeqabane lobomi bakhe. Umtshato, endaweni yokuba ube sisiphelo sothando, uya kuba sisiqalo salo.

# Isahluko 16—UYakobi NoEsawu

[Esi sakhluko sisekwe kwiGenesis 25:19-34; 27.]

UYakobi noEsawu, amawele kaIsake, ayehlukene kakhulu, esimilweni nasebomini. Oku kungafani kwakuxelwe kwangaphambili yingelosi kaThixo phambi kokuba bazalwe. Ekuphenduleni umthandazo kaRebheka owawukhathazekile, yavakalisa ukuba uya kunikwa oonyana ababini, yamtyhilela imbali yabo yexesha elizayo, ukuba, elowo uya kuba yintloko yesizwe esinamandla, kodwa omnye uya kuba mkhulu kunomnye, nokuba omncinane uya kubalasela.

UEsawu wakhula ethanda ukuzanelisa nokufaka umdla wakhe kwizinto zexesha elo. Wayengakunyamezeli ukuthityazwa, esonwatyiswa yinkululeko yasendle yokuzingela, waza wakhethaubomi bokuzingela kwasekuqaleni. Sekunjalo, ngoyena wayethandwa nguyise. Umalusi ozolileyo, othanda uxolo, watsalwa sisibindi nodlamko lwalo nyana wakhe mdala, owayeqabela intaba enqumla intlango ngesibindi, abuyele ekhaya ephathele uyise inyama yesilwanyana, eneengxelo ezinika umdla zobomi bakhe bezenzo zodelo-ngozi. UYakobi owayecinga, ekhuthele, ekhathala, esoloko ecinga ngakumbi ngexesha elizayo kunelo langoko, wayanelisiwe kukuhlala ekhaya, exakeke kukukhathalela imihlambi nokulima umhlaba. Ukunyamezela kwakhe ngomonde, uqoqosho, nokubona phambili kwakuxatyisiwe ngunina. Uthando lwakhe lwalunzulu luqinile, nokunakekela kwakhe okunobubele nokungapheliyo, kongeza ngaphezulu kulonwabo lwakhe kunokuba babunjalo ububele obunengxolo, nobubakho izinqam, bukaEsawu. KuRebheka, uYakobi wayengoyena nyana uyintandane.

Amadinga awayenziwe kuAbraham aza aqinisekiswa kunyana wakhe, ayebanjiwe nguIsake noRebheka njengegugu leminqweno namathemba abo. UEsawu noYakobi babeqhelene nala madinga. Babefundiswe ukuba balixabise ilungelo lokuzalwa [ubukhulu ngokwalapha] njengento ebaluleke kakhulu, kuba lalingaqukanga kuphela ilifa lobutyebi basemhlabeni, kodwa nokubalasela kwasemoyeni. Lowo ulifumeneyo wayeya kuba ngumbingeleli kusapho lwakhe, kuthi kumlibo wesizukulwana sakhe kuphume uMhlanguli womhlaba. Kwelinye icala, kwakukho imithwalo ehleli phezu kwalowounelungelo lokuzalwa. Lowo uya kudla ilifa iintsikelelo zalo kufuneka enikele ubomi bakhe ekukhonzeni uThixo. NjengoAbraham, kufuneka athobele iimfuno zezulu. Ekutshateni, kulwalamano elusatsheni, kubomi basesidlangalaleni, kufuneka afune intando kaThixo.

UIsake wabazisa oonyana bakhe la malungelo neemeko, wayichaza kakuhle into yokuba uEsawu njengoyena mdala, nguye owayeselungelweni lobukhulu. Noko kunjalo, uEsawu wayengakuthandi ukuzinikela, engakekelelanga kubomi benkolo. Iimfuno ezazihambelana nelungelo lokuzalwa langasemoyeni zazingamkelekanga kwaye

zisisithintelo esithiyekileyo kuye. Umthetho kaThixo, owawuyimeko yomnqophiso noAbraham, wathatyathwa nguEsawu njengedyokhwe yobukhoboka. Ezimisele ekuziyekeleleni, akazanga walangazelela nto ngaphandle kwenkululeko yokwenza oko kumkholisayo. Kuye, igunya nobutyebi, isidlo namatheko, yayilulonwabo. Wayesonwatyiswa yinkululeko yobomi bakhe bokudakasa, obungalawulwayo basendle. URebheka wayewakhumbula amazwi engelosi, waza wasifundisisa ngobunono obukhulu isimilo soonyana bakhe kunokuba wayesenza umyeni wakhe. Wayeqinisekile ukuba ilifa ledinga lezulu kwakuqondwe ukuba libe lelikaYakobi. Wawaphinda amazwi engelosi kuIsake; kodwa uthando lukatata lwaluhleli kunyana wakhe omkhulu, waza akagungqa kwinjongo yakhe.

UYakobi wasiva ngomama wakhe isaziso sezulu sokuba ilungelo lobukhulu limele ukuwela kuye, waza wazaliswa lulangazelelo olungathethekiyo lwamalungelo aya kuza nalo. Yayingebubo ubutyebi bukayise awayebunqwenela; ubukhulu basemoyeni yeyona nto awayeyibawela. Ukuvana noThixo njengoko ilungisa uAbraham wayesenza, ukunikelela usapho lwakhe umbingelelo wocamagushelo, ukuba ngukhokho wabantu abanyuliweyo kunye noMesiya odingiweyo, nokufumana ilifa lezinto ezingafiyo eliqukwe kwiintsikelelo zomnqophiso, konke oku yayingamalungelo nembeko ezaziphembelela eyona minqweno yakhe inenzondelelo. Ingqondo yakhe yayisoloko ikhangele phambili kwixesha elizayo, elangazelela ukuzifumana iintsikelelo ezingabonwanga.

Ngolangazelelo olufihlakeleyo, wakuphulaphula konke okuthethwa nguyise mayela nobundlalifa basemoyeni; wagcina ngononophelo oko wayekufunde kumama wakhe. Imini nobusuku wawuhleli ezingcingeni zakhe lo mba, wada wayeyona nto ithabatha umdla wakhe ebomini. Ngexesha exabisa ezikanaphakade ngaphezu kwezexeshanaiintsikelelo, uYakobi wayengenalo ulwazi oluphathekayo lukaThixo awayemhlonipha. Intliziyo yakhe yayingahlaziywanga lubabalo lwezulu. Wakholelwa ukuba isithembiso esingaye asinako ukuzaliseka lo gama uEsawu esabambe amalungelo okuba yinkulu, waza wahlala efunda ukuceba indlela angathi ngayo ayizuze intsikelelo awayethabatha lula kakhulu umntakwabo, kodwa exabiseke kakhulu kuye.

UEsawu wathi ebuyela ekhaya ngenye imini, etyhafile ediniwe kukuzingela, wacela ukutya awayekulungisa uYakobi, lo yayisoloko iphambili kuye ingcinga (yobundlalifa), waza walisebenzisa eli thuba, ngokuvuma ukumnika umntakwabo ukutya ngexabiso lobundlalifa. “Yabona, ndiza kufa,” watsho dlakadlaka umzingeli othanda ukutya, “buyintoni na kum ubuzibulo?” Waza, ngesitya seentlumayo, wahlukana nobuzibulo, wasiqinisekisa isivumelwano ngezifungo. Ngethutyana elingelide, wayenako ukuzuza ukutya ententeni kayise, kodwa ukanelisa umnqweno womzuzwana wananisa ngelifa eliqaqambileyo elathenjiswa nguThixo ngokwaKhe kooyise. Umdla wakhe wonke

wawungowexesha elo. Wayekulungele ukuncama okwasezulwini ngenxa yokomhlaba, ukwananisa okulungileyo kwexesha elizayo ngokuzanelisa kwethutyana.

“Wabudela ke uEsawu ubuzibulo bakhe.” Ekubulahleni, waziva ekhululekile. Indlela yakhe ngoku yayingenanto isisithintelo; wayenokwenza unothanda. Ngenxa yolu lonwabo lungenakulawulwa, olubizwa gwenxa ngokuthi yinkululeko, bangaphi abasathengisa ngobundlalifa babo belifa elinyulu elingadyobhekanga, unaphakade emazulwini!

Wathi ehleli esoyiswa zizinto ezinomtsalane zangaphandle nezasemhlabeni, uEsawu wathabatha abafazi ababini kwiintombi zamaHeti. Babengabanquli boothixo ababuxoki, kwaye ukunqula kwabo izithixo kuyintlungu ekrakra kuIsake nakuRebheka. UEsawu wagqitha komnye wemiqathango yomnqophiso, owawukwalela ukwendiselana phakathi kwabantu abanyuliweyo nabahedeni; kanti ke uIsake wayengagungqi ekuzimiseleni ukubeka phezu kwakhe uEsawu ubundlalifa. Ukuzathuza kukaRebheka, ulangazelelo lwentsikelelo lukaYakobi ngamandla, nokungakhathali kukaEsawu ngezinto obuzifunayo konke oko, akuzange kube negalelo lokuba uyise ayiguqule injongo yakhe.

Yadlula iminyaka, wada uIsake wamdala wayimfama, wathi, elindele ukuba uya kufa kungekudala, wazimisela ukuba angakulibazisi ukubeka intsikelelo phezu konyana wakhe omdala. Wathi kuba eyazi inkcaso kaRebheka noYakobi, wagqiba ekubeni ayenze inkonzo ezukileyo emfihlakalweni. Ngokwesiko lokwenziwa kwezidlo ngesiganeko esinjalo, indoda enkulu yamthuma uEsawu, “[Yiya] ezindle, undizingelele inyamakazi, undenzele ukudla okunencasa . . . ukuze umphefumlo wam ukusikelele ndingekafi.”

URebheka wayingcwalisa injongo yakhe. Wayeqinisekile ukuba yayichasene noko uThixo wayekutyhile njengentando yaKhe. UIsake wayesengozini yokufumana ukunganeliseki kwezulu nolokuthintela unyana wakhe omncinane kwisikhundla uThixo ambizele kuso. Wayezame kangangoko ukubonisana noIsake kodwa ngelize, waza wazimisela ukuxoza mphini wumbi.

Kwathi nje ukuba uEsawu aye kwiphulo lakhe, uRebheka waqala ukufezekisa injongo yakhe. Wamxelela uYakobi okwenzekileyo, watsho emxelela ngokufuneka kwesenzo esikhawulezileyo ukuthintela ukubekwa kwentsikelelo, ekugqibeleni nokungenakubuyiswa, phezu kukaEsawu. Wamqinisekisa unyana wakhe ukuba, ukuba uye walandela imiyalelo yakhe, angabuzuza [ubundlalifa] njengoko uThixo wayethembisile. Ingcamango yokukhohlisa uyise yamhlupha kakhulu. Waba nento ethi, isono esinjalo singamzisela isiqalekiso endaweni yentsikelelo. Ukuthandabuza kwakhe konganyelwa, waza waqhubeka ukwenza oko unina wayekucebisa. Yayingeyiyo injongo yakhe ukuthetha ubuxoki obuphandle, kodwa ngako nje ukuba abe phambi kukayise, wabangathi sele ehambe kakhulu ukuba angabuya umva, waza wafumana ngobuqhetseba intsikelelo awayekade eyinqwenela.

UYakobi noRebheka baphumelela kwinjongo yabo, kodwa into abayifumanayo kwaba kuphela yinkathazo nentlungu ngenkohliso yabo. UThixo wayethe uYakobi uya kuzuza ubundlalifa, kwaye ilizwi laKhe laliya kuzaliseka ngexesha lalo ukuba babeye balindela kuYe ngokholo ukuba abasebenzele. Njengabanye abaninzi abazibiza ngokuba bangabantwana bakaThixo, babengenayo intumekelelo yokuwuyekela ezandleni zaKhe umcimbi. URebheka waguquka esentlungwini enkulu ngecebiso elingalunganga awalinika unyana wakhe; kwathi kanti leyo yaba yindlela yokumahlukanisa (unyana wakhe) naye leyo, akaze aphinde abubone ubuso bakhe kwakhona. Ukususela ngaloo mzuzu wayefumana ngawo ubundlalifa, uYakobi waba nomthwalo onzima wokuzigweba. Wayonile ngakuyise, ngakumnakwabo, kumphefumlo wakhe, nakuThixo. Ngeyure nje enye emfutshane, wenza umsebenzi odinga ukuguqula ubomi bakhe bonke. Lo mboniso wawucacile kwiminyaka yakhe eyalandelayo, xa indlela ekhohlakeleyo yoonyana bakhe yawucinezelayo umphefumlo wakhe.

Wathi uYakobi esanda kuyishiya nje intente kayise, wangena uEsawu. Nangona wayebuthengisile nje ubuzibulo bakhe, wakuqinisekisa ukubugqithisa kwakhe ngesifungo esinesidima, ngoku wayezimisele ukufumana iintsikelelo zabo, engalikhathalelanga ibango lomntakwabo. Kwakuhlanganiswe kokwasemoyeni ubundlalifa basemhlabeni,obabuya kumnika ukuba yintloko yosapho kunye nebango lwesahlulo esiphindwe kabini sobutyebi bukayise. Ezi yayiziintsikelelo awayeya kuzixabisa. “Makavuke ubawo adle inyamakazi yonyana wakhe, ukuze umphefumlo wakho undisikelele.”

Engcangcazela kukumangaliswa nakukukhathazeka, ubawo omdala wayiqonda inkohliso eyenziwe kuye. Amathemba akhe awayekade enawo ngolangazelelo olukhulu ayephazanyisiwe, wakuva ngokunzulu ukudaniswa okwakufike phezu konyana wakhe omkhulu. Noko kunjalo, yafika kuye ingqondo ethi, oku kukwenzelela kukaThixo okuye kwayoyisa injongo yakhe kwenza kanye le nto wayezimisele ukuyithintela. Wakhumbula amazwi engelosi awayebhekisa kuRebheka, kwathi nangona kukho isono uYakobi awayenobutyala ngaso, wabona kuye okufanele ngokupheleleyo ukuzifeza iinjongo zikaThixo. Wathi naxa amazwi entsikelelo ayekho emilebeni yakhe, wayiva impefumlelo kaMoya phezu kwakhe; waza wathi ngoku, ezazi zonke iimeko, wayilungisa intsikelelo athe engaqondanga wayibeka phezu kukaYakobi: “Ndamsikelela, wosikeleleka ke.”

UEsawu wayeyixabise kancinane intsikelelo ngexesha wayesafikelela kuyo, kodwa ngoku wafuna ukuba ayifumane ngeli xesha seyimke kuye ngonaphakade. Onke amandla endalo yakhe yokungxama, nobutshantliziyo yavuka, yaza intlungu nengqumbo yakhe yabankulu. Watsho ngesikrakra isikhalo, “Ndisikelele nam, bawo!” “Akundibekelanga ntsikelelo na mna?” Intsikelelo eyayisele inikiwe yayingeke irhoxiswe. Ubundlalifa awabunanisa ngokungakhathali wayengenako ukubuzuza kwakhona. “Ngenxa yentwana yokudla,” ukwaneliseka ukufuna ukutya nje komzuzwana okungazange kulawulwe,

uEsawu wathengisa ilifa lakhe; kodwa wathi eyibona imposiso yakhe, kwaye sekusemva ukuba angayibuyisela intsikelelo. “Akafumananga thuba languquko, noko wayingxamelayo ngeenyembezi.” Hebhere 12:16, 17. UEsawu wayengavalelwanga ngaphandle kwilungelo lokufuna ukuthandwa nguThixo ngokuguquka, kodwa wayengenako ukuyifumana indlela yokubuyisa ubundlalifa. Intlungu yakhe yayingaphumi ekoyisekeni sisono; wayengalangazeleli ukuxolelaniswa noThixo. Waba buhlungu ngenxa yeziphumo zesono sakhe, kungengaso isono ngokwaso.

Ngenxa yokungazikhathaleli iintsikelelo zezulu nemiqathango, uEsawu ubizwa esiBhalweni ngokuthi “ngumhlambeli.” Indima 16. Umele abo bakuxabisa kancinane ukuhlangulwa abakuthengelwa nguKristu, nabalungele ukuncama ubundlalifa babo ezulwini ngezinto ezitshabalalayozasemhlabeni.Izihlweleziphilelaixeshalangoku, zingacingiokanye zikhathale ngexeshaelizayo.NjengoEsawu, bakhala besithi, “Masesisidla, sisela, kuba ngomso siyakufa.” 1 Korinte 15:32. Balawulwa kukuziva bethanda into; baze bathi endaweni yokuba basebenzise ukuyilandula, basuke bancame ezona zinto zixabisekileyo. Ukuba kukho ekufuneka incanyiwe, kukho ukwanelisa ilithe elingalunganga, neentsikelelo zezulu ezithenjiswe kuphela kwabo bazilandulayo nabamoyikayo uThixo, amabango elithe ayoyisa, aze uThixo ngokwenene adelwe, nezulu ngokunjalo. Baninzi kakhulu, nakumaKristu, ababambelela ekuzinikeleni okuyingozi empilweni nokudodobalisa imizwa yomphefumlo. Xa kunikwa umngeni wokuba bazihlambulule kuko konke ukungcola kwenyama nokomoya, bafezekise ubungcwele besoyika uThixo, bayakhubeka. Babona ngokungathi abangeke bakwazi ukukulawula oku kuzanelisa kuyingozi baze bakwazi ukufumana izulu, baze bagqibe kwelokuba, njengoko indlela esinga ebomini obungunaphakade imxinwa kangaka nje, abayi kuqhubeka behamba kuyo.

Izihlwele zithengisa ngobuzibulo bazo ngokuziyekelela ekwaneziseni iinkanuko. Kubingelelwa ngempilo, amandla engqondo abebuthakathaka, nezulu lincanywe; konke ngenxa yesiyolo nje sexeshana, ukuziyekelela okuthi kukhawuleze ukwenza buthakathaka buhlazise ngokwemvelo yako. Njengoko uEsawu waphaphama ukuba abone ubudenge bakhe bokukhawuleza, nokuba atshintshe sekusemva ukuba angayibuyisa ilahleko yakhe, kuya kuba njalo ngemini kaThixo kwabo bananise ngobundlalifa bezulu ngokwanelisa ukuzithandela.

# Isahluko 17—Ukusaba Nokuba Yimbacu KukaYakobi

[Esi sahluko sisekwe kwiGenesis 28 ukuya 31]

Ethenjiswe ngokufa ngengqumbo kaEsawu, uYakobi walishiya ikhaya likayise wabhaca; kodwa wayehamba ethwele intsikelelo kayise; uIsake wayesihlaziyile kuye isithembiso somnqophiso, waza wamndulula, njengendlalifa yaso, ukuba aye kufuna umfazi kubantu bakulonina eMesopotami. Sekunjalo, uYakobi waphuma ngentliziyo ekhathazeke kakhulu ukuya kuhambo lobululolo. Enentonga yakhe kuphela esandleni sakhe, kufuneka ahambe amakhulu eemayile enqumla kwilizwe elimiwe ziintlanga ezindlongondlongo ezazingabantu abajikelezayo. Kwisazela nakubuphakuphaku bakhe, wazama ukubaphepha abantu, hleze azingelwe ngumntakwabo onomsindo. Wayesoyika ukuthi unokuba uyilahle ngonaphakade intsikelelo uThixo awayejonge ukumnika yona; waye ekufuphi uSathana ukuba anyanzele izilingo phezu kwakhe.

Ubusuku bosuku lwesibini bamfumana ekude kwiintente zikayise. Waziva engolahliweyo, wayazi into yokuba yonke le nkathazo ize phezu kwakhe ngenxa yendlela yakhe engalunganga. Ithunzi lokuncama lathi zinzi phezu komphefumlo wakhe, kwanzima nokuthandaza. Wayelilolo ngokupheleleyo wada waziva eludinga ukhuselo oluvela kuThixo ngaphezu kokuba wakha walufuna ngaphambili. Wathi ngesikhalo nokuzithoba okukhulu, wasivuma isono sakhe, wacengela ukuba afumane ubungqina bokuba akashiywanga ngokupheleleyo. Noko kunjalo, intliziyo yakhe esindwa ngumthwalo ayizange ikhululeke. Wayelilahle lonke ithemba kwisiqu sakhe, esoyikela ukuba uThixo wooyise umlahlile.

UThixo wayengamshiyanga uYakobi. Inceba yaKhe wayesayolulele kumkhonzi waKhe owonayo, nongathembekanga. UYehova, ngovelwano, watyhila le nto kanye uYakobi wayeyidinga: uMsindisi. Wayonile, kodwa intliziyo yakhe yazaliswa ngumbulelo xa wayebona indlela awayenokuthi ngayo abuyiselwe eluthandweni lukaThixo.

Wathi ediniwe luhambo, umsabi wangqengqa phantsi emhlabeni, eqamele ngelitye. Wathi elele, wabona ileli, ibengezela ikhanya, iinyawo zayo zimi emhlabeni, lo gama phezulu ifikelele ezulwini. Kule leli, Iingelosi zazinyukazisihla; phezukwayo kwakukho iNkosi yozuko, kwaza ezulwini kwavakala ilizwi: “NdinguYehova, uThixo ka-Abraham uyihlo, uThixo kaIsake.” Umhlaba awayengqengqe kuwo, njengembacu nesibhadubhadu, wayewuthenjisiwe, yena nenzala yakhe, ngesiqinisekiso, “Zisikelelwe ngawe nangembewu yakho zonke izizwe zehlabathi.” Esi sithembiso sasenziwe kuAbraham nakuIsake, ngoku sihlaziywa kuYakobi. Ngoko, ngokubhekisele ngendlela eyodwa kubululolo nokukhathazeka kwexesha elo, kwathethwa amazwi entuthuzelo nenkuthazo:

“Yabona, ndinawe; ndiya kukugcina naphi apho uya khona, ndikubuyisele kulo mhlaba; ngokuba andiyi kukushiya, ndide ndikwenze oko ndikuthethileyo kuwe.”

UYehova wayezazi iimpembelelo ezaziya kumrhangqa uYakobi, kwaneengozi awayeza kujongana nazo. Ngenceba, wayibonisa ixesha elizayo imbacu eguqukayo, ukuze iyiqonde injongo yezulu ngokubhekiselele kuyo, ukuze ikulungele ukumelana nezihendo ezaziqinisekile ukuba ziya kuza kuye xa eyedwa phakathi kwabakhonzi bezithixo, kwanabantu abaceba okubi. Kwakuya kuhlala kukho phambi kwakhe umgangatho ophezulu ekufuneka exunele kuwo; nolwazi ekwakusithi ngaye injongo kaThixo ifikelele ekufezekisekeni, luze luhlale lumkhuthaza ukuba anyaniseke.

Kulo mbono, icebo lokuhlangulwa landlalwa kuYakobi, lingaphelelanga, kodwa ngeendawo ezazifuneka kuye ngelo xesha. Ileli entsonkothileyo eyatyhilwa ephupheni yayinye naleyo uKristu wabhekisa kuyo kwintetho yaKhe noNathaniyeli. Wathi, “Emveni koku niya kulibona izulu livulekile, nezithunywa zikaThixo zinyuka zisihla phezu koNyana woMntu.” Yohane 1:51. Ukuya kufika kwixesha lovukelo lomntu kulawulo lukaThixo, kwakukho ukuxhumana okukhululekileyo phakathi kukaThixo nomntu. Isono sika-Adam sawahlula umhlaba ezulwini, ukuze umntu angakwazi ukuxhumana noMenzi wakhe. Noko kunjalo, ilizwe alizange lishiywe kwimo yokuba libe lodwa lingenathemba. Ileli imele uYesu, Onyuliweyo ukuba abe sisixhobo sokuxhumana. Ukuba wayengathanga ngokwaKhe ukulunga wawuvala umwonyo owenziwa sisono, iingelosi ezilungiselelayo ngezingazange zixhumane nomntu owileyo. UKristu uhlanganisa umntu kubuthakathaka nokungabi nakuzinceda kunye nethende lamandla angenasiphelo.

Konke oku kwakutyhiliwe kuYakobi ephupheni lakhe. Nangona ingqondo yakhe yakhawuleza yabamba inxalenye yesityhilelo, iinyaniso zaso ezinkulu neziyimfihlelo, zazizezokufundwa ubomi bonke, zondlaleka ekubeni azazi ngakumbi nangakumbi.

UYakobi waphaphama ebuthongweni bakhe kwinzulu yobusuku obuzolileyo. Iziqu zasembonweni ezibengezelayo ezikumila komntu zazinyamalele. Kuphela kwakubonakala mfiliba isiphelo seenduli ezimi ngokwamalolo, ngaphezulu kwazo amazulu ekhanya ziinkwenkwezi, awaya waziqwalasela. Wayenayo into ezukileyo ethi, uThixo wayenaye. Ubukho obungabonwayo babanelisa ubulolo bakhe. “Kunjenje ke, uYehova ukho kule ndawo,” watsho, “kanti ke mna bendingazi. . . . yindlu kaThixo le, ayinto yimbi; lisango lamazulu eli.”

“Wavuka uYakobi kwakusasa, walithabatha ilitye abelibeke phantsi kwentloko yakhe, walimisa lasisimiso, wathulula ioli phezu kwalo.” Ngokuhambelana nesiko lokukhunjulwa kweziganeko ezibalulekileyo, uYakobi wamisa isikhumbuzo senceba kaThixo, ukuze athi, lonke ixesha edlula kuloo ndlela, akhe aphumle kule ndawo ingcwele ukuba anqule uYehova. Wayibiza indawo leyo ukuba yiBheteli, okanye “indlu

kaThixo.” Wathi enombulelo onzulu, wasiphinda isithembiso sokuba ubukho bukaThixo buya kuba naye; waza ngoko wenza isifungo esindilisekileyo, esithi, “Ukuba uThixo uthe waba nam, wandigcina kuyo le ndlela ndiyihambayo, wandinika isonka ndadla, nengubo ndambatha, ndabuyela endlwini kabawo ndinoxolo: uYehova woba nguThixo wam, neli litye ndilimisileyo lasisimiso loba yindlu kaThixo; neento zonke othe wandinika, ndokunika isishumi sazo.”

Apha uYakobi wayengafuni ukubeka imiqathango yakhe kuThixo. UYehova wayesele emthembisile ngenzala, isifungo sakhe saye siphuma kwintliziyo eyayizaliswe ngumbulelo ngenxa yesiqinisekiso senceba nothando lukaThixo. UYakobi weva ngathi uThixo unamabango kuye ekufuneka ewavumile, nokuba imiqondiso eyodwa okuthandwa lizulu ayinikiweyo yayinyanzelisa ukuba abe nembuyekezo. Injalo yonke intsikelelo ebekwe phezu kwethu ukufuna ukuba kuphendulwe kwiMbangi yazo zonke iinceba zethu. UmKristu kufuneka asoloko ebuhlola ubomi bakhe obudlulileyo akhumbule, enombulelo, ukuhlangulwa okuxabisekileyo uThixo awamenzela kona, emxhasa ekulingweni, emvulela iindlela phambi kwakhe xa konke kwakumnyama, kusala, emhlaziya naxa selungele ukuwa. Kufuneka zonke ezo zinto aziqonde njengezibonakaliso zokwaluswa zizithunywa zezulu. Ngenxa yezi ntsikelelo zingenakubalwa, kufuneka azibuze rhoqo, ngentliziyo ethobekileyo nenombulelo, “Ndingambuyisela ngantoni na uYehova konke ukundiphatha kwakhe kakuhle?” Ndumiso 116:12.

Ixesha lethu, iitalente zethu, iimpahla zethu, zimelwe ukunikelwa njengezingcwele kuYe, Osinike ezi ntsikelelo ukuba sizigcine. Ngalo lonkeixesha kusenziwa uhlangulo ngendlela eyodwangenxa yethu, okanye sinikwe uthando nolungalindelekanga, simele sivume ukulunga kukaThixo, kungekuphela ukwenza umbulelo ngamazwi, kodwa, njengoYakobi, ngezipho neminikelo emsebenzini waKhe. Njengoko sithe rhoqo sisamkela iintsikelelo kuThixo, kufuneka senjenjalo nokuthi rhoqo sinikela.

“Neento zonke othe wandinika,” watsho uYakobi, “ndokunika isishumi sazo.” Ingaba thina abaxhamla ukukhanya okupheleleyo namalungelo egospile singaneliseka kukunikela ngaphantsi kuThixo kunokuba banikela abo babephila kwixesha elalinokukhanya okunganeno? Nakanye, njengoko iintsikelelo esizixhamlayo zingaphezulu, ingaba okulindeleke kuthi akwandanga ngokulinganayo? Indlela okukuncinane ngayo ukuxabisa kwethu! ukungabinto kokulinganisa kwethu ngokwemithetho yezibalo, ixesha, imali, uthando, xa kuthelekiswa nothando olungako olungenamlinganiselo, kunye nesipho esinexabiso elingako elingazange lacingwa. Izishumi kuKristu! Owu! ukuba kuncinane nokuba ziintloni kwesikubuyisayo ngoko kube nexabiso elingako! Esemnqamlezweni waseKhalvari, uKristu ufuna ukuzinikela okupheleleyo. Konke esinako, nako konke esikuko, kufuneka kunikelwe kuThixo.

Wathi enokholo olutsha noluzinzileyo kwizithembiso zezulu, enayo nengqiniseko yobukho nobokwaluswa ziingelosi zasezulwini, uYakobi waqhubeka nohambo lwakhe ukuya “ezweni labasempumlanga.” Genesis 29:1. Umahluko ongako wokufika kwakhe koko komthunywa ka-Abraham kwiminyaka elikhulu ngaphambili! Isicaka safika sinomqokozo wabahamba naso bekhwele iinkamela, bephethe izipho zegolide nesilivere; unyana wayengumhambi olilolo, odumbe iinyawo, engenanto ngaphandle kwentonga yakhe yokwalusa. Njengomkhonzi ka-Abraham, uYakobi waphumla ngasequleni, kwaza kwaba lapho awahlangana khona noRakeli, intombazana encinane kaLabhan. YayinguYakobi ngoku owayesebenza, eqengqa ilitye equleni eseza imihlambi. Ekwaziseni kwakhe ukuzalana kwakhe, wamkelwa kwikhaya likaLabhan. Nangona wayefike engenasabelo, engenabo nabakhonzi, iiveki ezimbalwa zalibonisa ixabiso lokukhuthala nobuchule bakhe, waza wakhuthazwa ukuba ahlale. Kwavunyelwana ukuba amnike uLabhan inkonzo yeminyaka esixhenxe ukuze atshate uRakeli.

Ngamaxesha angaphambili isiko lalifuna ukuba umyeni, phambi kokuba kuqinisekiswe ukunikelwa kokutshata, ahlawule isixa esithile semali okanye impahla elingana nayo, ngokweemeko zakhe, ayinike uyise womfazi wakhe. Le ntlawulo yayithatyathwa njengesikhuselo solwalamano lomtshato. Ooyise babengacingi ukuba kuyinto ekhuselekileyo ukuyekela iintombi zabo kumadoda angenzanga msindleko wokuxhasa usapho. Ukuba babengenalo uqoqosho olwaneleyo kunye namandla okulawulaishishini bazuze iinkomo okanye imihlaba, kwakusoyikelwa ukuba ubomi babo buya kubonakala bungenaxabiso. Wawenziwe wona umsindleko wokuvavanya abo babengenanto yokuhlawulela abafazi babo. Babevunyelwa ukuba basebenzele nzima ooyise abantombi zabo ababezithanda, ubude bexesha bulawulwa lixabiso lekhazi elifunwayo. Ukuba lowo ufuna intombi wayekhuthele emsebenzini wakhe, wazibonakalalisa ukuba nakwezinye iinkalo ufanelekile, wayeyifumana intombi njengomfazi wakhe; kuthi ke ikhazi alifumeneyo uyise, linikwe intombi leyo xa kutshatwayo. Kwimeko yabo bobabini, uRakeli noLeya, uLabhan waligcina ngomona ikhazi awayemele ukubanika; babebhekisa kule nto xa babesithi, kanye phambi kokuba banduluke eMesopotami, “Uthengise ngathi, wamana eyidla nemali yethu.”

Isiko lakudala, nangona maxa wambi laliphathwa kakubi, njengakuLabhan, laliba neziphumo ezihle. Xa kwakufunwa ukuba umkhwenyana asebenze ukuze amzuze umtshakazi, kwakuthintelwa umtshato okhawulezileyo, nokuqinisekisa ubunzulu bothando lwakhe, kwakunye nokubona isakhono sokuxhasa usapho. Ngala maxesha ethu, ububi obuninzi buyenzeka ngenxa yokulandela khondo limbi. Kuyenzeka ukuba phambi kokuba abantu batshate, babe nethuba elincinane lokuqhela imikhwa kunye nokuthandwa ngomnye, kuthi, ngokwasebomini bemihla ngemihla, ngexesha bezimanya esibingelelweni, babe, ngokwenene, bengaqhelananga. Abaninzi bafumana sekusemva kakhulu ukuba abafanelananga omnye nomnye, ukuze ukumanyana kwabo kube

nesiphumo sosizi bonke ubomi babo. Amaxesha amaninzi, umfazi nabantwana babangamaxhoba okudangala nokungasebenzi kakuhle okanye bemikhwa yenkohlakalo yomyeni noyise. Ukuba isimilo somceli kutshatwa sasivavanywe kwaphambi komtshato, ngokwesiko lakudala, ukungonwabi okukhulu ngekwakuthintelwe.

Iminyaka esixhenxe yenkonzo enyanisekileyo uYakobi awayinikayo ngenxa kaRakeli, neminyaka awayisebenzayo, “yanga yimihla embalwa emehlweni akhe, ngenxa yokumthanda kwakhe.” Sekunjalo, uLabhan owayefunela kuye konke nowayethanda ukurhwaphiliza, ngokulangazelela ukumgcina umncedi oxabiseke kangako, wenza inkohliso ekhohlakeleyo ngokubeka uLeya esikhundleni sikaRakeli. Into yokuba noLeya ngokwakhe abe yinxalenye yokumqhatha, yamenza ukuba uYakobi azive engenako ukumthanda. Ukukhalimela kwakhe uLabhan ngengqumbo, kwahlangatyezwa ngokuthi makanikele enye inkonzo yeminyaka esixhenxe ngenxa kaRakeli. Noko kunjalo, uyise wema kwelokuba uLeya angalahlwa, njengokuba oko kwakuya kuzisa ihlazo ekhayeni. UYakobi waba ubekwa kweyona meko ibuhlungu nesisilingo; kodwa wagqiba ekubeni amgcine uLeya amtshate noRakeli. URakeli wahlalaengoyena amthandakakhulu; kwazaukumxabisa kwakhe kwavusa umona nekhwele, baza ubomi bakhe benziwa baba krakra ngenxa yokungavani koodade abangabafazi [bakhe].

Amashumi amabini eminyaka uYakobi wahlala eMesopotami, esebenzela uLabhan nzima, owathi, ngokungakhathaleli amaqhina okuzalana, wazimisela ukuzizuzela kuye konke okulungileyo okufumaneka ngokuhlangana kwabo. Wafuna ishumi elinesine leminyaka ngeentombi zakhe; kwaza kwathi ngexesha eliseleyo, umvuzo kaYakobi watshintshwa kalishumi. Sekunjalo, inkonzo kaYakobi yaba yekhutheleyo nenyanisekileyo. Amazwi akhe kuLabhan kwintethwano yabo yokugqibela, akuchaza ngokucacileyo ukukhuthala okungethi mandla awakunikela kokuthandwa yinkosi yakhe eyayimphethe kakubi: “Le minyaka imashumi mabini bendinawe; iimazi zakho zeegusha, neemazi zeebhokhwe aziphunzanga, neenkunzi zempahla yakho emfutshane andizidlanga. Into eqwengiweyo andiyizisanga kuwe, ndayimisela ngokwam; wayibiza esandleni sam nokuba ibiwe emini, nokuba ibiwe ebusuku. Emini ndadliwa bubushushu, ebusuku yingqele; ubuthongo bam, bemka emehlweni am.”

Kwakufuneka ukuba umalusi awugcine umhlambi imini nobusuku. Wawusengozini yamatutu, nezilwanyana zasendle, ezazininzi zikhohlakele, zikholisa ukwenza isaqunge kwimihlambi engaluswanga ngokuthembekileyo. UYakobi wayenabancedisi abaliqela bokukhathalela umhlambi omkhulu kaLabhan, kodwa uxanduva lokuphendula ngawo wonke lwalukuye ngokwakhe. Ngamaxesha athile onyaka, kwakufuneka ukuba asoloko esemihlambini yena ubuqu, ukuyalusa ngexesha lokunqaba kwamanzi ukuze zingatshabalali lunxano, nangexesha lezona nyanga zibandayo ukuze zingabethwa yiqabaka enzima yasebusuku. UYakobi wayengumalusi oyintloko; abalusi abamsebenzelayo bengabalusi abangaphantsi kwakhe [basemhlabeni]. Ukuba

kwakunokulahleka enye yezimvu, umalusi oyintloko wayelahlekelwa; aze abize abalusi obekwe ezandleni zabo umhlambi ukuba awujonge ukuba anike ingxelo engqongqo ukuba ayifunyanwanga ikwimo efanelekileyo.

Ubomi bomalusi bokukhuthala nokukhathalela [imfuyo], nemfesane yothando kwizidalwa ezingenakuzinceda, ezibekwe kuye ukuba azijonge, zizinto ezasetyenziswayo ngababhali abaphefumlelweyo ukubonisa ezinye zeenyaniso zegospile ezinexabiso. UKristu, kulwalamano lwaKhe nabantu baKhe, uthelekiswa nomalusi. Emva kokuWa, wazibona izimvu zaKhe zijongene nokutshabalala kwiindlela ezimnyamazesono. Ukuzeasindise ezi zibhadulayo, washiya iimbeko nobuqaqawuli bendlu kaYise. Uthi, "Ezilahlekileyo ndiya kuzifuna, ndibuyise eziziintsali, ndibophe ezaphukileyo, ndizomeleze ezifayo." "Ndowusindisa umhlambi wam, ungabi saba lixhoba;" "angabadli amarhamncwa elizwe." Hezekile 34:16, 22, 28. Ilizwi laKhe livakala lizibizela kubuhlanti baKhe, "Sibe ngumnquba ongumthunzi emini, ekubaleleni, sibe yindawo yokuzimela nokusithela esiphangweni nasemvuleni." Isaya 4:6. Ukukhathalela kwaKhe umhlambi waKhe akudinwa. Uyazomeleza ezibuthakathaka, azikhulule ezigulayo, aziwolele ezingalweni zaKhe iimvana, azibeke esifubeni saKhe. Izimvu zaKhe ziyamthanda. "Ke owasemzini azingemlandeli; zosuka zimbaleke, ngokuba zingalazi izwi labasemzini." Yohane 10:5.

UKristu wathi, "Umalusi olungileyo, ubomi bakhe ubuncamela izimvu. Ke yena ongumqeshwa, engengumalusi, ezingezizo ezakhe izimvu, uyibona ingcuka isiza, azishiye izimvu, abaleke, ize ingcuka izibambe, izichithachithe izimvu. Umqeshwa lo ke ubaleka ngokuba engumqeshwa, engazikhathalele izimvu. Ndim umalusi olungileyo; ndiyazazi ezam, ndiyaziwa zezam." Iindima 11-14.

UKristu, uMalusi oyiNtloko, unikele ukukhathalelwa komhlambi waKhe kubafundisi baKhe njengabalusi basemhlabeni; waye ebathuma ukuba babonise umdla awawubonisayo naYe, bazive benomthwalo womsebenzi awunikele kubo. Ngendlela endilisekileyo, ubayalele ukuba bathembeke, bawondle umhlambi, bomeleze ababuthakathaka, bavuselele abatyhafileyo, babakhusele kwiingcuka eziqwengayo.

Ukusindisa izimvu zaKhe, uKristu wabubeka phantsi ubomi baKhe; aze akhombise abalusi baKhe ukuba olo thando lwabonakaliswa ngolo hlobo, njengomzekelo abawunikiweyo. Uthi, "Yena ongumqeshwa, . . ., ezingezizo ezakhe izimvu, akanawo ngokwenene umdla kuzo izimvu. Usebenzela nje inzuzo, ukhathalele kuphela isiqu sakhe. Ukhangela eyakhe inzuzo kuphela endaweni yokuba nomdla koko amiswe ukuba akwenze; usuka athi, ngexesha lentlekele okanye ingozi, asuke abaleke, awushiye umhlambi.

Umpostile uPetros, uyabaluleka abalusi basemhlabeni: "Waluseni umhlambi kaThixo ophakathi kwenu, niwuvelela, kungenga-kunyanzelwa, makube

ngokokuzithandela; kungengenxa yenzuzo embi, makube ngokuthumekelela; kungabi njengabazigagamelayo izahlulo zawo, yibani yimizekelo kumhlambi." 1 Petros 5:2, 3. Athi yenauPawulos, "Zilumkeleni ngoko, nawo wonke umhlambi, athe uMoya Oyingcwele wanimisa ukuba ngabaveleli bawo, ukuba nilaluse ibandla likaThixo, awazizuzelayo ngelilelakhe igazi. Kuba mna ndiyakwazi oku, ukuba emva kokumka kwam, kuya kungena phakathi kwenu iingcuka ezibawayo, zingawucongi umhlambi." Zenzo 20:28, 29.

Bonke abawuthabatha njengomsebenzi ongamkelekanga, lo wokukhathalela nokuthwala imithwalo, owenziwa ngumalusi othembekileyo, baya khalinyelwa ngumpostile, uthi: "kungenga-kunyanzelwa, makube ngokokuzithandela; kungengenxa yenzuzo embi, makube ngokuthumekelela." 1 Petros 5:2. Bonke abakhonzi abanganyanisekanga, uMalusi oyiNtloko uya kubakhulula ngokulula. Ibandla likaKristu lithengwe ngegazi laKhe, kwaye wonke umalusi kufuneka aqonde ukuba, izimvu eziphantsi kweliso lakhe, zithengwe ngombingelelo ongenamda. Kufuneka awuthabathe, ngelithi, [umphefumlo] ngamnye kuwo [umhlambi], ixabiso lawo alinakulinganiswa, ngoko ke, kufuneka ukuba angadinwa kwimizamo yakhe yokuwugcina ukwimeko esempilweni, neqhamayo. Umalusi ozaliswe ngumoya kaKristu, uya kulinganisa umzekelo waKhe ozincamayo, ezingisa ukusebenzela nzima ukuhamba kakuhle komsebenzi wakhe; uze umhlambi ukhule phantsi kwenkathalelo yakhe.

Bonke kuya kufuneka banike ingxelo engqongqo ngomsebenzi wabo. INkosi iya kubuza kuye wonke umalusi, "Uphi na umhlambi obuwunikiwe, impahla yakho emfutshane entle?" Yeremiya 13:20. Lowo ufunyenwe ethembekile, uya kuzuza umvuzo omhle. "Nothi, akubonakala uMalusi oyintloko, nisifumane isithsaba salo uzuko esingabuniyo." 1 Petros 5:4.

Wathi uYakobi, ediniwe yinkonzo abeyinika umkhwe wakhe, wacela ukuba abuyele eKanan, wathi kumkhwe wakhe, "Ndindulule ndiye endaweni yakowethu, ezweni lakowethu. Ndinike abafazi bam nabantwana bam, endikukhonze ngenxa yabo, ndihambe; kuba wena uyayazi inkonzo yam endikukhonze ngayo." ULabhan wamkhuthaza ukuba ahlale, esithi, "Ndityhilelwe ukuthi ndihlume ndatsho ndasisinhanha ngenxa yokuba uNdikhoyo ekusikelele," (IBHAYIBHILE). Wabona ukuba impahla yakhe iyanda phantsi kokukhathalelwa ngumkhwenyana wakhe.

Wathi uYakobi, "Obunayo ndingekafiki yabe imbalwa, ngoku [yandile] yaninzi." Kwathi ngokuhamba kwexesha, uLabhan wanqwenela impumelelo enkulu kaYakobi, indoda eyaya "yanda . . . kakhulu kunene, yaba nempahla emfutshane eninzi, nabakhonzazana, nabakhonzi, neenkamela, namaesile." Oonyana bakaLabhan bangenwa ngumona kayise, zaza iintetho zabo ezimbi zavakala ezindlebeni zikaYakobi. Babesithi:

“Uzithabathile zonke izinto abenazo ubawo; ubenze ngezinto zikabawoobubutyebi bakhe bonke.WabubonauYakobiubusobukaLabhan, nabo bungenjengezolo nezoloelinyekuye.”

UYakobi ngewasishiya isizalwana sakhe esinobuqhopholololo kwakudala ukuba wayengoyiki ukuhlangana no-Esawu. Waziva ngoku esengozini koonyana bakaLabhan, abathi, ngokukhangela ubutyebi njengobabo, bazama ukubufumana ngobungonyama. Waba nokudideka nokukhathazeka okukhulu, engazi ukuba makabheke ngaphi. Waya wathi ezaliswe yinkumbulo yesithembiso senceba saseBheteli, wawuthwalela umcimbi wakhe kuThixo, wafuna inkokelo yaKhe. Ephupheni, waphendulwa umthandazo wakhe: “Buyela ezweni likayihlo, kwelokuzalwa kwakho; ndoba nawe.”

Ukungabikho kukaLabhan kwamnika ithuba lokuhamba. Imihlambi yempahla emfutshane neenkomo yaqokelelwa ngokukhawuleza yakhokeliswa phambili, yangabafazi, abantwana, nabakhonzi, uYakobi wanqumla umlambo iEfrata, wahamba ngendlela esinga eGiliyadi, kwimida yeKanan. Emva kweentsuku ezintathu, uLabhan weva ngokusaba kwabo, wasukela, walifumana iqela labo ngosuku lwesixhenxe. Wayevutha ngumsindo, ezimisele ukubanyanzela ukuba babuye, nto leyo awayengethandabuzi ukuba angakwazi angayenza, njengoko ibutho lakhe laliqine kakhulu. Abasabi, ngokwenene, babesengozini enkulu.

Ukuze angayenzi inkohlakalo awayejonge ukuyenza, kwakungenxa yokuba uThixo ngokwaKhe wangenelela ukukhusela umkhonzi waKhe. “Kusemandleni esandla sam ukunenza ububi,” watsho uLabhan, “ke uThixo kayihlo uthethe nam phezolo, esithi, Zilumkele ungathethi nto noYakobi, nokuba yelungileyo nokuba yembi;” oko kukuthi, akufuneki amnyanzele ukuba abuye, okanye amkhuthaze ngezinto ezikhohlisayo.

ULabhan wayelibambile ikhazi leentombi zakhe, wasoloko emphethe uYakobi ngamaqhinga nangokumcinezela; kodwa ngokwesiqhelo sakhe sokuzenza into angeyiyo, wamkhalimela ngokuhamba kwakhe emfihlakalweni, nto leyo engazange imnike ithuba, njengoyise, lokuba enze isidlo sokunduluka okanye abulise kwiintombi zakhe nabantwana bazo. Ukuphendula, uYakobi wakubeka kwacaca ukuba, kungenxa yomona kaLabhan nomthetho wakhe okhohlakeleyo, waza wabhenela kwakuye ukuba abe lingqina lokunyaniseka nokuthembeka kwakhe. “Koko uThixo kabawo, uThixo ka-Abraham, Ohlonelwa nguIsake, waba nam,” watsho uYakobi, “inene unge undindulule ndilambatha ngoku. UThixo uzibonile iintsizi zam nokuxelenga kwezandla zam, wakohlwaya phezolo.”

ULabhan akazange akwazi ukukuphikakonke okuthethwayo, waza ngoku wacebisa ukungena emnqophisweni woxolo. UYakobi walivuma icebiso, kwaza kwabekwa imfumba yamatye yakhiwa yangumqondiso wesivumelwano. Le ntsika, uLabhan wayinika igama lokuba yiMizpha, “imboniselo,” esithi, “Makabonisele uYehova phakathi kwam nawe, sakuba sisithelene.”

“ULabhan wathi kuYakobi, Yabona le mfumba, yabona esi simiso ndisiphakamisileyo phakathi kwam nawe; ingqina yile mfumba, ingqina sesi simiso, ukuba andiyi kugqitha mna kule mfumba ndiye kuwe, ukuba akuyi kugqitha wena kule mfumba nakwesi simiso uze kum, senzane ububi. UThixo ka-Abraham uThixo kaNahore, uThixo woyise wabo, makagwebe phakathi kwethu. UYakobi wafunga Ohlonelwa nguyise uIsake.” Ukuqinisekisa isivumelwano, amaqela enza isidlo. Ubusuku bachithwa ngobudlelwane bobuhlobo; kwathi ekuseni ngaloo mini, uLabhan neqela lakhe banduluka. Ngoku kwahlukana, lwaba lufikelela esiphelweni lonke uqhagamshelwano phakathi kwabantwana baka-Abraham nabahlali baseMesopotami.

# Isahluko 18—Ubusuku Bokulwa

[Esi sahluko sisekwe kwiGenesis 32 nama-33.]

Nangona uYakobi wayishiya iPadan-aram ngokuthobela umyalelo wezulu, wayengekho msulwa ekuthingazeni akucinga ngendlela awayihambayo njengembacu kwiminyaka emashumi mabini eyadlulayo. Isono sakhe sokukhohlisa uyise sasisoloko sihleli phambi kwakhe. Wayesazi ukuba ukubhaca kwakhe ukuya kude kwakusisiphumo esitsolileyo seso sono, wajika-jikana nezi zinto imini nobusuku, ukuthwaxwa sisazela esimgwebayo esasilwenza lusizi kakhulu uhambo lwakhe. Zathi zakubonakala zisekude iinduli zelizwe lakowabo, intliziyo yenyange yachukumiseka kakhulu. Konke okwexesha eladlulayo kwabonakala gca engqondweni yakhe. Kwafika kunye nokukhumbula kwakhe isono sakhe, ukuthandwa kwakhe nguThixo, nezithembiso zezulu zokumnceda nokumkhokela.

Wathi xa esondela ekupheleni kohambo lwakhe, ukucinga ngo-Esawu, kwamzisela okuninzi kakhulu okumalelayo (ukuba abheke phambili). Emva kokusaba kukaYakobi, uEsawu wazithabatha njengekuphela kwakhe indlalifa yezinto zikayise. Iindaba zokubuya kukaYakobi zaziya kuvuselela uloyiko lokuba wayebuyela ukuza kubanga ilifa. Wayekulungele ngoku uEsawu ukumenzakalisa kakhulu umntakwabo, ukuba kunganjalo, nokuba anyanzeleke ukuba abe nobubhovubhovu ngakuye, kungekuphela ngokulangazelela impindezelo, kodwa ukuze azuze ngaphandle kokuphazanyiswa bonke ubutyebi ekukudala ebujonge njengobakhe.

Waphinda uYehova wamnika uYakobi umqondiso wenkathalo yezulu. Xa wayehamba esihla esuka kwiNtaba yeGiliyadi, imikhosi emibini yeengelosi zezulu yayikhangeleka imjikelezile ngasemva nangaphambili, ibheka phambili neqela lakhe, ngokungathi ijonge ukubakhusela. UYakobi wakhumbula umbono waseBheteli wakudala, waza umthwalo wentliziyo yakhe waya usiba lula ngokuba lula ngenxa yalo mqondiso wokuba abathunywa bezulu ababemphathele ithemba nokuqina ekusabeni kwakhe ukusuka eKanan, babeya kuba ngabakhuseli bakhe ekubuyeni kwakhe. Wathi, “Ngumkhosi kaThixo lo; wathi igama laloo ndawo yiMahanayim.”—“imikhosi emibini,” okanye, iinkampu.”

Kunjalo, uYakobi waziva enento ekufuneka eyenzile ukuqinisekisa ukukhuseleka kwakhe. Ngoko ke, abathunywabephethe wathumela abathunywa bephethe umbuliso wokuxolisa kumntakwabo. Wabayalela awona mazwi kanye ekufuneka bawathethe kuEsawu. Kwakuxeliwe kwaphambi kokuzalwa kwaba bazalwana babini ukuba, omkhulu uya kukhonza omncinane, kuthi, ngenxa yokuba, ukukukhumbula oku kungangunobangela wobukrakra, uYakobi wabaxelela abakhonzi ukuba bathi bathunywe “enkosini yam uEsawu;” xa befike phambi kwakhe, bathethe ngenkosi yabo [uYakobi)

ngokuthi “umkhonzi wakho uYakobi;” baze balususe uloyiko lokuba, ubuya eyimbacu ehluphekileyo, ukuza kubanga ilifa likayise, wabanika uYakobi ubuchule bokuxela, ngesigidimi sakhe ukuba, “Ndineenkomo, nama-esile, nempahla emfutshane, nabakhonzi, nabakhonzazana; ndithumele ukuxelela inkosi yam, ukuze indibabale.”

Abakhonzi babuya neendaba zokuba uEsawu uyeza namakhulu amane amadoda, kwaye kungeko mpendulo inikiweyo kwisigidimi sobuhlobo. Kwakhangeleka ukuba uza efuna impindezelo. Kwabakho ukoyika enkampini. “Woyika Kunene uYakobi.” Wayengakwazi ukubuya umva, esoyika nokubheka phambili. Iqela lakhe, lingaxhobanga, lingakhuselekanga, lingekho konke kwimo yokuba lingangena edabini. Ngoko ke, walahlula langamabutho amabini, ukuze ukuba elinye liya hlaselwa, elinye libe nethuba lokusinda. Wathumela kwintabalala yemihlambi yakhe izipho eziya kuEsawu, zinesigidimi sothando. Wenza konke okusemandleni akhe ukucamagushela isiphoso kumntakwabo nokujika ingozi eyayisiza, waza ngokuzithoba nokuguquka wathandazela ukukhuselwa lizulu: “Buyela ezweni lakowenu, kwelokuzalwa kwakho; ndokuphatha kakuhle. Andiyilingene inceba yonke nenyaniso yonke oyenzileyo kumkhonzi wakho; kuba ndayiwela le Yordan, ndinentonga yam yodwa, kodwa ngoku ndimfuduka-mbini. Khawundihlangule esandleni somkhuluwa wam, esandleni sikaEsawu; ngokuba ndiyamoyika, hleze afike andibulale, unina ndawonye nabantwana.”

Babefikile ngoku kumlambo iYabhoki, kwathi kwakufika ubusuku, uYakobi wathumela usapho lwakhe ngaphesheya komfula, wasala yena ngasemva eyedwa. Wayegqibe ukuba achithe ubusuku ethandaza, waza walangazelela ukuba yedwa noThixo. UThixo wayenako ukuyithambisa intliziyo kaEsawu. LalikuYe kuphela ithemba lenyange.

Yayingummandla osithukuthezi oneentaba, indawo yokubutha kwezilwanyana zasendle, nendawo yokuncathama kwezigebenga nababulali. Eyedwa, engakhuselekanga, uYakobi wathoba emhlabeni, enoxinzelelo olukhulu. Kwakusezinzulwini zobusuku. Bonke abo babesenza ubomi bube mnandi kuye babekude, bejongene nengozi nokufa. Eyona nto yayikrakra kuzo zonke, yayikukucinga ukuba kwakungenxa yokuba yayisisono sakhe esazisa le ntlekele kubantu abamsulwa. Ekhala ngokwenene, esezinyembezini, wanyusa umthandazo phambi kukaThixo. Ngequbuliso, kwabekwa isandla esinamandla phezu kwakhe. Wacinga ukuba utshaba lwalufuna ubomi bakhe, waza wazama ukuzikhulula kwisandla somhlaselayo. Ebumnyameni, eso sibini salwela ukoyisa. Kwakungekho lizwi lithethwayo, kodwa uYakobi wawakhupha onke amandla akhe, akayiyekelela nomzuzwana imizamo yakhe. Ngeli xesha alwela ubomi bakhe, ingqondo yobutyala bakhe yawucinezela umphefumlo wakhe; izono zakhe zenyuka phambi kwakhe, ukuba zimvalele ngaphandle kuThixo. Noko kunjalo, sefikelele kwiqondo lokugqibela kwinkathazo yakhe, wakhumbula izithembiso zikaThixo, intliziyo yakhe yonke yaphumela ekutarhuziseleni inceba yaKhe. Ukuzamana kwaqhuba phantse

kwathi qheke ukusa, xa ongaziwayo wabeka umnwe ethangeni likaYakobi, waza (uYakobi) walimala ngoko nangoko. Inyange laya lasiqonda ngoku isimilo salowo ulwa nalo. Lazi ukuba libe lisedabini nesithunywa sezulu, nokuba yiyo le nto amandla akhe asondele kwawangasentla engaluzuzanga uloyiso. YayinguKristu, “iNgelosi yomnqophiso,” eyazityhila kuYakobi. Inyange ngoku lalilimele libuhlungu ngeyona ntlungu yakha yankulu, kodwa alizange likuyeke ukubamba kwalo. Eguquka, ophukile, watshela kuyo iNgelosi, “walila, watarhuzisa [kuyo]” (Hoseya 12:4), ecengela intsikelelo. Kwakufuneka afumane ingqinisekiso yokuba uxolelwe. Intlungu yasemzimbeni yayinganelanga ukuyisusa ingqondo yakhe kule njongo. Ukuzimisela kwakhe kwaya kukhula ngokuqina, ukholo lwakhe lwaya lunyaniseka lukwazingisa, kwada kwasekugqibeleni. Ukuba oku yayikukuzithemba nokuziqhayisa okunokuzicingela, uYakobi ngewabulawa ngokukhawuleza; kodwa okwakhe kwaba sisiqinisekiso salowo uvuma ukungafaneleki kwakhe, kodwa ethembela ekunyanisekeni kukaThixo owugcinayo umnqophiso.

UYakobi “wazamazamana naso isithunywa, wafeza.” Hoseya 12:4. Ngokuthobeka, ukuguquka, ukuzinikela, lo unokufa, umoni ozele sisono, woyisa iNgangalala yezulu. Wakuqinisa ukubamba kwakhe okungcangcazelayo amadinga kaThixo, yaza intliziyo yoThando olungenasiphelo, ayakwazi ukutshikilela isicengo somoni.

Imposiso eyakhokelela kwisono sikaYakobi ekuzuzeni ubundlalifa ngobuqhetseba, ngeli xesha yabekwa yacaca phambi kwakhe. Wayengathembelanga kwizithembiso zikaThixo, kodwa wazama ngawakhe amalinge ukuzisa into uThixo awayenokuyenza ngelaKhe ixesha nangeyaKhe indlela. Njengobungqina bokuba uxolelwe, igama lakhe latshintshwa kwelo lalisisikhumbuzo sesono sakhe, ukuba libe lelivuyisana noloyiso lwakhe. “Igama lakho,” yatsho ingelosi, “akusayi kuba sathiwa nguYakobi; [umqhathi], kuyakuthiwa unguIsrayeli, ngokuba ulwe noThixo nabantu, weyisa.”

UYakobi wayeyifumene intsikelelo eyayilangazelelwa ngumphefumlo wakhe. Isono sakhe njengogweqe nomkhohlisi sasixolelwe. Intlekele ebomini bakhe yayidlule. Ukuthandabuza, ukudideka, nobuhlungu bokuzisola zizinto ezazibenze krakra ubukho bakhe, kodwa konke oko ngoku kwakuguqukile; lwaye lumnandi uxolo lokuxolelaniswa noThixo. UYakobi wayengasakoyiki ukuhlangana nomntwakwabo. UThixo owayesixolele isono sakhe, wayenako ukuyisebenza nayo intliziyo kaEsawu ukuba ikwamkele ukuzithoba kwakhe kunye nenguquko yakhe.

Ngexesha uYakobi wayebambene neNgelosi, omnye umthunywa wasezulwini wayethunyelwe kuEsawu. Ephupheni, uEsawu wabona umntakwabo ebhacile wemka endlwini kayise iminyaka engamashumi amabini; wayibona intlungu yakhe ekufikeni umama wakhe sewafayo; wambona erhangqwe yimikhosi kaThixo. Eli phupha lachazwa

nguEsawu kumasoldati akhe, enomyalelo wokuba angamenzakalisi uYakobi, kuba uThixo kayise waye enaye.

Amaqela amabini, ekugqibeleni, akhangelana, inkosi yentlango ikhokela amadoda ayo emfazwe, yena uYakobi nabafazi bakhe kunye nabantwana, bephahlwe ngabelusi nabakhonzazana, belandelwa yimiqodi yemihlambi kunye namaqela eenkomo. Layame phezu kwentonga yalo yokwalusa, inyange (uYakobi) lahambela phambili ukuba lihlangabeze ibutho lamasoldati. Wayexwebile, eqhwalela ngenxa yedabi awayesanda kusuka kulo, wahamba kancinane kabuhlungu, emana ukuma kwinyathelo ngalinye; kodwa imbonakalo yakhe yathi phaka luvuyo noxolo.

Akusibona esi sigulana siqhwalelayo, “Wagidima uEsawu emkhawulela, wamwola, wawa entanyeni yakhe, wamanga; basitsho isililo.” Athi akuwubona lo mboniso, neentliziyo zamasoldati kaEsawu akrwada zachukumiseka. Nangona wayewaxelele iphupha lakhe, awazange akwazi ukuyichaza inguquko eyafikela umphathi wawo. Nangona ayekubona ukuxhwaleka kwenyange, ayibona kancinane into yokuba, obu buthakathaka benziwa yangamandla kuye.

Kwimbandezelo yakhe yasebusuku ngaseYabhoki, xa intshabalalo yayikhangelekaiphambikwakhe, uYakobiwayefundisweindlela olulilize ngayo uncedo lomntu, nokungazinzi ntweni kwako konke ukuthembela kumandla omntu. Wabona kuba uncedo lwakhekufuneka luvele kuphela kuLowo wamona kakhulu. Engenaluncedo, engafanelekanga, wabanga isithembiso senceba kaThixo kumoni oguqukayo. Eso sithembiso, saye sisisiqinisekiso sokuba uThixo uya kumxolela amamkele. Izulu nomhlaba lingadlula ngokukhawuleza kunokuba elo lizwi lisilele; kwaye lilo eli elamxhasa kwidabi eloyikekayo.

Amava kaYakobi ngobo busuku bokubambana nentlungu amele ukulingwa abaza kungena kuko abantu bakaThixo kanye phambi kokuba uKristu abuye okwesibini. Umprofeti uYeremiya, embonweni ongcwele, ekhangele kude kweli xesha, wathi, “Sive izwi eligubhisayo; lelinkwantyisayo, asililo eloxolo. . . . ubuso bonke busuke baluthuthu? Athi ke ukuba mkhulu loo mhla! Akukho unjengawo; lixesha lembandezelo kuYakobi; ke uya kusindiswa kuyo.” Yeremiya 30:5-7.

Akuwuyeka uKristu umsebenzi waKhe njengoMmeli wabantu, eli xesha lembandezelo liya kuqala. Ityala lawo wonke umphefumlo liya kuba ligqityiwe, lingabi sabakho igazi lokucamagushela ukuba lihlambe esonweni. Xa uYesu esishiya isikhundla saKhe njengomthetheli phambi kukaThixo, isaziso esindilisekileyo siya kwenziwa, “Lowo ungalungisiyo, makaselehlala engalungisi; lowo uyinyhukunyhuku, makaselehlala eyinyhukunyhuku; nolilungisa makaselehlala elungisa; nongcwele makaselehlala ezingcwalisile.” IsiTyhilelo 22:11. Ngelo xesha uMoya kaThixo obambileyo uya kususwa emhlabeni. Njengoko uYakobi wayesoyika ukufa ngenxa yomsindo

womntakwabo, ngokunjalo abantu bakaThixo baya kuba sengozini yabantu abakhohlakeleyo abaya kuba befuna ukubatshabalalisa. Kuya kuthi, njengoko inyange labambana (neNgelosi) ubusuku bonke lifuna ukuhlangulwa kwisandla sikaEsawu, ngokunjalo, amalungisa aya kukhala kuThixo imini nobusuku ukuba ahlangulwe kwiintshaba eziwangqongileyo.

USathana wamtyhola uYakobi phambi kweengelosi zikaThixo, ebanga ilungelo lokumtshabalalisa ngenxa yesono sakhe; wangena kuEsawu ukuba amkhawulele; kwaza kwathi ngexesha lobusuku obude bokubambana kwenyange; uSathana wazama ukumnyanzela ngengqondo yobutyala bakhe, khon' ukuze amtyhafise, akuqhawule ukubambelela kwakhe kuThixo. Wathi, xa kuxinzelelo lwakhe ebambene neNgelosi, wenza umthandazo esezinyembezini, uMthunywa wasezulwini, ukuluvavanya ukholo lwakhe, wamkhumbuza ngesono sakhe, wazama ukuzisindisa kuye. Sekunjalo, uYakobi akazange agxotheke. Wayefunde ukubauThixounenceba, wazawazilahlela phezu kwenceba yaKhe. Wakhomba emva ekuguqukeni kwakhe kwisono sakhe, wacela ukukhululwa. Xa wayehlolisisa ubomi bakhe ngokutsha, waphantsa wancama; kodwa waqinisa ukuyibamba iNgelosi, ekhala ngenene, enentlungu, wasinyanzelisa isicelo sakhe, wada woyisa.

Aya kuba njalo amava abantu bakaThixo kwidabi labo lokugqibela namagunya obubi. UThixo uya kuluvavanya ukholo lwabo, ukunyameka kwabo, ukuthembela kwabo kumandla aKhe okubahlangula. USathana uya kuzama ukuboyikisa ngengcinga ethi iimeko zabo azinakuncedwa; nezono zabo zikhulu kakhulu ukuba zingafumana ukuxolelwa. Baya kuba nembono enzulu yokusilela kwabo, bathe bakuqwalasela ngokutsha ubomi babo, asuke aphele amathemba abo. Noko kunjalo, ukukhumbula ubukhulu benceba kaThixo, kunye nokuguquka kwabo ngokwenene, baya kuwabanga amadinga awenziwa ngoKristu kwabo bangaboni abangenako ukuzinceda, nabaguqukayo. Ukholo lwabo aluyi kuwa phantsi kuba imithandazo yabo ingaphendulwa kwakamsinyane. Baya kubambana namandla kaThixo, njengoko uYakobi wabambana neNgelosi, luze ulwimi lomphefumlo wabo uthi, "Andiyi kukuyeka, ungathanga undisikelele."

Ukuba ngaphambi koko uYakobi wayengaguqukanga kwisono sakhe sokufumana ubundlalifa ngamaqhinga, uThixo wayengayi kuwuva umthandazo wakhe aze athi ngenceba abugcine ubomi bakhe. Kungoko ngexesha lembandezelo, ukuba abantu bakaThixo banezono ezingavunywanga ezithi zivele phambi kwabo ngexesha bethwaxwa luloyiko nomvandedwa, baya koyiswa; ukudana kuya kuluqhawula ukholo lwabo, bangabi naso isibindi sokucenga uThixo ukuba abahlangule. Kanti ke, bekuya kuthi ngexesha bekuva kukukhulu ukungafaneleki kwabo, babe bengenazo iimposiso ekufuneka bezityhilile. Izono zabo ziya kuba zicinyiwe ngegazi elicamagushelayo likaKristu, bangabuye bazikhumbule.

USathana ukhokela abaninzi ukuba bakholelwe ukuba uThixo akayi kukukhathalela ukunganyaniseki kwabo kwimicimbi emincinane yobomi; kodwa uYehova ubonisa ekuphatheni kwaKhe uYakobi ukuba ayikho indlela yokuba abuvumele okanye abunyamezele ububi. Bonke abazama ukuzithethelela okanye ukuzifihla izono zabo, bavumele ukuba zihlale ezincwadini zezulu, zingavunywanga zaxolelwa, baya koyiswa nguSathana. Okona kuphezulu ukuzibiza kwabo, nokona siphakame kakhulu isikhundla sabo abasibambileyo, kokona imbi kakhulu indlela yabo emehlweni kaThixo, nokona kuqinisekile ukoyisa komchasi omkhulu.

Kanti ke kwimbali kaYakobi, sikho isiqinisekiso sokuba uThixo akasayi kubalahlaabobayebakhohliselwa esonweni, kodwababuyela kuYe benenguquko yenene. Kwaye kungokholo lokuzinikela nokuthembela awathi uYakobi wazuza oko wayesilele ukukuzuza ngedabi lamandla akhe. Ngoko uThixo wamfundisa umkhonzi waKhe ukuba, ngamandla nobabalo lwezulu kuphela olunokumnika intsikelelo awayeyinqwenela. Kuya kubanjalo nakwabo baphila kwimihla yokugqibela. Xa berhangqwa ziingozi, bephelelwe lithemba emphefumlweni, kufuneka baxhomekeke kuphela kubuhle bocamagushelo. Akukhonto sinokuzenzela yona. Kuko konke ukungafaneleki okungenamsebenzi kwethu, kufuneka sithembele kubuhle boMsindisi owabethelelwayo wabuya wavuka. Akakho oya kutshabalala esenza oku. Udederhu lwemifanekiso olude nolumnyama lokwaphula kwethu umthetho luphambi kwamehlo Ongenasiphelo. Ingxelo iphelele; akukho nasinye kwiziphoso zethu esilityelweyo. Noko kunjalo, Lowo waphulaphula izikhalo zabakhonzi baKhe bakudala, uya kuyiva imithandazo yokholo azixolele izikreqo zethu. Uthembisile, kwaye uya kulizalisekisa ilizwi laKhe.

UYakobi woyisa kuba wayezingisile ezimisele. Amava akhe angqina amandla okubaluleka komthandazo. Kungoku ekufuneka sifunde isifundo somthandazo oweyisayo, ukholo olungoyisakaliyo. Uloyiso olukhulu kwibandla likaKristu okanye kumKristu ngamnye asilulo oluzuzwa ngetalente okanye imfundo, ngobutyebi okanye ngokuthandwa ngabantu. Lolo loyiso luzuzwa ekuthetheni noThixo kwigumbi elisekhusini, ngokholo olunyanisekileyo nolucenga ngentlungu oluye lubambelele kwingalo eyomeleleyo yamandla.

Abo bangenayo intumekelelo yokusishiya sonke isono baze bafune ngenyameko intsikelelo kaThixo, abasayi kuyifumana. Bonke abo baya kubambelela kwizithembiso zikaThixo njengoko wenzayo uYakobi, baze banyaniseke bazondelele njengaye, baya kuphumelela. “Ke yena akayi kukha abalungise na abanyulwa bakhe, abakhala kuye imini nobusuku, noko azeka kade umsindo ngabo? Uya kubalungisa, abakhulule kamsinya.” Luka 18:7, 8.

# Isahluko 19—Ukubuyela EKanan

[Esi sahluko sisekwe kwiGenesis 34; 35; 37.]

Akuwela iYordan, “wafika uYakobi enoxolo emzini wakwaShekem, osezweni lakwaKanan.” Genesis 33:18. Ngaloo ndlela, umthandazo wenyange eBheteli, wokuba libuyiselwe kwakhona kwizwe lakowalo linoxolo, wawuphendulwe. Ixesha elithile walihlala kwaShekem. Kulapha apho uAbraham, kwiminyaka elikhulu ngaphambili, wahlala khona wakha isibingelelo sakhe sokuqala eZweni leDinga. Apha, uYakobi “wathenga isiziba somhlaba, apho wayitwabulula khona intente yakhe, esandleni soonyana bakaHamore, usoShekem, ngekhulu lemali. Wamisa khona isibingelelo, wathi ukusithiya El-elohe-Israyeli, nguThixo, uThixo kaIsrayeli.” (iindima 19, 20). NjengoAbraham, uYakobi wamisa ngasecaleni lentente yakhe isibingelelo kuYehova, ebizela amalungu endlu yakhe kumbingelelo wakusasa nangokuhlwa. Kulapha apho womba khona iqula ekwathi, kwishumi elinesixhenxe leenkulungwane emva koko, weza uNyana kaYakobi onguMsindisi, ecaleni kwalo, waphumla ngexesha lobushushu bemini enkulu, waxelela abaphulaphuli baKhe abamangalisiweyo “[ngo]mthombo . . . wamanzi ampompozela ebomini obungunaphakade.” Yohane 4:14.

Ukuhlala kukaYakobi noonyana bakhe kwaShekem kwaphela ngengxabano kunye nokuphalala kwegazi. Enye intombi yasendlwini yakhe yahlaziswa yenziwa lusizi, kwaye kukho abanakwabo ababini abafumaneka benetyala lokubulala, saza isixeko sonke sangenelwa yintshabalalo nokuxhelana, kuphindezelwa isenzo solwaphulo- mthetho somfana owangxama kakhulu. Isiqalo esakhokelela kwiziphumo ezibi kakhulu yayisisenzo sentombi kaYakobi, [uDina], “[o]waya kubona iintombi zelo zwe,” ngalo ndlela engena ekuzihlanganiseni nabantu abangenaThixo. Lowo ufuna ukonwaba phakathi kwabo bangamoyikiyo uThixo, uzibeka emhlabeni kaSathana ngokuziqhwayela izihendo.

Inkohlakalo eyayinokungcatsha kaSimon noLevi yayingekho ngaphandle kwesizathu; kodwa, ngendlela abaziphatha ngayongayo ngakumaShekem,benzaisonoesibikakhulu.Bazifihla ngobunono kuYakobi iinjongo zabo, zaza iindaba zempindezelo yabo zamzalisa ngoloyiko. Enentliziyo ebuhlungu yinkohliso nobubhovubhovu boonyana bakhe, wanela ukuthi, “Nindihlisele ishwangusha, ukuze ndinuke phakathi kwabemi belizwe eli, . . . Ndibantu bambalwa nje mna, baya kundihlanganyela, bandibulale, nditshatyalaliswe mna, nendlu yam.” Intlungu nentiyo awasithabatha ngazo isenzo sabo segazi ibonakaliswa ngamazwi awathi, phantse kumashumi amahlanu eminyaka emva koko, wawathetha ebhekisa kuso, esemandlalweni wokufa eYiputa: “USimon noLevi ngabazalwana; ziintonga zokugonyamela izikhali zabo. Egquguleni labo uze ungangeni umphefumlo wam, nesikhungu sabo

lungazibandakanyi uzuko lwam; . . . Uqalekisiwe umsindo wabo, ngokuba unobungcwangu: ukuphuphuma kwabo umsindo, ngokuba unzima.” Genesis 49:5-7.

UYakobi weva ngathi kukho unobangela wokuhlaziswa okukhulu. Inkohlakalo nobuxoki babonakala kwisimilo soonyana bakhe. Kwakukho oothixo bobuxoki emzini, kwaye ukunqulwa kwezithixo kuthabathe unyawo nakweyakhe indlu. Ukuba uThixo angabaphatha njengoko bekufanele, ebengayi kubayekela kwimpindezelo yezizwe ezibangqongileyo na?

Wathi ngexesha uYakobi wayethobe phantsi ngenxa yokukhathazeka, uYehova wamyalela ukuba ahambe aye ngasezantsi eBheteli. Ingcinga yale ndawo ayizange yanele ukulikhumbuza inyange kuphela ngombono walo weengelosi nezithembiso zenceba kaThixo, kodwa nangesifungo elasenzayo apho, sokuba uYehova uya kuba nguThixo walo. Lazimisela ukuba, phambi kokuba liye kule ndawo ingcwele, indlu yalo yonke kufuneka ikhululwe ekungcolisweni kukunqula izithixo. Ngenxa yaloo nto, lanika umyalelo kubo bonke ababehlala naye, “Susani izithixo zasemzini eziphakathi kwenu, nina nizihlambulule, ninxibe ngubo zimbi; sisuke, sinyuke siye eBheteli, senze khona isibingelelo kuThixo, owandiphendula ngomhla wokubandezeleka kwam, obe nam endleleni endandihamba ngayo.”

Ngemvakalelo enzulu, uYakobi waliphinda ibali lotyelelo lwakhe lokuqala eBheteli, xa wayeshiye intente kayise esisibhadubhadu esililolo, ebalekela ukusindisa ubomi bakhe, nendlela uYehova awaziveza ngayo kuye embonweni wasebusuku. Wathi xa eyiphinda indlela emangalisayo awaphathwa ngayo nguThixo, intliziyo yakhe yachukumiseka, nabantwana bakhe bachukumiseka ngamandla awoyisayo; wayelandele elona khondo linempembelelo yokubalungisa ukuba bazimanye ekukhonzeni uThixo bakuba befikeeBheteli. “ BazinikauYakobi zonke izithixozasemzini ebezisesandlenisabo, namajikazi abesezindlebeni zabo; uYakobi wazimbela phantsi kom-oki obungakwaShekem.”

UThixo wenza ukuba kubekho uloyiko kubemi belizwe, kangangokuba abazange bazame ukukuphindezela ukubulawa kwaseShekem. Abahambi bafika eBheteli bengaphathekanga kakubi. Apha waphinda uYehova wabonakala kuYakobi wahlaziya kuye umnqophiso wesithembiso. “UYakobi wamisa isimiso kuloo ndawo abethethe naye kuyo, isimiso samatye.”

EBheteli, uYakobi wabizelwa ukuba alilele ukulahleka komnye owayelilungu elihloniphekileyo lexesha elide endlwini kayise, umongi kaRebheka, uDebhora, owayikhaphayo inkosikazi yakhe ukusuka eMesopotami ukuya kwizwe leKanan. Ubukho bale ngwevukazi kwakuliqhina elixabisekileyo kuYakobi elamqamangela ebomini bakhe eselula, ngendlela eyodwa kunina othando lwakhe lwaluqinile lunobubele. UDebhora wangcwatywa kubonakaliswa intlungu enkulu kangangokuba umoki elenziwa phantsi

kwawo ingcwaba lakhe wabizwa ngokuba ngu“Moki wokulila.” Akufuneki kudlulwe ingaqatshelwanga into yokuba, inkumbulo yobomi bakhe benkonzo ethembekileyo kunye nokulilela umhlobo wolu sapho, kwabalwa njengokubalulekileyo ukuba kufaneleke ukugcinwa elizwini likaThixo.

Ukusuka eBheteli ukuya kufika eHebron yayiluhambo lweentsuku ezimbini, kodwa lwamzisela uYakobi intlungu enkulu ngokufa kukaRakeli. Wasebenza iminyaka esixhenxe ephindwe kabini ukuze amzuze, kodwa ukumthanda kwakhe kwawenza umsebenzi [obumele ukuba nzima] walula. Ubunzulu nokuzinza kolo thando kwabonakala xa, sekulithuba emva koko, uYakobi eYiputa sele eza kufa, uYosefu emtyelele uyise, lakuba inyange elidala, likhangele emva kubomi balo, lathi, “Ekumkeni kwam ePadan, ndafelwa nguRakeli ezweni lakwaKanan endleleni, ndakubona ukuba ndimganyana ukuze kufikwe e-Efrata; ndamngcwabela khona endleleni yase-Efrata.” Genesis 48:7. Kwimbali yosapho yobomi bakhe obude nobabuzele ziinkathazo, ukulahlekwa nguRakeli kona waya wakukhumbula.

Phambi kokufa kwakhe, uRakeli wazala unyana wesibini. Wathi uphuma umphefumlo, wamthiya igama elinguBenoni, “nyana weentsizi zam.” Uyise yena wambiza ngokuba nguBenjamin, “nyana wam wesandla sokunene,” okanye “wamandla am.” URakeli wangcwatyelwa apho wafela khona, kwamiswa intsika kuloo ndawo ukumkhumbula ngonaphakade.

Endleleni esinga kumEfrata, kwaphinda kwakho olunye ulwaphulo-mthetho olumnyama endlwini kaYakobi, olwenza ukuba uRubhen, izibulo, aphulukane namalungelo nembeko yokuba yindlalifa.

Ekugqibeleni, uYakobi wafika ekupheleni kohambo lwakhe, “kuIsake uyise kwaMamre, . . . eHebron, apho babengabaphambukeli khona uAbraham noIsake.” Apha, wayehleli ngeminyaka yokugqibela yobomi bukayise. KuIsake, owayexhwalekile engaboni, ukukhathalelwa ngunyana wakhe owayengekho ixesha elide, kwakuyintuthuzelo ngeminyaka yesithukuthezi nokubhujelwa.

UYakobi noEsawu bahlangana elukhukweni lokufa lukayise. Ngaphambili umkhuluwa wayesikhangele esi siganeko njengethuba lempindezelo, kodwa izimvo zakhe zaziye zaguquka. UYakobi yena, wathi kuba anelisiwe ziintsikelelo zobundlalifa basemoyeni, waliyekela kumkhuluwa wakhe ilifa lobutyebi bukayise, ekuphela kwalo ilifa awayelifuna okanye alixabisileyo uEsawu. Babengasaxatyaniswa ngumona okanye yintiyo, kodwa bahlukana, uEsawu wasinga kwiNtaba yakwaSehire. UThixo oqhamileyo ngentsikelelo, wamnika uYakobi ubutyebi behlabathi, ukongeza kokulungileyo kwangaphezulu awayekufuna. Ingqwebo yaba bazalwana babini “ibininzi, ukuze bangabi nakuhlala ndawonye; nelizwe lokuphambukela kwabo libe lingenakubathwala ngenxa yemfuyo yabo.” Oku kwahlukana kwakuhambelana nenjongo yezulu ngokubhekiselele

kuYakobi. Njengoko abazalwana babahluke kakhulu ngokholo kwinkolo yabo, kwakukuhle ukuba bahlale ngokwahlukeneyo.

UEsawu noYakobi babekufundiswe ngokufanayo ukumazi uThixo, baza bobabini bakhululeka ukuba bahambe kwimithetho bakufumane ukuthandwa; kodwa abazange bobabini bakhethe ukukwenza oku. Abazalwana ababini bahamba iindlela ezahlukeneyo, zaza iindlela zabo zaqhubeka ukuya zisahlukana ngokwahlukana kakhulu.

Akukho kukhetha kunamaqhinga ngakwicala likaThixo, awathi ngako uEsawu wavalelwa kwiintsikelelo zosindiso. Izipho zobabalo lwaKhe ngoKristu zifumaneka simahla kubo bonke. Akukho kunyulwa kungekuko okomntu lowo, anokuthi nawuphina atshabalale ngako. UThixo ubeke elizwini laKhe iimeko onokuthi ngazo wonke umphefumlo unyulelwe ubomi obungunaphakade: ukuthobela imithetho, ngokholo kuKristu. UThixo ukhethe isimilo esihambelana nomthetho waKhe, kwaye wonke oya kufikelela kumgangatho woko akufunayo, uya kuba nelungelo lokungena kubukumkani bozuko. UKristu ngokwaKhe wathi, “Lowo ukholwayo kuNyana, ubobomi obungunaphakade; ke lowo ungamviyo uNyana akayi kubona bomi.” Yohane 3:36. Asingabo bonke abathi kum, Nkosi, Nkosi, abaya kungenaebukumkaninibamazulu.” Mateyu 7:21. Ubuya athi kwisiTyhilelo, “Banoyolo abo bayenzayo imithetho yakhe, ukuze igunya labo libe semthini wobomi, bangene ngamasango kuwo umzi.” IsiTyhilelo 22:14. Ngokubhekiselele kusindiso lomntu lokugqibela, kuphela kokhetho oluveziweyo olu elizwini likaThixo.

Unyuliwe wonke umphefumlo oya kulusebenza usindiso lwawo ngokoyika nokungcangcazela. Unyuliwe oya kuxhoba isikrweqe alwe kwidabi lokholo. Unyuliwe oya kulinda ngokuthandaza, oya kuziphengulula iziBhalo, asibaleke isilingo. Unyuliwe oya kuhlala enokholo, oya kuthobela lonke ilizwi eliphuma emlonyeni kaThixo. Imisindleko yokuhlangulwa ifumaneka simahla kubo bonke; iziphumo zokuhlangulwa ziya konwatyelwa ngabo benze ngokuhambelana neemeko ezo.

UEsawu wazidelela iintsikelelo zomnqophiso. Waxabisa ukulungelwa kwasemhlabeni ngaphezu kokwasemoyeni, waza wakufumana oko wayekunqwenela. Kwakungokuzikhethela kwakhe ngokuthanda ukuze ahlukaniswe nabantu bakaThixo. UYakobi wakhetha ilifa lokholo. Wazama ukulifumana ngamaqhinga, ngobuqhetseba, nangobuxoki; kodwa uThixo wasivumela isono sakhe ukuba sikusebenze ukulungiswa kwaso. Sekunjalo, kuwo wonke amava akrakra eminyaka yokukhula kwakhe, uYakobi akazange agungqe kwinjongo yakhe okanye akulahle ukukhetha kwakhe. Wayefunde ukuba, ekulungiseni ubuchule nobuchwephesha bokuzuza intsikelelo, wayesilwa noThixo. Kususela ngobusuku bokubambana ngaseYabhoki, uYakobi waphuma engumntu owahlukileyo. Ukuzithemba kwakuncothulwe. Ukususela ngoko, ubuqhopholololo babungasabonakali. Endaweni yobuqhinga nokukhohlisa, ubomi bakhe

baphawuleka ngokuba phandle nokuba nenyaniso. Wayefunde isifundo sokuxhomekeka ngokulula kwiNgalo enaMandla onke, wathi phakathi kokulingwa nembandezelo, wathoba ngokuzinikela kwintando kaThixo. Iziseko eziphantsi zesimilo zagqitywa kwidike lomlilo, igolide eyiyo yahlaziyeka, lwada ukholo luka-Abraham noIsake lwabonakala, lungekho luzizi, kuYakobi.

Isono sikaYakobi, nodederhu lweziganeko esakhokelela kuzo, azizange ziwe phantsi ekubekeni uxinzelelo lwempembelelo yobubi, mpembelelo leyo eyatyhila isiqhamo sayo esibi kwisimilo nobomi boonyana bakhe. Bathi xa aba nyana befika ebudodeni, bahluma kubo iziphoso ezibi. Iziphumo zabafazi abaninzi zabonakala ekhayeni labo. Obu bubi bukhulu bukholisa ukomisa kanye imithombo yothando, izeimpembeleloyabo yenze buthakathaka awona maqhina angcwele. Umona woomama abaliqela wabenza krakra ubudlelwane elusatsheni, abantwana bakhule bethanda ukulwa, bengakunyamezeli ukulawulwa, buze ubomi bukatata benziwe mnyama lixhala nentlungu.

Yayinye kodwa into eyayahluke kakhulu--unyana omkhulu kaRakeli, uYosefu, ubuhle bakhe bomzimba obungaqhelekanga, babungathi bubonisa ubuhle bangaphakathi bengqondo nentliziyo. Enyulu, ekhuthele, ehleli onwabile, elityendye elalikwabonakalisa ukunyaniseka nokuqina ekuziphatheni. Waphulaphula imfundiso kayise, wakuthanda ukuthobela uThixo. Iimpawu ezathi kamva zamahlula eYiputa—ubulali, ukuthembeka, nokunyaniseka—konke kwakusele kubonakala ebomini bakhe bemihla ngemihla. Njengoko umama wakhe wayesele engasekho, uthando lwakhe lwabambelela kakhulu ngakumbi kuyise, yaza intliziyo kaYakobi yabopheleleka kulo mntwana wobudala bakhe. “Wayemthanda uYosefu ngaphezu kwabo bonke oonyana bakhe.”

Nalo olu thando lwaluza kuba ngunobangela wenkathazo nosizi. UYakobi wakubonakalisa ngendlela engenabo ubulumko ukumkhetha uYosefu, kwaza oku kwavusa umona kwabanye oonyana. Wathi xa uYosefu ebona ukuziphatha kakubi kwabantakwabo, wakhathazeka kakhulu; wazama ukubakhalimela ngobubele, kodwa oko kwavusa intiyo nokumqumbela. Wayengakwazi ukunyamezela xa ebabona besona ngakuThixo, aze awubeke umcimbi phambi kukayise, ethembe ukuba igunya lakhe laliya kubakhokelela ekubuyeni.

UYakobi wakuphepha ngobunono ukuvusa umsindo ngokungathethi rhabaxa okanye kalukhuni. Ngemvakalelo enzulu, wayixela inkathalo yakhe, wabacenga ukuba bayihloniphe intloko yakhe engwevu, bangazisi ihlazo phezu kwegama lakhe, nangaphezu koko, bangamhlazisi uThixo ngokutyeshela imiyalelo yaKhe okunjalo. Beneentloni kuba inkohlakalo yabo yayisaziwa, amadodana akhangeleka engathi ayaguquka, kodwa anela nje ukuyifihla indlela aziva ngayo, eyenziwa yabambi kakhulu koku kwenziwa nguYosefu.

Isipho sikayise kuYosefu esasingenabulumko sengubo yexabiso, okanye isambatho, esasikholisa ukunxitywa ngabantu abahloniphekileyo, sabukeka kubo njengobunye ubungqina bokukhetha kwakhe, savusa ukusola kokuba wayejonge ukubadlula abantwana abangabakhuluwa, ukuze anike ubundlalifa unyana kaRakeli. Inkohlakalo yabo yandiswa ngakumbi xa le ntwana yathi ngenye imini yabaxelela iphupha eyayinalo. “Yabonani, besibopha izithungu entsimini phakathi; saza isithungu sam sesuka sema; zaza izithungu zasingqonga zaqubuda kwisithungu sam.”

“Yinene na ukuba uya kuba ngukumkani phezu kwethu? Yinene na ukuba uya kusilawula?” Bakhuza batsho abakhuluwa bakhe bebonakala ukuba banomsindo onomona.

Kungekudala, waphinda wanelinye iphupha, elibaluleke ngokufanayo, nalo awalibalisayo: “Yabonani, ndibuye ndaphupha iphupha; ndiphuphe ilanga nenyanga neenkwenkwezi ezilishumi elinanye ziqubuda kum.” Eli iphupha laguqulwa ngokulula njengelokuqala. Uyise, owayekho, wathetha ngelikhalimayo--“Liphupha lini na eli uliphuphileyo? Mna, nonyoko, nabakhuluwa bakho, soza size kuqubuda kuwe na emhlabeni?” Nangona amazwi akhe ayekhangeleka lukhuni, uYakobi wakholwa ukuba uYehova wayetyhila ikamva likaYosefu.

Yathi le ntwana imi phambi kwabakhuluwa bayo, imbonakalo yayo entle yasuka yakhanya nguMoya weMpefumlelo, abakwazi ukukubamba ukuyithanda kwabo; kodwa abazange bakhethe ukuziyeka iindlela zabo ezimbi. Kwala moya waqhuba uKayin wawuphembeka ezintliziyweni zabo.

Abakhuluwa babenyanzelekile ukuba bahambe baye kwiindawo ngeendawo befuna amadlelo emihlambi yabo, baza bakholisa ukungabikho ekhaya iinyanga bekunye. Emva kweemeko ezisanda kubaliswa, baya kwindawo eyayithengwe nguyise kwaShekem. Kwadlula ixesha kungekho zindaba ziphuma kubo, waza uyise waqala ukoyikela ukukhuseleka kwabo, ngenxa yenkohlakalo yabo yangaphambili kumaShekem. Ngoko ke, wathuma uYosefu ukuba abakhangele, abuye nelizwi ngentlalo yabo. Ukuba wayeyazile uYakobi eyona mvakalelo yoonyana bakhe ngakuYosefu, ngewayengamvulanga nabo eyedwa; kodwa yinto le ababeyifihle ngobunono.

Ngentliziyo enovuyo, uYosefu wamshiya uyise, ixhego netyendye bobabini bengayiphuphi into enokwenzeka phambi kokuba babuye bahlangane kwakhona. Emva kohambo olude eyedwa, uYosefu wafika kwaShekem, abafumaneka abakhuluwa bakhe nemihlambi yabo. Ekubuziseni, wakhonjwa eDothan. Wayesele ehambe amashumi amahlanu eemayile, kwaye kusekho isithuba seshumi elinesihlanu phambi kwakhe, kodwa wakhawuleza, ekulibele ukudinwa kwakhe, ecinga ngokukhulula uyise exhaleni, nokuhlangana nabakhuluwa, awayesabathanda noxa bengasenabo ububele.

Abakhuluwa bakhe bambona esavela; kodwa kungekho kucinga ngohambooludealwenzileyo ukubaahlanganenabo,ngokudinwa nangokulamba,ngamabangoakhe ngokubabuka nothando lobuzalwana kwathambisa ukukrakra bentiyo yabo. Ukubona nje ingubo, umqondiso wothando lukayise, kwabazalisa ngempambano. “Nako lo mphuphi esiza.” Bahlahlamba begculela. Umona nempindezelo, ekukade zifukanyiwe, zaya zabalawula ngoku. “Yizani ke ngoko, simbulale” batsho, “simphose komnye wemihadi, sithi, Udliwe lirhamncwa, size sibone ukuba amaphupha akhe oba yintoni na.”

Ngebabeyenzile injongo yabo ukuba kwakungengaye uRubhen. Woyika ukuba nenxaxheba ekubulaleni umntakwabo, waza wacebisa ukuba uYosefu afakwe ephila emhadini, aze ashiywe ukuba afe, ngokufihlakeleyo enengqondo yokuba amhlangule ambuyisele kuyise. Akuba eboyisele bonke kweli cebo, uRubhen walishiya iqela, esoyikela ukuba kungenzeka angakwazi ukulawula izimvo zabo, nokuba eyona njongo yakhe ingabhaqwa.

UYosefu waza kufika, engacingele ngozi, evuya kuba injongo yohambo lwakhe olude iphumelele; kodwa, endaweni yombuliso olindelekileyo, woyikiswa kukugxezulwa okunengqumbo nempindezelo awahlangana nako. Wabanjwa, yahluthwa ingubo yakhe. Izoyikiso nezothuso zayiveza injongo eyingozi. Ukucenga kwakhe akuzange kumanyelwe. Ngokupheleleyo, wayesemandleni aloo madoda aphambeneyo. Amrhuqela dlakadlaka kumhadi onzulu, amphosa phakathi, athi akuba eqinisekisile ukuba wayengenako ukusinda, amshiya apho ukuba abulawe yindlala, lo gama bona (abakhuluwa) “bahlala phantsi; badla isonka.”

Noko kunjalo, abanye babo babengonwabanga; baziva bengenako ukwaneliseka ababekulindele ngempindezelo yabo. Kwangoko, kwabonakala kuvela iqela labahambi. Yayingumkhoko weenkamela zama-Ishmayeli evela ngaphesheya kweYordan, esendleleni esinga eYiputa ephethe iziqholo nezinye izinto zokuthengisa. Ngoku uYuda wacebisa ukuba umntakwabo athengiswe kwaba barhwebi babahedeni endaweni yokumshiya emhadini ukuba afe. Nangona kwakuya kuba kuhle ukuba bamsuse endleleni yabo, babengayi kuba msulwa ngegazi lakhe; “ngokuba,” wakhuthaza ngokutsho, “ngumzalwana wethu, yinyama yethu.” Kwesi sindululo, bonke bavuma, waza uYosefu wakhutshwa ngokukhawuleza emhadini.

Wathi akubona abarhwebi, inyaniso eyoyikekayo yathi thaa kuye. Ukuba likhoboka sisiphelo esoyikeka kakhulu kunokufa. Ekwintlungu yoloyiko, wabacenga ngabanye abakhuluwa bakhe, kodwa kwabalilize. Abanye babe nemfesane, kodwa, ukoyika ukugxekwa, kwabenza bathi cwaka; bonke baziva ngathi bahambe kakhulu ukuba bangabuya umva. Ukuba uYosefu wayesindisiwe, ngaphandle kwamathandabuzo wayeza kubaxela kuyise, owayengayi kungayihoyi inkohlakalo ngakunyana wakhe amthanda

kakhulu. Bathi bezenze lukhuni iintliziyo zabo kwizicengo zakhe, bamnikela ezandleni zabarhwebi babahedeni. Umqokozo weenkamela wahamba, waphel' emehlweni.

URubhen wabuyela emhadini, kodwa uYosefu wayengekho. Ngokothuka nokuzisola, wazikrazula iingubo zakhe, wafuna abantakwabo, ekhwaza, "Umfana akakho; mna ke ndosuka ndiye ngaphi na?" Wathi akuva okuhlele uYosefu, nokuba kunganzima ukuba anganento ayenzayo ukuze aphinde ambuyise, uRubhen wanyanzeleka ukuba amanyane nabanye ekuzameni ukubufihla ubutyala babo. Bathi bakuba bebulele ixhwane, bayifaka ingubo kaYosefu egazini lalo, bayithabatha bayisa kuyise, bamxelela ukuba bayifumene edlelweni, nokuba babesoyika hleze kuthi kanti yeyomntakwabo. "Khawufanise," batsho, "ukuba yingubo yonyana wakho, asiyiyo, sini na?" Babekhangele phambili kulo mbono ngoloyiko, kodwa babengakulindelanga ukubandezeleka okukrazula umphefumlo, ukulahlwa ngokupheleleyo kwentlungu, ekwanyanzeleka ukuba bakubone. "Yingubo yonyana wam," watsho uYakobi, "udliwe lirhamncwa; inene uqwengiwe uYosefu." Kwaba lilize ukuzama koonyana bakhe neentombi zakhe ukumthuthuzela. "Wazikrazula iingubo zakhe, wabeka ezirhwexayo esinqeni sakhe, wamenzela isijwili unyana wakhe imihla emininzi." Ixesha alizange libonakale lizisa ukuthotha kwintlungu yakhe. "Ndiya kuhla ndiye kunyana wam kwelabafileyo, ndisenza isijwili," eso yaba sisikhalo sakhe sokuncama. Amadodana, eyoyika phofu into ayenzileyo, kodwa esoyika izishwabulo zikayise, aqhubeka nokubufihla ezintliziyweni zawo ubutyala, obabubukeka bunzima nakubo.[212]

# Isahluko 20—UYosefu EYiputa

[Esi sahluko sisekwe kwiGenesis 39 ukuya ku-41.]

Ngelo xesha, uYosefu nabathimbi bakhe babesendleleni esinga eYiputa. Wathi xa umkrozo weenkamela usihla usiya ngakwimida yeKanan, le ntwana yazikhangela kude iinduli apho zazikho iintente zikayise. Yatsho ngesikrakra isikhalo yakucinga ngoyise oyithandayo ohleli yedwa enentlungu. Wabuya kwakhona umbono waseDothan. Wababona abantakwabo abanomsindo wakuva emzimbeni ukumgxelesha kwabo okoyikekayo. Amazwi ahlabayo okumgculela awahlangana nezicengo zakhe ezibuhlungu ayenkenteza ezindlebeni zakhe. Wathi, ngentliziyo enoloyiko, wakhangela phambili kwixesha elizayo. Athi ukutshintsha kwemeko-ukusuka kunyana othandwayo kakhulu ukuya ekubeni likhoboka elidelekileyo elingenako ukuzinceda! Eyedwa engenamhlobo, kwakuza kuba yintoni kuye ezweni lasemzini awayesiya kulo? Kwamthabatha ixesha uYosefu enentlungu noloyiko olungalawulekiyo.

Noko kunjalo, ngokwazelelela kukaThixo, nala amava ayeza kuba yintsikelelo kuye. Wayefunde ngeeyure ezimbalwa oko iminyaka yayingenakho ukumfundisa. Uyise, omelele enothando, njengoko lwalunjalo uthando lwakhe, akazange enze okulungileyo kuye ngokumkhetha nokumyekela. Oku kukhetha kungalumkileyo kwabenza umsindo abantakwabo kwabaqhubela kwisenzo senkohlakalo esamahlula nekhaya lakhe. Iziphumo zaso zabonakala nakwisimilo sakhe. Kwakhuthazwa iziphoso ekwakufuneka ngoku zilungisiwe. Wayefikelela apho wayengadingi luncedo, sele enyanzelisa. Eqhelene nothando lokukhathalelwa nguyise, waziva engakulungelanga ukumelana nobunzima obabuphambi kwakhe, kubomi obukrakra nobungakhathalelwayo bomntu wasemzini nekhoboka.

Ngelo xesha iingcinga zakhe zabuyela kuThixo kayise. Ebuntwaneni bakhe wayefundiswe ukumthanda nokumoyika. Rhoqo kwintente kayise, wayekholisa ukuphulaphula ibali lombono owabonwa nguYakobi xa wayebaleka kwikhaya lakhe esiya elubhacweni nokuba sisibhadubhadu. Wayexelelwa ngezithembiso zikaYehova kuYakobi, nangendlela ezazaliseka ngayo, indlela, ekwathingexesha lentswelo, iingelosi zikaThixo zafika ukuza kumfundisa, ukumthuthuzela, nokumkhusela. Wayekwafunde ngothando lukaThixo ekubekeleni abantu uMhlanguli. Ngoku, zonke ezi zifundo zixabisekileyo zathi thaa phambi kwakhe. UYosefu wakholwa ukuba uThixo wooyise uya kuba nguThixo wakhe. Wazinikela kwangoko ngokupheleleyo kuYehova, wathandaza ukuba uMgcini kaIsrayeli abe naye ezweni lokugxothelwa kwakhe.

Umphefumlo wakhe waba novuyo sisigqibo esikhulu sokuba azibonakalise enyanisekile kuThixo, phantsi kwazo zonke iimeko aziphathe njengophantsi koKumkani wezulu. Wayeza kumkhonza uYehova ngentliziyo epheleleyo; wayeza kuqubisana

nezilingo ezifanele abakule meko yakhe, ngesibindi, enze wonke umsebenzi wakhe ngokunyaniseka. Amava emini anela ukubujika ubomi bukaYosefu. Isihelegu esibi samguqula ekubeni ngumntwana ofekethiswayo waba yindoda, ecingayo, enesibindi, nezolileyo.

Akuba efikile eYiputa, uYosefu wathengiswa kwaPotifaro, umphathi webutho elaluse ukumkani, apho wasebenza khona ishumi leminyaka. Apha wayesesichengeni sezilingo zohlobo olungaqhelekanga. Wayephakathi konqulo zithixo. Ukukhonzwa koothixo ababuxoki kwakuzele bubuyokoyoko bakwakumkani, buxhaswa bubutyebi nenkcubeko besizwe esasisesona sityebileyo esikhoyo ngelo xesha. Noko kunjalo, uYosefu wakugcina ukuthobeka nokuthembeka kwakhe kuThixo. Imibono neengxolo zobubi zazimrhangqile, kodwa waba ngathi akaziboni, akaziva. Iingcinga zakhe azizange zivunyelwe ukuba zihlale kwizinto ezalelweyo. Ulangazelelo lokuthandwa ngamaYiputa aluzange lumenze ukuba ayifihle imithetho-siseko yakhe. Ukuba wayekhe wakuzama oku, ngewoyiswa sisihendo; kodwa akazange abe neentloni ngenkolo yooyise, akazama kwenza linge lakufihla ukuba ungumkhonzi kaYehova.

“UYehova waba naye uYosefu, waba yindoda enempumelelo; . . . Yabona inkosi yakhe ukuba uYehova unaye, ukuba zonke izinto abezenza zibe nempumelelo esandleni sakhe.” Ukumthemba kukaPotifaro uYosefu kwaya kukhula imihla ngemihla, waza ekugqibeleni wamnyusela ukuba abe ligosa, alawule ngokupheleleyo zonke izinto abe enazo. “Zonke izinto ebinazo yaziyekela esandleni sikaYosefu, ayakhathalela nanye into ebikuye, ingesiso isonka esidlayo.”

Impumelelo eyayikho kuyo yonke into ebekwe phantsi kweliso likaYosefu yayingesosiphumo sommangaliso oze ngqo; kodwa, ukukhuthala, ukukhathala, kwanamandla akhe, konke kwawongwa ngentsikelelo yezulu. UYosefu wayibalela ekuthandweni nguThixo impumelelo yakhe, kanti ke, nenkosi yakhe eyayingumkhonzi wezithixoyakwamkelaokunjengemfihlelo yempumeleloyakheengenako ukulinganiswa nenye. Ngaphandle komzamo ozinzileyo nolawulwa ngendlela, impumelelo ngeyayingazange ifumaneke. UThixo wazukiswa kukunyaniseka komkhonzi waKhe. Yayiyinjongo yaKhe ukuba, kubunyulu nokuhamba ngengqibelelo kwalowo ukholwayo kuThixo, kumele kubekho umahluko kwabo banqula izithixo, ukuze ngaloo ndlela, ukukhanya kobabalo lwezulu kukhanye phakathi kobumnyama bobuhedeni.

Ubulali kunye nothando lukaYosefu kwayizuza intliziyo yomphathi oyintloko, owaya wamthabatha njengonyana endaweni yekhoboka. Eli tyendye lahlangana namadoda asezikhundleni (eziphezulu) nafundileyo, laza lazuza ulwazi lobunzulu-lwazi, iilwimi, nemicimbi, imfundo eyayifuneka kulowo wayeza kuba yinkulumbuso yaseYiputa.

Inkolo kaYosefu nokunyaniseka kwakhe kwakuza kuvavanywa ngezitshisayo zona izilingo. Inkosikazi yenkosi yakhe yazama ukumwexula umfana ukuba awugqithe umthetho kaThixo. Ukuza kuthi ga ngoku, wayehleli engadyobhekanga yinkohlakalo eyayigquba kwelo lizwe lobuhedeni; kodwa esi sihendo, sikhawuleze kangako, sinamandla kangako, siwexula kangako, kungamelwana njani naso? UYosefu wayesazi kakuhle ukuba singayintoni isiphumo sokwala. Kwelinye icala, yayikukufihla, ukuthandwa, nezipho; kwelinye, ihlazo, ukuvalelwa entolongweni, mhlawumbi nokufa. Ikamva lakhe lonke lalilele kwisigqibo somzuzu. Ungoyisa na umthetho-siseko (omlawulayo)? Angakwazi uYosefu ukuqhubeka enyanisekile kuThixo? Ngonxunguphalo olungathethekiyo, iingelosi zawubukela lo mboniso.

Impendulo kaYosefu yawatyhila amandla omthetho-siseko senkolo. Wayengayi kukuphoxa ukuthenjwa yinkosi yakhe yasemhlabeni, kwaye, nokuba zingathini iziphumo, wayeza kunyaniseka kwiNkosi yakhe yasezulwini. Ephantsi kweliso elihlolisisayo likaThixo neengelosi ezingcwele, abaninzi bazinika imihlaba yenkululeko ukwenza oko bebengayi kuba nabutyala ngokukwenza ngokubona kwabanye abantu, kodwa ingcinga ephambili kuYosefu yayingoThixo. “Ndingathini na ke ukwenza obu bubi bukhulu kangaka, ndone kuThixo?” watsho.

Ukuba besingahlala sinengqondo yokuba uThixo uyabona, esiva konke esikwenzayo nesikuthethayo aze agcine ingxelo ethembekileyo yamazwi nezenzo zethu, nokuba siya kuhlangana nako konke, besiya koyika ukona. Abatsha mabahlale bekhumbula ukuba, nokuba baphi na, nokuba benza ntoni na, baphambi kobukho bukaThixo. Akukho ndawo yesimilo sethu angakwaziyo ukuyiqwalasela. Asinako ukuzifihla iindlela zethu kOsenyangweni. Imithetho yabantu, nangona ngamanye amaxesha inzima, iye yaphulwe kungabikho ukubonwa, kungoko ingagwetywa. Akunjalo ke kodwa kumthetho kaThixo. Inzulu yobusuku,ayisisoisikhuselosalowounetyala.Angacingaukuba uyedwa, kodwa kuso sonke isenzo, likho ingqina elingabonwayo. Nezona njongo zentliziyo yakhe, zandlalekile ukuba zihlolwe lizulu. Sonke isenzo, lonke igama, yonke ingcinga, into nganye iqatshelwe ngokucacileyo ngokungathi mnye kuphela umntu kulo lonke ihlabathi, nokuba umdla wezulu umiliselwe kuye.

UYosefu waphatheka kakubi ngenxa yokugqibelela kwakhe, kuba umlingi wakhe waziphindezela ngokumtyhola ngokungcola ngokwaphula umthetho, nto leyo eyenza ukuba aphoswe entolongweni. Ukuba uPotifaro wayemkholelwe umfazi wakhe ngesi simangalo ngakuYosefu, umfana womHebhere ngewaya walahlekana nobomi bakhe; kodwa ukulunga nokuthi tye okwakusoloko kubonakala ekuziphatheni kwakhe, kwakububungqina bokuba msulwa kwakhe; kodwa, ukuze kukhuseleke isidima sendlu yenkosi yakhe, wayekelwa (uYosefu) ehlazweni nasekubotshweni.

Ekuqaleni uYosefu waphathwa kakubi kakhulu ngabagcini bamabanjwa. UMdumisi uthi, “Bazicinezela iinyawo zakhe ngamakhamandela, wafika umphefumlo wakhe esinyithini; kwada kwalixesha lokufika kwelizwi lakhe, intetho kaYehova yamnyibilikisa.” Ndumiso 105:18, 19. Sekunjalo, esona similo sikaYosefu siyakhanya, nakubumnyama basemhadini. Wabambelela elukholweni lwakhe nakumonde wakhe; iminyaka yenkonzo yakhe ethembekileyo yabuyekezwa ngenkohlakalo engathethekiyo, kodwa konke oko akuzange kumenze ukuba athi khunubembe okanye angabi sathemba nto. Wayenoxolo oluphuma ekuzazini ukuba umsulwa, waza wawuyekela kuThixo umcimbi wakhe. Akazange abe esetyisana neziphoso zakhe, waza wayilibala eyakhe intlungu ngokuzama ukuthwalisana nabanye kwiintlungu zabo. Wafumana umsebenzi anokuwenza, nalapho entolongweni. UThixo wayemlungisa kwisikolo sembandezelo ukuze abe lulutho olukhulu, waza naye akalwala uqeqesho oludingekayo. Entolongweni, ebona iziphumo zengcinezelo, zembandezelo, neziqhamo zolwaphulo-mthetho, waba nezifundo azifundayo ngobulungisa, uvelwano, nenceba, ezaya zamlungiselela ukusebenzisa igunya ngobulumko nangovelwano.

UYosefu waya efumana ukuthenjwa ngumgcini wentolongo, ekugqibeleni wenziwa ukuba ajongane nawo onke amabanjwa. Kwakungenxa yento awayeyenza entolongweni, ukunyaniseka kobomi bakhe bemihla ngemihla novelwano lwakhe kwabo babejongene nenkathazo noxinzelelo, olwamvulela indlela yempumelelo nokuhlonitshwa kwixesha elizayo. Wonke umtha wokukhanya esiwuphosa phezu kwabanye ubuyela kuthi. Lonke ilizwi elinobubele novelwano elithethwe kwabaselusizini, sonke isenzo sokukhulula abacinezelweyo, naso sonke isipho kwabo banentswelo, ukuba ziqhutywangumoyaolungileyo,ziya kubaneziphumo zeentsikelelo kulowo uphayo.

Intloko yomoji wezonka kunye nentloko engumngcamli bakakumkani babefakwe entolongweni ngenxa yokona okuthile baza baphantsi kolawulo lukaYosefu. Ngenye intsasa, wathi akubona ukuba bakhangeleka lusizi, ngobubele wafuna ukuqonda unobangela waza waxelelwa ukuba ngamnye kubo uye wanephupha elikhangeleka libalulekile, abaya balangazelela ukwazi ngoko kubaluleka. “Izityhilo asizezikaThixo na?, watsho uYosefu, “Khanindixelele iphupha elo.” Kwathi xa elowo kubo elixela iphupha lakhe, uYosefu wakuxela ukubaluleka kwalo: Ngeentsuku ezintathu umngcamli wayeza kubuyiselwa esikhundleni sakhe, amnike uFaro indebe yakhe njengakuqala, kodwa umoji wezonka oyintloko wayeza kubulawa ngokomyalelo kakumkani. Kuzo zozibini ezo ziganeko, kwenzeka njengoko bekuthethiwe kwangaphambili.

Umngcamli kakumkani waba nombulelo omkhulu kakhulu kuYosefu, ngenkcazo evuyisayo yephupha lakhe kwakunye nezenzo ezininzi zokumjonga ngobubele; ekuphenduleni kwakhe yena [uYosefu], ethetha ngendlela echukumisayo ngokwakhe ukubanjwa okungenabulungisa, wacenga ukuba umcimbi wakhe ubekwe phambi kukakumkani. “Uze undikhumbule ke,” watsho, “wakulungelwa, undenzele inceba,

undikhankanye kuFaro, undikhuphe kule ndlu; ngokuba inene ndabiwa ezweni lamaHebhere, nalapha andenzanga nto, ukuba bandifake emhadini." Umngcamli oyintloko walibona lizaliseka iphupha kwiinkalo zonke; kodwa wathi akubuyiselwa ekuthandweni kwakomkhulu, akabuye acinge ngalowo wamenzela okuhle. Wahlala eminye iminyaka emibini elibanjwa uYosefu. Ithemba elaliphenjwe entliziyweni yakhe laya lisifa ngokufa, kwathi, kuzo zonke izilingo, kongezeka ukubethwa ngolwamvila olukrakra lokungabi nambulelo.

Isandla sezulu kwakukufuphi ukuba sivule amasango entolongo. Ukumkani waseYiputa waba namaphupha amabini ngobusuku obunye, ekhangeleka ejonge kwisiganeko esinye kwaye kubonakala ukuba abonisa intlekele enkulu. Akazange akwazi ukuxela ukuba abaluleke ngantoni, kodwa aqhubeka nokuyikhathaza ingqondo yakhe. Iinkunkqele ezinobugqi namadoda azizilumko ombuso wakhe awazange akwazi ukunika inkcazo. Kwaya kukhula ukudideka nokukhathazeka kukumkani, kwakho uloyiko kubo bonke kwibhotwe lakhe. Unxunguphalo kumntu wonke lwazisa kwinkumbulo yomngcamli oyintloko iimeko zelakhe iphupha; kwathi qatha uYosefu, kwathi xhokro nokuzisola ngokumlibala nokungabi nambulelo kwakhe. Kwangoko waxelela ukumkani indlela elakhe iphupha kunye nelomoji wezonka oyintlokoawachazwangayongumbanjwawomHebhere, nendlela ezazaliseka ngayo ezo zinto zazixeliwe ngenx' engaphambili.

Kwakumthoba isidima uFaro ukuyeka oosiyazi nezilumko zobukumkani bakhe ayokufuna icebo kumntu wasemzini olikhoboka, kodwa wayekulungele ukwamkela neyona nkonzo iphantsi ukuba nje ingqondo yakhe ekhathazekileyo ingafumana ukukhululeka. Kwathunyelwa ngokukhawuleza ukuba uYosefu eze; wakhulula impahla yakhe yasentolongweni, wazicheba, kuba iinwele zakhe zazikhule zabande ngexesha lokuhlaziswa nokuvalelwa kwakhe. Wasiwa phambi kukakumkani.

"Wathi uFaro kuYosefu, Ndiphuphe iphupha akukho bani unokulityhila; mna ndive kusithiwa ngawe, uyaliva iphupha ulityhile. UYosefu wamphendula u"Faro, esithi, Akunam; uThixo uyakuphendula into yokumsindisa uFaro." Impendulo kaYosefu kukumkani ityhila ukuthobeka nokholo lwakhe kuThixo. Wathi ngentlonipho, wayilandula imbeko yokuba yena unobulumko obukhulu. "Akunam." NguThixo kuphela onokuzichaza ezi mfihlelo.

Waqhubeka ke uFaro nokuchaza iphupha lakhe: "Yabona, bendimi elunxwemeni lomlambo; nanko kunyuka, kuphuma emlanjeni, amathokazi asixhenxe etyebile, emahle, esidla engcotyeni; nanko, kunyuka kuphuma amanye amathokazi asixhenxe emva kwawo, ebhityile, emabi kakhulu, engamarhoqorhoqo, endingazanga ndibone anjalo kulo lonke ilizwe laseYiputa, ukuba mabi kwawo; amathokazi angamarhoqorhoqo, amabi awadla awokuqala amathokazi asixhenxe atyebileyo; angena embilinini wawo akwazeka

ukuba angenile embilinini wawo, imbonakalo yawo yambi, njengasekuqaleni. Ndaphaphama. Ndabona ephupheni lam, izikhwebu ezisixhenxe ziphuma micingeni mnye, zichumile, zilungile; nanzo, izikhwebu ezisixhenxe zishwabene, zingcakacile, zitshile lulophu lwasempumalanga, zihluma emva kwazo. Zesuka izikhwebu ezingcakacileyo, zaziginya izikhwebu ezisixhenxe ezilungileyo. Ndathetha nezazi; akukho bani kuzo undixelelayo."

"Iphupha likaFaro linye," watsho uYosefu. "UThixo umxelele uFaro oko ayakukwenza." Kwakuza kubakho iminyaka esixhenxe yendyebo enkulu. Amasimi nezitiya zaziza kuchuma kakhulu kunangaphambili. Eli xesha laye liza kulandelwa yiminyaka esixhenxe yendlala. "Ingaziwa indyebo elizweni, ngenxa yaloo ndlala iya kubakho emva kwayo, kuba iya kuba nzima kunene." Ukuphindwa kwephupha kwakubonisa kokubini, ukuqiniseka nokusondela kokuzaliseka. "Ngoko," waqhubeka, "uFaromakakhangeleindodaeyingqondi, esisilumko, ayimise phezu kwelizwelaseYiputa.Makenzele ntouFaro,alimiseleabaveleli ilizwe, athabathe isihlanu selizwe laseYiputa ngeminyaka yosixhenxe yendyebo. Mababuthe konke ukudla kwaloo minyaka ilungileyo izayo, bafumbe ingqolowa phantsi kwesandla sikaFaro, ibe kukudla emizini, bayigcine; oko kudla kube yinto ebekelwe ilizwe iminyaka yosixhenxe yendlala, eya kubakho ezweni laseYiputa, lingatshabalali yindlala."

Ukuchazwa [kwamaphupha] kwakuvakala kwaye kuvumelana, nomthetho owawucetyiswa wawunengqondo nobulumko, kangangokuba ukulunga kwawo kwakungathandabuzeki. Phofu ke, ngubani ekwakunokuyekelwa kuye ukuba alenze icebo eli? Kubulumko bokumkhetha lowo, kwakuxhomekeke ukulondolozwa kwesizwe. Ukumkani wayekhathazekile. Kwaba lithuba umcimbi wokunyula uqwalaselwe. Kumngcamli oyintloko, ukumkani weva ngobulumko nobunkunkqele obabonakaliswa nguYosefu ekuphatheni intolongo; kwakucacile ukuba unaso isakhono ngendlela emangalisayo. Umngcamli, ezaliswe kukuzohlwaya, wazama ukulungisa ukungabi nambulelo kwakhe kwangaphambili, ngokuncoma kakhulu lowo wayemncedile; kwaza ukuphanda ngakumbi kukakumkani kwabubonisa ubunyaniso bengxelo yakhe [umngcamli]. Kubo bonke ubukumkani, uYosefu wayekuphela komntu onesipho sobulumko bokwalatha ingozi obabujongene nayo ubukumkani kwakunye nokulungiselela okwakufuneka ukuhlangabezana nayo; waza woyisakala ukumkani ukuba nguye owayefaneleke kakhulu ukuba awenze amacebo awayewandlalile. Kwakucacile ukuba igunya lasezulwini lalinaye, nokuba wayengekho kumagosa kakumkani owayefaneleke kangako ukuba angenza imicimbi yesizwe kule ngxubakaxaka. Into yokuba wayengumHebhere nekhoboka yayingathethi nto xa ithelekiswa nobulumko bakhe obubonakalayo nengqondo ezinzileyo. "Sinokumfumana na umntu onje, onoMoya kaThixo?" watsho ukumkani kumaphakathi akhe.

Kwathatyathwa isigqibo ngokunyulwa kukaYosefu, kwaza kwaxelwa kuYosefu isaziso esothusayo, “Ekubeni uThixo ekwazisile konke oku, akukho bani uyingqondi, usisilumko, njengawe. Uya kuba phezu kwendlu yam wena, bawuthobele umlomo wakho bonke abantu bam; kusetroneni yodwa endiya kuba mkhulu kuwe.” Ukumkani waqhubeka ukumwonga uYosefu ngomsesane wesikhundla sakhe esiphezulu. “Wawukhululula uFaro umsesane wakhe esandleni sakhe, wawufaka esandleni sikaYosefu, wamambathisa iingubo zelinen ecikizekileyo, wanxiba umxokelelwane wegolide entanyeni yakhe. Wamkhwelisa enqweleni yesibini abenayo, kwamenyezwa phambi kwakhe, kwathiwa, Guqani!”

“Wamenza inkosi yendlu yakhe, umlawuli wemfuyo yakhe yonke, ukuba abakhonkxe abathetheli bakhe ngokuzithandela kwakhe, amadoda akhe amakhulu awafundise ubulumko.” Ndumiso 105:21, 22. Ukuphuma emhadini, uYosefu waphakanyiswa ukuba abe ngumlawuli phezu kwalo lonke ilizwe laseYiputa. Yayisisikhundla sembeko esiphezulu, kanti ke sasizele bubunzima nobunzithinzithi. Umntu akakwazi ukuma kwindawo ephakamileyo ngaphandle kwengozi. Njengokuba isaqhwithi siyishiya ingenzekanga nto intyatyambo ephantsi entilini, ngoku incothula neengcambu umthi owomeleleyo omkhulu encotsheni yentaba, kunjalo kwabo bathe bakugcina ukuthembeka kwabo kubomi obuthobekileyo, ukutsalelwa phantsi emhadini zizihendo ezihlasela impumelelo nembeko yasemhlabeni. Isimilo sikaYosefu saluthwala ngokufanayo uvavanyo lwenkcaso nolwempumelelo. Ukunyaniseka okufanayo kuThixo kwabonakala xa esima kwibhotwe likaFaro naxa esesiseleni sentolongo. Wayese ngowasemzini kwilizwe lobuhedeni, ehlukene nabakubo, ababenqula uThixo; kodwa wakholelwa ngokupheleleyo ukuba isandla esingcwele sawakhokela amanyathelo akhe, kwathi ngokuthi rhoqo exhomekeke kuThixo, wayenza ngokunyaniseka imisebenzi yesikhundla sakhe. Ngaye uYosefu, umdla kakumkani namadoda amakhulu wakhokelelwa kuThixo wenene; kwathi nangona babesabambelele kunqulo lwabo lwezithixo, bafunda ukuyihlonipha imithetho-siseko eyavezwa kubomi kunye nesimilo somkhonzi kaYehova.

Wenziwa njani uYosefu ukuba enze ingxelo enjalo yokuzinza kwesimilo, ukuhamba ngokuthe tye, nobulumko?--kwiminyaka yakhe yobutsha, wayekhangela kuqala umsebenzi endaweni yokuba uziva efuna ntoni; ukuthembeka, ukuthemba ngokulula, indalo ezinzileyo, nobutsha, konke kwathwala iziqhamo zobudoda. Ubomi obunyulu nobungaxandanga bakulungela ukuphuhla ngeendlela ezimbini, ngamandla omzimba nangengqondo. Ukuxhumana noThixo ngomsebenzi waKhe nokucamngca ngeenyaniso eziphakamileyo zemo yakhe yasemoyeni, kwayivula kwayomeleza ingqondo ngaphezu kokuba besinokwenza esinye isifundo. Ukunyamekela ngokuthembeka umsebenzi walo naluphi na ubizo, kususela kowona uphantsi kuse kowona uphezulu, kuwaqeqeshela owona msebenzi wawo uphezulu onke amandla. Lowo uphila ngokuhambelana nentando

yoMdali, uzizuzela okona kwakheka kwesimilo okuyinene nokunesidima. “Ukoyika iNkosi, bubulumko obo, nokutyeka ebubini kuyingqondo.” Yobhi 28:28.

Bambalwa abayiqondayo impembelelo yezinto ezincinane ebomini ekukhulisweni kwesimilo. Ayikho into enokwenza naso, esichukumisayo,ekungathiwa incinane ngokwenene.Iimeko ezahlukeneyo esihlangana nazo yonke imihla ngemihla zilungiselelwe ukuvavanywa kokunyaniseka kwethu nokusilungiselela ukuthenjwa okungaphezulu. Ngokubambelela kumthetho-siseko ekwenzeni izinto nje ezilula zobomi, eziqhelekileyo, ingqondo iqhela ukuwabanga amabango omsebenzi ngaphezu kwalawo olonwabo nokukekelela ekuwenzeni. Ingqondo eziqeqeshwe ngolo hlobo azikholisi ngokufumaneka zithandabuza phakathi kokulungileyo nokungalunganga; njengengcongolo ebhudlwa ngumoya, ziya nyaniseka emsebenzini kuba ziziqeqeshe kwimikhwa yokunyaniseka nenyaniso. Ngokuthembeka koko kuncinane zifumana amandla okuthembeka kwimicimbi emikhulu.

Isimilo esithe tye, sinexabiso elikhulu kunegolide yakwaOfire. Ngaphandle kwaso akakho onokunyukela kwinqanaba lokuhlonitshwa okubalaseleyo. Ke, isimilo asizuzwa njengelifa. Asithengwa. Ukuziphatha kakuhle ngokugqithisileyo kunye neempawu ezichubekileyo zengqondo, asizizinto ezibakho ngengozi. Ezona zipho zixabiseke kakhulu azinaxabiso zide zibe ziphuhlisiwe. Ukwenzeka kwesimilo esinesidima ngumsebenzi wobomi bonke kwaye kufuneka kube sisiphumo selinge lenkuthalo nokuzingisa. UThixo unika amathuba; impumelelo ixhomekeka kwindlela asetyenziswa ngayo.

# Isahluko 21—UYosefu Nabantakwabo

[Esi sahluko sisekwe kwiGenesis 41:54-56; 42 ukuya 50.]

Kwasekuqaleni nje kweminyaka yendyebo, kwenziwa amalungiselelo endlala ezayo. Phantsi komyalelo kaYosefu, kwenziwa amalungiselelo abanzi ukuba kugcinwe isivuno esingaphezulu esilindelekileyo. Loo mthetho mnye waqhubeka kwiminyaka esixhenxe yentlutha, wada umyinge wokudla okugciniweyo wangaphaya kokubalwa.

Yaqala ukufika iminyaka esixhenxe yendlala, ngokwelizwi likaYosefu. “Yabakho indlala kumazwe onke; ke ezweni lonke laseYiputa kwakukho isonka. Lonke ilizwe laseYiputa laba nendlala; abantu bakhalela isonka kuFaro; wathi uFaro kuwo onke amaYiputa, yiyani kuYosefu; athe wakuthetha kuni nize nikwenze. Indlala yaba sezweni lonke; uYosefu wazivula zonke izindlu ezinokudla, wathengisa ngengqolowa kumaYiputa.”

Indlala yaya kufikelela nasezweni laseKanan, yafikelela ngamandla kwindawo yelizwe apho wayehlala khona uYakobi. Wathi akuva ngomsindleko omninzi owenziwayo ngukumkani waseYiputa, oonyana abalishumi bakaYakobi basinga khona apho ukuya kuthenga ukudla. Ekufikeni kwabo bathunyelwa kwisekela likakumkani, bathi, bekunye nabanye abaze kucela, beza kuziveza phambi komlawuli welizwe. “Baqubuda kuye ngobuso emhlabeni.” “UYosefu wabazi abakhuluwa bakhe; ke bona abamnakananga.” Igama lakhe lesiHebhere lalitshintshwe ngawalinikwa ngukumkani, kwaye kukuncinane ukufana phakathi komlawuli waseYiputa kunye nomfana ababemthengise kuma-Ishmayeli. Wathi uYosefu akubona abantakwabo, begoba bethoba, afika engqondweni yakhe amaphupha akhe, kwathi thaa ngokucacileyo kuye imibono yexesha eladlulayo. Iliso lakhe elibukhali, lakhawuleza ukulifundaiqela, wafumanisa ukuba uBhenjamin wayengekho phakathi kwabo. Ingaba naye waba lixhoba lentiyo engcolileyo yaloo madoda anengcwangu? Wazimisela ukuyifunda inyaniso. “Niziintlola nina,” watsho kalukhuni; “nize kubona ubuze belizwe eli.”

Baphendula, “Hayi, nkosi; abakhonzi bakho baze kuthenga ukudla. Sonke siphela singoonyana bamfo mnye; siyalungisa, abakhonzi bakho abazizo iintlola.” Wanqwenela ukwazi ukuba ingaba basenala moya wokuziphakamisa njengoko wayese nabo, kwanokufumana kubo ulwazi oluthile ngekhaya labo; kanti wayesazi kakuhle ukuba zisenokuba yinkohliso kangakanani iintetho zabo. Wasiphinda isimangalo, baza baphendula, “abakhonzi bakho balishumi elinababini; siyazalana, singoonyana bamfo mnye ezweni lakwaKanan. Uyabona, omncinane ukubawo namhla, omnye akakho.”

Ngokuthi uyabuthandabuza ubunyaniso bebali labo, nokubathabatha njengeentlola, umlawuli wathi uza kubavavanya, ngokuthi mabahlale eYiputa ade omnye wabo ahambe abuye nomntakwabo omncinane. Ukuba abakuvumi oku, babeya kuphathwa

njengeentlola. Uhlelo olunjalo abazange baluvume oonyana bakaYakobi, njengoko ixesha lokwenza oko laliya kuzilambisa iintsapho zabo; nokuthi, ngubani kubo oya kuhamba yedwa ashiye abantakwabo entolongweni? Angathini khona kuyise phantsi kweemeko ezinjalo? Kwabonakala ingathi banokubulawa okanye benziwe amakhoboka; kanti nokuba uBhenjamin kuziwe naye, iya kuba kukwenza ukuba naye abe nabo kwimeko yabo. Bagqiba kwelokuba bahlale baphatheke kakubi bekunye, kunokuba bayokongeza intlungu kuyise ngokulahleka konyana wakhe ekuphela koseleyo. Ngoko ke, bafakwa entolongweni, apho bahlala khona iintsuku ezintathu.

Ngeminyaka yokwahlukana kukaYosefu nabantakwabo, aba nyana bakaYakobi babetshintshile esimilweni. Ukuba nomona, ukuba nengxwabangxwaba, ukuba nenkohliso, ukukhohlakala, ukuba nempindezelo, konke kuhlangene, yinto ababeyiyo; kodwa ngoku, xa bevavanywa yimeko embi, babonakala bengatsaleli omnye kuye, benyanisekile omnye komnye, bemthanda uyise, nangona nabo sebengamaqina amadoda, babephantsi kwegunya lakhe.

Iintsuku ezintathu kwintolongo yaseYiputa zazimbi njengoko abazalwana bacinga ngezono zabo ezadlulayo. Ukuba abamvezanga uBhenjamin, ukubanjwa kwabo njengeentlola kwakubonakala kuqinisekile, laye lilincinane kakhulu ithemba lokuba uyise angakuvuma ukungabikho kukaBhenjamin. Ngosuku lwesithathu, uYosefu wathi mabaziswe phambi kwakheabazalwana. Wayengasafuni ukugqithisa ekubavaleleni. Uyise neentsapho banokuba babesele besifa yindlala. “Yenzani oku, niphile,” watsho; “kuba ndiyamoyika uThixo. Ukuba ninyanisile, omnye umzalwana kuni apha makakhonkxwe endlwini yokugcinwa kwenu, nihambe nina, niyise ingqolowa ngenxa yendlala yezindlu zenu. Umninawa wenu omncinane nimzise kum; okholeka ke amazwi enu, ningafi.” Eli icebiso bavuma ukulamkela, nangona babonisa ukuba lincinane kakhulu kwethemba, phofu yena uYosefu wayethetha nabo ngomguquli wentetho, bengacingi konke ukuba umlawuli uyabeva, baye bethetha ngokukhululekileyo omnye nomnye ekhona. Bazisola ngendlela abaphatha ngayo uYosefu: “Inyaniso, sinetyala ngenxa yomninawa wethu, sabe sikubona nje ukubandezeleka komphefumlo wakhe, oko abetarhuzisa kuthi, asamphulaphula; kungenxa yoko le nto kusifikeleyo oku kubandezeleka.” URubhen owayenze icebo lokumhlangula eDothan, wongeza, “Ndabe ndingatsho na kuni ukuthi, Musani ukumona umfana? Anaphulaphula; yabonani ke, igazi lakhe liyabizwa.” UYosefu, ephulaphule, akazange akwazi ukuzibamba imvakalelo yakhe, waphuma phandle, walila. Ukubuya kwakhe wayalela ukuba uSimon abotshwe phambi kwabo aphinde abuyiselwe entolongweni. Ekuphathweni ngenkohlakalo komntakwabo, uSimon, wayephambili ekuphembeleleni nasekwenzeni, kwaba ngeso sizathu okwenza ukuba iqashiso liwe phezu kwakhe.

Phambi kokuba abavumele abantakwabo ukuba bahambe, uYosefu wakhupha umyalelo wokuba banikwe ingqolowa, nokuba imali yalowo nalowo ibuyiselwe

emlonyeni wengxowa yakhe ngokusemfihlakalweni. Zakhutshelwa nezilwanyana ukutya kwendlela egodukayo. Endleleni, omnye weqela, wathi xa evula ingxowa yakhe, wothuswa kukufumana ingxowa yakhe yesilivere. Wathi akubaxelela abanye, bothuka badideka, bathethana besithi, “Yintoni na le ayenzileyo uThixo kuthi?”—ingaba bangayithabatha njengomqondiso wokulunga ovele kuYehova okanye uyivumele ukuba yenzeke ukuze bohlwaywe ngenxa yezono zabo ukuze bangene nzulu kwintshutshiso? Bavuma ukuba uThixo uzibonile izono zabo, nokuba ngoku uyabohlwaya.

UYakobi wayelindele esexhaleni ukubuya koonyana bakhe, bathi bakufika wonke umzi wabangqonga ngexesha bebalisela uyise konke okwathi kwenzeka. Ukumangala nexhala kwazizalisa zonke iintliziyo. Ukuziphatha komlawuli waseYiputa kwanika ingqondo yokuba kwakunobubi, lwaza uloyiko lwabo lwaqiniseka xa,bathi bakuvula iingxowa zabo, imali yomntu yafunyanwa kwingxowa nganye. Ekuxinzelekeni kwakhe, utata osele ekhulile wadanduluka, “Nindihluthe abantwana; uYosefu akakho, uSimon akakho, niza kuthabatha noBhenjamin; zikhwele kum zonke ezo zinto.” Waphendula uRubhen, “Babulale bobabini oonyana bam, ukuba andithanga ndimzise kuwe mnikele esandleni sam, ndombuyisela kuwe mna.” Le ntetho ikhawulezileyo ayizange iyikhulule ingqondo kaYakobi. Impendulo yakhe yathi, “Unyana wam akasayi kuhla nani; ngokuba ufile umkhuluwa wakhe, yena usele yedwa. Ukuba uthe wahlelwa yingozi endleleni eniyihambayo, izimvi zam nozithobela kwelabafileyo ndinesingqala.”

Yaqhubeka imbalela, kwathi ekuhambeni kwexesha, kwabonakala ukuba sele iza kuphela ingqolowa eyayithengwe eYiputa. Oonyana bakaYakobi babesazi kakuhle ukuba kuya kuba lilize ukubuyela eYiputa ngaphandle kukaBhenjamin. Laye lilincinane kubo ithemba lokuba bangasiguqula isigqibo sikayise, baza balinda bethe cwaka. Aya esiba mnyama ngakumbi amathunzi endlala efikayo; kubo bonke abasemzini, ixhego lafunda unxunguphalo ngenxa yentswelo yabo; ekugqibeleni lathi, “Buyani niye kusithengela intwana yokudla.”

Waphendula uYuda wathi, “Indoda leyo yaqononondisa kuthi, yathi, Aniyi kububona ubuso bam, engabangakho nani umninawa wenu. Ukuba uthe wamthuma umninawa wethu nathi, sohla siye kukuthengela ukudla. Ukuba akuthanga umthume, asiyi kuhla; kuba indoda leyo yathi kuthi, aniyi kububona ubuso bam, engabangakho nani umninawa wenu.” Wathi akubona ukuba isigqibo sikayise siyathingaza, wongeza, “Mthume nam umfana, sisuke sihambe, siphile, singafi thina, nawe, nabantwana bethu;” wazinikela ukuba uya kuba ngummeli womntakwabo nokuthwala ityala ngonaphakade ukuba usilele ukumbuyisela uBhenjamin kuyise.

UYakobi akazange akwazi ukukubamba ixesha elide ukuvuma kwakhe, waza wabayalela oonyana bakhe ukuba balungiselele ukuhamba. Wabacela ukuba baphathele umlawuli isipho sezinto ezazinokufumaneka kwilizwe elithwaxwe yimbalela--“intwana

yamafutha aqholiweyo, nentwana yencindi yobusi, nentlaka emhlophe, nentlaka emnandi, neenkozo zepistasi, nee-amangile," watsho, "ninduluke, niye kwindoda leyo." Bathi xa oonyana bakhe beza kuhamba kwindlela yabo enentandabuzo, ubawo osele emdala waphakama, wanyusela izandla zakhe ezulwini, wenza umthandazo, "Ngamana uThixo uSomandla waniphatha ngemfesane phambi kwendoda leyo, ukuba inikhululele omnye umzalwana wenu lowo noBhenjamin. Mna, ukuba ndihluthiwe abantwana, ndihluthiwe."

Baphinda bathabatha uhambo ukuya eYiputa, bazimisa phambi kukaYosefu. Athi amehlo akhe akuwa phezu kukaBhenjamin, umntwana kamama wakhe, wachukumiseka kakhulu. Wayifihla imvakalelo yakhe, sekunjalo, kodwa wayalela ukuba basiwe endlwini yakhe, baze balungiselelwe ukuba batye kunye naye. Ekusiweni kwabo kwibhotwe lerhuluneli, abantakwabo bothuka kakhulu, besoyika kuba besithi hleze kuthiwe mabanike ingxelo ngemali eyafunyanwa kwiingxowa zabo. Bacinga ukuba kunokuba yayifakwe apho ngenjongo, ukunika isizathu sokuba benziwe amakhoboka. Ekuxinzelekeni kwabo, bathethana negosa lendlu, belichazela iimeko zotyelelo lwabo lokuqala eYiputa; nokuba ukubonisa ubungqina bobumsulwa babo, balazisa ukuba babuye nayo imali eyafunyanwa ezingxoweni zabo, bekwaphethe nenye imali yokuthenga ukudla; baza bongeza, "Asimazi oyifakileyo imali ezingxoweni zethu." Yaphendula indoda, "Xolani, musani ukoyika; uThixo wenu, uThixo kayihlo, uninikile ubutyebi ezingxoweni zenu; imali yenu ndayamkela." Ixhala labo lehla, wathi uSimon owayevalelwe entolongweni akukhululwa, wahlangana nabo, baqonda ukuba uThixo ngokwenene ube nenceba ngakubo.

Wathi akuphinda ahlangane nabo umlawuli, bamnika izipho zabo baza ngembeko, "[ba]qubuda kuye emhlabeni." Kwakhona aphinda athi qatha engqondweni yakhe amaphupha akhe, wathi emva kokuba ezibulisile iindwendwe zakhe, wakhawuleza wabuza, "Uyihlo usaphilile na, ixhego enanithethe ngalo? Usadla ubomi na?" "Usaphilile umkhonzi wakho, usadla ubomi," yatsho impendulo, ngexesha bethoba bequbuda. Ngoko amehlo akhe awa kuBhenjamin, wathi, Nguye na lo umninawa wenu, enibe nithetha ngaye kum?" "ngamana uThixo wakubabala, nyana wam;" kodwa, egunyelwe yimvakalelo yothando, "Wangena engontsini, walila khona."

Wathi akuba nokukwazi ukuzibamba, wabuya, baza bonke baya esidlweni. Ngokwemithetho yocalucalulo, amaYiputa ayesalelwa ukuba atye nabantu bolunye uhlanga. Oonyana bakaYakobi baba netafile yabo esecaleni, lo gama umlawuli, ngenxa yesikhundla sakhe esiphezulu, wayesitya yedwa, amaYiputa nawo enetafile yawo. Bathi bakuba behleli bonke, bamangaliswa abazalwana kukubona ukuba bahlaliswe kanye ngokokwalekelana kwabo, ngokweminyaka yabo. UYosefu wabasela "izabelo ezisuka phambi kwakhe;" kodwa esikaBhenjamin sasiphindwe kahlanu kunezabanye. Ngoku kubonisa kwakhe ukumthanda uBhenjamin, wayethembe ukuqinisekisa ukuba lo ungoyenamncinane wayephethwe ngomona nentiyo eyayibonakalaliswe kuye. Besacinga

ukuba uYosefu akaluqondi ulwimi lwabo, abazalwana bancokola ngokukhululekileyo omnye nomnye; ngaloo ndlela waba nethuba elihle lokuzifunda ngenene izimvo zabo. Wayesafuna ukubavavanya ngakumbi, wathi phambi kokuba bahambe, wayalela ukuba indebe yakhe yokusela iqhushekwe engxoweni yoyena mncinane.

Ngovuyo baphuma bebuyela [ekhaya]. U-Simon noBhenjamin babekunye nabo, izilwanyana zisindwa yingqolowa, bonke baziva besindile kwiintlekele ezazibukeka zibangqongile. Bathi nje xa befika emideni yesixeko, bafunyanwa ligosa lomlawuli, elabahlasela ngombuzo obalwisayo, “Yinina ukuba niphindezele okulungileyo ngokubi? Le nto asiyile na inkosi yam isela ngayo, ihlabe nezihlabo ngayo? Yinto embi le nto niyenzileyo.” Le ndebe yayimele ukuba inamandla okucupha yonke into eyityhefu eyayifakwe kuyo. Ngaloo mihla, iindebe ezilolu hlobo zazixatyiswe kakhulu njengezikhusela ekubulaweni ngokutyiswa ityhefu.

Kwisityholo segosa, abahambi baphendula, “Yini na ukuba inkosi yam ithethe ngokwaloo mazwi? Makube lee kubakhonzi bakho ukwenza ngokwelo lizwi. Uyabona, imali esayifumanayo emlonyeni weengxowa zethu, sayibuyisela kuwe, sivela ezweni lakwaKanan. Singathini na ke ukuba endlwini yenkosi yakho isilivere nokuba yigolide? Osukuba ifunyenwe kuye phakathi kwabakhonzi bakho, makafe; kananjalo thina sibe ngamakhoboka enkosini yam.”

“Makube njengokwamazwi enu;” latsho igosa, “ke ngoko osukuba ifunyenwe kuye, woba sisicaka sam, ke nina noba msulwa.”

Kwaqalwa kwangoko ukukhangela. “Bakhawuleza, bathula elowo ingxowa yakhe, bayibeka emhlabeni,” laza igosa lahlola ingxowa nganye, liqala ngekaRubhen, lihamba ngokulandelelana ukuya koyena umncinane. Engxoweni kaBhenjamin, yafunyanwa indebe.

Abantakwabo bazikrazula iingubo zabo ukubonisa ukukhathazeka kwabo, baza bahamba kancinane ukubuyela esixekweni. Ngokwesithembiso sabo, uBhenjamin waba ugwetyelwe ubomi bokuba likhoboka. Balilandela igosa baya kufika ebhotwe, bafika ekhona umlawuli, bathoba phambi kwakhe emhlabeni. “Sisenzo sini na esi nisenzileyo?” watsho. “Beningazi na ukuba indoda enjengam ibingahlaba izihlabo?” UYosefu wanga angabenza ukuba basifune isono sabo. Wayengazange athi unamandla okuvumisa, kodwa wayenentumekelelo yokubenza bakholwe ukuba unako ukufunda iimfihlelo zobomi babo.

Waphendula uYuda wathi, “Siya kuthini na enkosini yam? Siya kuthetha ntoni na? Siya kuzihlamba njani na? UThixo ubufumene ubugwenxa babakhonzi bakho; yabona, singabakhonzi benkosi yam, thina aba, nalowa indebe ifunyenwe esandleni sakhe.”

“Makube lee kum ukwenza loo nto; indoda efunyenwe esandleni sayo indebe, yiyo eya kuba sisicaka kum; ke nina nyukani nixolile, niye kuyihlo.”

Ngentlupheko enkulu, uYuda wasondela kumlawuli wakhala, “Tarhu, nkosi yam! Makhe athethe ilizwi umkhonzi wakho ezindlebeni zenkosi yam; mawungavuthi umsindo wakho ngakumkhonzi wakho, ngokuba ungangoFaro wena.” Ngamazwi amaninzi achukumisayo, wayichaza intlungu kayise ngokulahleka kukaYosefu kwanokuthingaza kwakhe ukuvumela ukuba uBhenjamin aye nabo eYiputa, njengokuba ekuphela konyana wakhe oseleyo kunina, uRakeli, amthanda kakhulu uyise. “Ngoko ke,” watsho, “ukuba ndithe ndafika kubawo umkhonzi wakho, engenathi umfana (umphefumlo wakhe ubotshiwe ngomphefumlo wakhe nje), kothi, akubona ukuba akakho umfana, afe, nabakhonzi bakho bahlise izimvi zomkhonzi wakho ubawo enesingqala, ziye kwelabafileyo. Kuba umkhonzi wakho lo wammela umfana lowo kubawo, ndisithi, Ukuba andithanga ndimzise kuwe, ndoba netyala kubawo yonke imihla yam. Ngoko makahlale umkhonzi wakho lo esikhundleni somfana, ndibe likhoboka enkosini yam mna; umfana anyuke nabakhuluwa bakhe. Kuba ndingathini na ukunyuka ndiye kubawo, engenam umfana? Hleze ndibubone ububi obomfumana ubawo.”

UYosefu waneliseka. Wazibona kubakhuluwa bakhe iziqhamo zenguquko yenene. Wathi akuva ukuzinikela okunentlonipho kukaYuda, wanika imiyalelo ukuba bonke abanye abantu babuye umva; waza, egxwala, wakhala esithi, “NdinguYosefu; usaphilile na ubawo?”

Abakhuluwa bakhe boma, bazizimumu kukoyika nakukumangala. Umlawuli waseYiputa umntakwabo uYosefu, ababenekhwele ngaye, banga bangambulala, baza ekugqibeleni bamthengisa njengekhoboka! Konke ukumphatha kwabo kakubi kwathi thaa phambi kwabo. Bakhumbula indlela abawadelela ngayo amaphupha akhe baza bazama ukukuthintela ukufezeka kwawo. Noko kunjalo baba nenxaxheba ekuwazalisekiseni la maphupha; kwaye ngoku, njengoko besegunyeni lakhe ngokupheleleyo, wayenako, ngokungathandabuzekiyo, ukuphindezela ububi awabufumanayo.

Wathi akubona ukuphazamiseka kwabo, ngobubele wathi, “Khanisondele kumapha;”bathi bakusondelawaqhubawathi, “NdinguYosefu, umzalwana wenu, enathengisayo ngaye eYiputa. Ngoko musani ukuba buhlungu, ningaziqumbeli, ukuba nathengisa ngam apha; kuba uThixo wandithuma phambi kwenu ukuze ndisindise abantu.” Wathi akubona ukuba beve ubuhlungu ngokwaneleyo ngenkohlakalo yabo ngakuye, ngobunene, wazama ukulugxotha uloyiko nokucutha ubukrakra bokuzigweba.

“Kuba ngoku iminyaka mibini,” waqhubeka, “indlala ikho phakathi kwelizwe; isemihlanu iminyaka ezayo, ekungayi kubakho kulima nakuvuna ngayo. UThixo undithume phambi kwenu, ukuba ndinimisele amasalela ezweni, ukuba ndisindise ubomi

benu, ibe kukusinda okukhulu. Ngoko ke asinini abandithume apha, nguThixo; wandenza uyise kuFaro, nenkosi phezu kwayo yonke indlu yakhe, nomlawuli ezweni lonke laseYiputa. Khawulezani, ninyuke niye kubawo, nithi kuye, Utsho unyana wakho uYosefu ukuthi, UThixo undenze inkosi kuyo yonke iYiputa; yihla uze kum musa ukulibala. Wohlala ezweni laseGoshen, ube kufuphi kum, wena, noonyana bakho, nempahla yakho emfutshane, neenkomo zakho, nezinto zonke onazo; ndikondle khona, kuba isayakuba mihlanu iminyaka yendlala; hleze uhlwempuzeke wena, nendlu yakho, nento yonke onayo. Yabonani, amehlo enu ayabona, namehlo omninawa wam uBhenjamin, ukunga ngumlomo walo uthethayo kuni." "Wawa entanyeni kaBhenjamin, umninawa wakhe, walila; uBhenjamin walila entanyeni yakhe. Wabanga bonke abazalwana bakhe, walila phezu kwabo. Emveni koko, abazalwana bakhe bathetha naye." Ngokuthobeka, basivuma isono sabo bamcela ukuba abaxolele. Bekuse kukudala bephethwe lunxunguphalo nokuzisola, ngoku bavuya kuba wayesaphila.

Iindaba zoko kwenzekayo zakhawuleza zaya kufika kukumkani, owathi, ngolangazelelo lokufuna ukubonisa umbulelo ngakuYosefu, wasiqinisekisa isimemo somlawuli kusapho lwayo, esithi, "Zonke izinto ezilungileyo zelizwe lonke laseYiputa zezenu." Abantakwabo babuyiselwa ekhaya bethwele into eninzi yomphako, neenqwelo zokuthwala nako konke ekwakufuneka ukususa iintsapho zabo nabasebenzi babo ukubazisa eYiputa. KuBhenjamin, uYosefu wabeka izipho ezinexabiso ukudlula ezabanye. Wathi, esoyikela ukuba kungasuka kubekho ingxabano phakathi kwabo endleleni esinga ekhaya, wabayala ngelithi, "Ize ningaxabani endleleni."

Oonyana bakaYakobi babuyelakuyisebeneendaba ezivuyisayo, "UYosefu usahleli; ewe, ungumphathi welizwe lonke laseYiputa." Ekuqaleni, indoda enkulu zaya zayonganyelwa (ezi ndaba); kwanzima ukuzikholelwa izinto ezivayo; kodwa yathi yakubona umkhosi weengqwelo nezilwanyana ezisindwa yimithwalo, wathi akubona noBhenjamin ekunye nabo, woyisakala, ngovuyo olupheleleyo wadanduluka, "Kwanele. UYosefu unyana wam usahleli. Ndiya kuya ndimbone, ndingekafi."

Kwakusasele esinye isenzo sokuzithoba kubazalwana abalishumi. Ngoku babeyivumile kuyise inkohliso nenkohlakalo eyabenza krakra ubomi bakhe kunye nobabo iminyaka. UYakobi wayengazange wabakrokrela kwisono esinjalo ukuba phantsi, kodwa wabona ukuba konke kwakuyekelwe okulungileyo, waza wabaxolela, wabasikelela abantwana bakhe abonayo.

Utata noonyana bakhe, iintsapho zabo, imihlambi yempahla emfutshane nempahla enkulu, kunye nemfumba yabancedi kungekudala baba sendleleni esinga eYiputa. Ngentliziyo enovuyo, balwenza uhambo lwabo, bathi bakufika eBhatshebha, inyange lanikela imibingelelo yombulelo lamcela uYehova ukuba abanike isiqinisekiso sokuba uya kuhamba kunye nabo. Embonweni wasebusuku, ilizwi lasezulwini lafika kuye:

“Musa ukoyika ukuhla uye eYiputa; kuba ndiya kukwenza uhlanga olukhulu khona. Mna ndiya kuhla ndiye nawe eYiputa, ndinyuke nawe.”

Isiqinisekiso, “Musa ukoyika ukuhla uye eYiputa; kuba ndiya kukwenza uhlanga olukhulu khona,” sasibalulekile. Isithembiso sasenziwe kuAbraham sokuba uya kuba nenzala engenakubalwa ngokweenkwenkwezi, kodwa abantu abanyuliweyo babesanda ngokucothayo. Eyona nto ilizwe laseKanan lalinganiki mhlaba wokukhula kwesizwe njengoko kwakuxeliwe. Lalisezandleni zeentlanga zobuhedeni ezinamandla, ezazingayi kuhluthwa kude kube “kwesesine isizukulwana.” Ukuba umnombo kaIsrayeli apha wawuza kuba ngabantu abaninzi, kuza kufuneka bagxothe abemi belizwe okanye bona bazisasaze phakathi kwabo [abemi]. Le ibekwa kuqala [yokugxotha], ngokucwangcwisa kwezulu, babengayi kuyenza; kanti ke, ukuba bazixube namaKanan, babeza kuba sengozini yokoyiselwa ukuba banqule izithixo. IYiputa, ngoko, yayineemeko ezifunekayo zokuzalisekisa injongo yezulu. Indawo ethile yelizwe, enamanzi amaninzi, ikwatyebile, yayivulekile kubo, ibanika konke okuhle kokubandisa ngokukhawuleza. Intiyo ababenokuyifumana eYiputa, kuba bonke abalusi “balisikizi kumaYiputa,” yayiya kubenza bahlale bethe qelele, bengabantu abahlukileyo ukuze oko, kuncede ekubavaleleni bekude ekubeni nenxaxheba kunqulo lwezithixo zaseYiputa.

Lathi lakufika iqela eYiputa, lasinga ngqo kwilizwe laseGoshen. Weza apho uYosefu ngenqwelo yakhe yasebukhosini, kunye nehlokondiba lasebukhosini elimkhaphayo. Ubukhazikhazi obabumrhangqile, nembeko yesikhundla sakhe zaba zizinto ezilityelweyo; inye kuphela into ezalise ingqondo yakhe, lulunye ulangazelelo olwaluvuyisa intliziyo yakhe. Watsiba ukuhla kwinqwelo yakhe wakhawuleza wagidimela ukwamkela uyise. “Wawa entanyeni yakhe, walila umzuzu omkhulu entanyeni yakhe. Wathi uIsrayeli kuYosefu, Ndibubonile nje ubuso bakho, ukuba usahleli, mandife ngoku.”

UYosefu wathabatha abahlanu kubantakwabo ukuba abase phambi kukaFaro ukuba bamkele kuye isipho somhlaba wekhaya labo elizayo. Umbulelo kumlawuli wakhe ngewamenza ukumkani ukuba ababulele ngokubonyulela kwizikhundla zaseburhulumenteni; kodwa uYosefu, enyanisekile kunqulo lukaYehova, wazama ukubasindisa abantakwabo kwizihendo ababeya kukhangelana nazo kwinkundla yobuhedeni; waza ngoko wabacebisa ukuba xa bathe babuzwa ngukumkani, baze bamxelele ngokuphandle umsebenzi wabo. Oonyana bakaYakobi balilandela icebiso lakhe, bekwaqinisekisa ukuba beze njengabaphambukeli elizweni, abezanga ukuze babe ngabemi abazinzileyo apho, ngoko ke, bezigcinela ilungelo lokunduluka nanini bakuva befuna. Ukumkani wabanika ikhaya, njengomnikelo, “kweyona ndawo intle yelizwe,” iGoshen.

Kungekudala emva kokuba befikile, uYosefu wamzisa uyise ukuba naye avezwe phambi kukakumkani. Inyange lalingaqhelananga neenkundla zasebukumkanini; kodwa phakathi kwemiboniso ezukileyo yendalo, wayeqhelene nokuxhumana neyona Kumkani inamandla; ke ngoku, esengqondweni yobukhulu, waziphakamisa izandla zakhe wamsikelela uFaro.

Ekubuliseni kwakhe uYosefu okokuqala, uYakobi wathetha ngokungathi, ngesi siphelo simnandi kunxunguphalo nentlungu ende, wayelungele ukufa. Noko kunjalo, yayilishumi elinesixhenxe iminyaka awayeza kuyiphiwa kwindawo yokuphumla ngoxolo yaseGoshen. Le minyaka yayinolonwabo oludlula olo lweyangaphambili. Wabona koonyana bakhe imbonakalo yenguquko yenene; walubona usapho lwakhe lurhangqwe zizo zonke iimeko ezidingekayo ekuhlumiseni uhlanga olukhulu; lwaza ukholo lwakhe lwabamba isithembiso esiqinisekileyo sokuma kwabo eKanan ngexesha elizayo. Yena ngokwakhe wayejikelezwe zizo zonke izibonakaliso zothando nokukhathalelwa okunokunikwa ngumlawuli waseYiputa; onwabile ekuhlaleni nonyana wakhe owalahleka kudala, waza waya kakuhle nangoxolo engcwabeni.

Wathi xa ebona ukuba ukufa kuyafika, wathumela ukuba kubizwe uYosefu. Esabambelele kwisithembiso sikaThixo esimayela nokuzuza iKanan, wathi, “Uze ungakhe undingcwabe eYiputa, Ke ndiya kulala koobawo; uze undisuse eYiputa, undingcwabe engcwabeni labo.” UYosefu wathembisa ukukwenza oko, kodwa uYakobi akazange aneliseke; wamenza ukuba enze isifungo esinyanisekileyo sokuba uya kumbeka ecaleni kooyise emqolombeni waseMakapela.

Omnye umcimbi obalulekileyo wawufuna ukujongwa; oonyana bakaYosefu kwakufuneka bamiliselwe phakathi kwabantwana bakaIsrayeli ngokusemthethweni. UYosefu, xa wayesiza kubonana okokugqibela noyise, weza noEfrayim noManase. Aba bafana babehlangene, ngonina, nolona ludidi luphezulu nobubingeleli baseYiputa; kwaye isikhundla sikayise sasibavulele amathuba obutyebi nokubaluleka, ukuba babenokukhetha ukuzihlanganisa namaYiputa. Noko kunjalo, yayilulangazelelo lukaYosefu ukuba bahlangane nabantu bakubo. Walubonakalisa ukholo lwakhe kwisithembiso somnqophiso, ngokuthi oonyana bakhe bancame konke ukuzukiswa okwakunikwa yinkundla yaseYiputa, bathabathe indawo phakathi kweentlanga zabelusi abadelekileyo, ekwakunikelwe kuzo imithetho kaThixo.

Wathi uYakobi, “Oonyana bakho ababini, owabazalelwayo ezweni laseYiputa, ndingekafiki kuwe eYiputa, ngabam; uEfrayim noManase bayakuba ngabam, njengoRubhen noSimon.” Babeza kwamkelwa njengabakhe, babe ziintloko zeentlanga ezahlukeneyo. Ngaloo ndlela amanye amalungelo obundlalifa, awamphosayo uRubhen, ayeza kuwela kuYosefu, isahlulo esiphindwe kabini sikaIsrayeli.

Amehlo kaYakobi ayenorhatyazo ngenxa yobudala, kwaye engabaqondi ukuba bakhona abafana; kodwa ngoku, akubava imo yabo emzimbeni, wathi, “Ngoobani na aba?” Wathi akuxelelwa, waqokela wathi, Khawubasondeze kum, ndibasikelele.” Bathi bakusondela, inyange labawola labanga, ngokuzolileyo wabeka izandla zakhe phezu kweentloko zabo ebanika intsikelelo. Emva koko wathandaza, “Ngamana uThixo, abahamba phambi kwakhe oobawo uAbraham noKayin, owandondla kwasekuveleni kwam kwada kwanamhla, osisithunywa esindikhululeyo ebubini bonke, angabasikelela abafana.” Wawungekho umoya wokuxhomekeka kuye, kungekho nokuxhomekeka emandleni omntu okanye amaqhinga ngoku. UThixo wayengumgcini nomxhasi wakhe. Kwakungekho kukhalaza ngemihla emibi eyadlulayo. Izilingo neentlungu zayo zazingasabalwanjengezinto ezazi“chasene” naye. Inkumbulo yabuyisa kuphela inceba nobubele baKhe Owayenaye kuko konke ukuphambukela kwakhe.

Akuba egqibile ukusikelela, uYakobi wanika unyana wakhe isiqinisekiso, eshiyela izizukulwana eziza kuza, kwiminyaka emide yobukhoboka nentlungu, obu bungqina bokholo lwakhe, “Yabona, ndiza kufa; uThixo uya kuba nani, anibuyisele ezweni looyihlo.”

Ekugqibeleni, bonke oonyana bakaYakobi bahlanganisana emandlalweni wokufa kwakhe. UYakobi wabizela kuye oonyana bakhe, wathi, “Qukanani, niphulaphule, nyana bakaYakobi, niphulaphule uIsrayeli uyihlo,” “ndinixelele okuya kunihlela ngemihla yokugqibela.” Wayekholisa ukuthi, esexhaleni, acinge ngekamva labo, wazama ukuba abe nombono wembali yeentlanga ezahlukeneyo. Ngoku, njengoko abantwana bakhe babelindele ukwamkela intsikelelo yakhe yokugqibela, uMoya weMpefumlelo wahlala phezu kwakhe, kwandlalwa phambi kwakhe embonweni wobuprofeti, ikamva lomnombo wakhe. Omnye emva komnye, akhankanywa amagama oonyana bakhe, isimilo sakhe ngamnye sachazwa, yaxelwa ngokufutshane kwangaphambili imbali yeentlanga yexesha elizayo.

“Rubhen, wena mazibulo am,

Mandla am, ngqalo yokuqina kwam,

Ncamisa yokuphakama, ncamisa yegunya.”

Ngaloo ndlela uyise wazoba umfanekiso wento ekwakuya kuba yiyo ngokwesikhundla sikaRubhen sokuba ngunyana wamazibulo; kodwa isono sakhe esibi e-Adare, samenza ukuba angayifaneli intsikelelo yendlalifa. Waqhubeka uYakobi--

Uxhaphazelayo njengamanzi,

Akusayi kuba ncamisa kunje.”

Ububingeleli banikelwa kuLevi, ubukumkani nedinga likaMesiya kuYuda, nesahlulo esiphindwe kabini selifa kuYosefu. Uhlanga lukaRubhen aluzange lunyuke lubaluleke kuIsrayeli; lwalungeluninzi njengoYuda, uYosefu, okanye uDan, lwaye lwalukwabokuqala ukusiwa ekuthinjweni.

Abalandela uRubhen ngobudala yayinguSimon noLevi. Babehlangene kwinkohlakalo yabo ngakumaShekem, kwaye babenetyala elikhulu ngokuthengisa uYosefu. Kwathiwa ngabo:

"Ndiya kubachithachitha kwaYakobi,

Ndibaphangalalise kwaIsrayeli."

Ekubalweni kukaIsrayeli, kanye phambi kokuba bangene eKanan, uSimon wayelolona luhlanga luncinane. UMoses kwintsikelelo yakhe yokugqibela, akazange athethe ngoSimon. Ekumiweni kweKanan, olu hlanga lwalunendawo encinane yomhlaba njengoYuda, zaza iintsapho ezinjalo ezathi kamva zaba namandla zaba ngamathanga awahlukeneyo zimi kummandla ongaphandle kwemida yeLizwe eliNgcwele. ULevi naye akafumana lifa ngaphandle kwezixeko ezingamashumi amane anesibhozo ezithe saa kwiindawo ezahlukeneyo zelizwe. Kwimeko yolu hlanga, sekunjalo, ukunyaniseka kwalo kuYehova xa ezinye iintlanga zazikreqa, kwabaqinisekisa ukunyulelwa umsebenzi ongcwele engcweleni, saba ngolo hlobo isiqalekiso sijikwa ukuba sibe yintsikelelo.

Ezona ntsikelelo ziphezulu zobundlalifa zagqithiselwa kuYuda. Ukubaluleka kwegama, elithetha ukudumisa, kutyhilwe kwimbali yesiprofeto yolu hlanga:

"Yuda, abazalwana bakho baya kukudumisa,

Isandla sakho sibe sentanyeni yeentshaba zakho;

Baya kuqubuda kuwe oonyana bakayihlo.

Lithole lengonyama uYuda;

Usuke ekuqwengeni, nyana wam,

Waguqa, wabuthuma njengengonyama,

Njengengonyamakazi; ngubani na oya kumvusa?

Intonga ayiyi kumka kuYuda,

Intonga yommisi-mthetho ayiyi kumka

phakathi kweenyawo zakhe,

Ade afike uShilo,

Zimlulamele izizwe.”

Ingonyama, ikumkani yehlathi, ingumfuziselo ofanelekileyo wolu hlanga, ekwaphuma kulo uDavide, uNyana kaDavide, uShilo, “iNgonyama yohlanga lwakwaYuda” yenene, aya kuthi ekugqibeleni onke amagunya agobe, zithi nezizwe zinike imbeko.

Kubantwana bakhe abaninzi, uYakobi waxela kwangaphambili ngekamva lempumelelo. Ekugqibeleni, kwafikwa kwigama likaYosefu, yaza intliziyo kayise yaphuphuma ebizela iintsikelelo “ebuchotsheni bobalulweyo kubazalwana bakhe!”:

“NguGatya lomthi oqhamayo uYosefu,

UGatya lomthi oqhamayo ngasemthonjeni,

Omasebe aqabele eludongeni.

UBamcubunga bamtola,

Bamchasa abatoli;

USihlala sithe nkqi isaphetha sakhe,

UMikhono yezandla zakhe inokusityeda,

Ngezandla zembalasane kaYakobi,

Khona apho akhoyo umalusi, ilitye likaIsrayeli;

NgoThixo wooyihlo-akuncede,

NgoSomandla-akusikelele,

Ibe ziintsikelelo zamazulu ezivela phezulu,

Iintsikelelo zamanzi enzonzobila alele ezantsi,

Iintsikelelo zamabele, nezesizalo.

Iintsikelelo zikayihlo

Zizigqithile iintsikelelo zomawokhulu,

Zasa nasemdeni weentaba zanini;

Mazibe sentloko kuYosefu,

Ebuchotsheni bobalulweyo kubazalwana bakhe!

UYakobi wayehleli engumntu onothando olunzulu nolushushu; uthando lwakhe koonyana bakhe lwaluqinile lunobubele, nengxelo yokufa kwakhe kubo yayingeyontetho

enomkhethe okanye yentiyo. Wayebaxolele bonke, kwaye wayebathanda bonke kuse kowokugqibela. Uthando lwakhe lobuzali lwalubonakaliswa kuphela ngamazwi enkuthazo nethemba; kodwa amandla kaThixo ahlala phezu kwakhe, wathi, ephantsi kwempembelelo yempefumlelo, wanyanzeleka ukuba avakalise inyaniso, nokuba ibuhlungu kangakanani.

Akuba ekugqibile ukuthetha iintsikelelo zokugqibela, uYakobi waphinda umyalezo ongendawo yokungcwatywa kwakhe: “Ndiza kuhlanganiselwa kwabakowethu; ndingcwabeni noobawo . . . emqolombeni osentsimini yaseMakapela.” “Bamngcwaba khona apho uAbraham noSara umkakhe; bamngcwaba khona apho uIsake noRebheka umkakhe; ndamngcwaba khona apho uLeya.” Ngaloo ndlela, isenzo sokugqibela sobomi bakhe, sasiza kubonakalisa ukholo lwakhe kwisithembiso sikaThixo.

Iminyaka kaYakobi yokugqibela yazisa inzolo nophumlo emva kwemini yenkathazo nokudinwa. Amafu ayehlangene amnyama endleleni yakhe, kodwa ilanga lakhe latshona licacile, ukukhanya kwezulu kubengezela kwiiyure zakhe zokunduluka. Sithi isiBhalo, “Kuthi ngexa langokuhlwa kube mhlophe.” Zekariya 14:7. “Gcina ogqibeleleyo, ukhangele othe tye; ngokuba izivela-mva zezomntu woxolo.” Ndumiso 37:37.

UYakobi wayonile, waza weva ubunzima obukhulu. Iminyaka emininzi yokusebenza nzima, ukukhathala, nentlungu zizinto awaba nazo kususela mhla isono sakhe esikhulu samenza ukuba abaleke ezintenteni zikayise. Waba yimbacu engenakhaya, eyahlukana nonina, engazange iphinde imbone; wasebenza iminyaka esixhenxe ngenxa yalowo waeimthanda, kanti uza kuqhathwa ngendlela engcolileyo; wasebenza nzima amashumi amabini eminyaka kwinkonzo yesizalwana esinomona nesinamaqhinga; [isizalwana] esabona ubutyebi bakhe [Yakobi] busanda, noonyana benyuka besecaleni kwakhe, kodwa efumana uvuyo oluncinane kwikhaya elinengxwabangxwaba nelahlukeneyo; wabanoxinzelelolihlazolentombiyakhe,nayimpindezelo yabanakwabo [bentombazana], ngokufa kukaRakeli, ngesono sikaYuda, ngenkohliso ekhohlakeleyo nobubi obenziwa kuYosefu -- athi ukuba bude nokuba mnyama bemifanekiso yobubi obandlaliweyo ukuba abubone! Waphindaphinda ukuvula isiqhamo soko kona kokuqala. Wathi rhoqo ukubona koonyana bakhe izono naye awayenetyala ngazo. Nangona lube krakra uqeqesho, lwawenza umsebenzi walo. Ukubethwa, nangona kubuhlungu, kwaveza “isiqhamo sobulungisa.” Hebhere 12:11.

Impefumlelo izibhala ngokunyanisekileyo iingxelo zeziphoso zabantu abalungileyo, abo benziwa babaluleka kukuthandwa nguThixo; ngokwenene, iimposiso zabo zezona kuthethwe ngazo kakhulu kunoko kulungileyo kwabo. Le nto ihleli ingummangaliso omkhulu kwabaninzi, yada yanika iingqola ithuba lokuyigxeka iBhayibhile. Kanti ke, yeyona nto ibubonakalisa ngamandla ubunyaniso besiBhalo, le yokuba iinyaniso

aziyekwa zingathethwa, nokuba, izono zabantu abadlala indawo ephambili, azinyathelelwa phantsi. Iingqondo zabantu zilawulwa kangaka likratshi, kangangokuba akulula ukuba iimbali zabantu zingakhethi cala ngokupheleleyo. Ukuba iBhayibhile ibibhalwe ngabantu abangaphefumlelwanga, ngokungathandabuzekiyo, ibiya kusiveza isimilo sabantu abaphakanyisiweyo ngeyona ndlela ikhohlisayo. Ngolu hlobo kulilo, sinengxelo eyiyo yamava abo.

Abantu uThixo abathandileyo, nawabanika umthwalo omkhulu, ngamanye amaxesha babesoyiswa sisihendo baze benze isono, njengokuba nathi, ngale mihla yangoku, sisilwa, sihexe, maxa wambi siwe emposisweni. Ubomi babo, benazo zonke ezo ziphoso nobuthakathaka, bandlalekile phambi kwethu, ukwenzela ukukhuthazeka nokulumka kwethu. Ukuba babevezwe ngokungathi abanaziphoso, thina, sinale ndalo yethu yesono, besingatyhafa ngenxa yeempazamo nokusilela kwethu. Ngoko ke, xa sibona apho abanye balwa khona benezityhafiso njengathi, apho bawa khona phantsi kwezihendo njengokuba nathi senzile, bathi kunjalo, baqina boyisa ngobabalo lukaThixo, siyakhuthazeka ekuzameni ukwenza ubulungisa. Njengabo, nangona ngamanye amaxesha babebethwa bahlehle, baphinde babheke phambili, baza basikelelwa nguThixo, nathi sinako ukuba ngaboyisi ngamandla kaYesu. Kwelinye icala, ingxelo yobomi babo inokusebenza njengesilumkiso kuthi. Isibonisa ukuba uThixo akasayi kuze abenze msulwa abanetyala. Usibona isono nakwabona abathandayo, asisebenze kubo qatha nangaphezulu kokuba esenza kwabo banokukhanya okuncinane noxanduva olungaphantsi.

Emva kokungcwatywa kukaYakobi, uloyiko lwaphinda lwazizalisa iintliziyo zabakhuluwa bakaYosefu. Nangona wayenobubele ngakubo, ukwazi ubutyala kwabenza bangathembi babe nokukrokra. Kusenokwenzeka ukuba wayekulibazisile ukuziphindezela, ngenxa yokucingela uyise, abe ngoku uza kubawisela isohlwayo ekukade silindile ngenxa yesono sabo. Babesoyika nokuvela phambi kwakhe, baza bathumela isigidimi: “Uyihlo wayolela phambi kokufa kwakhe, wathi, Notsho kuYosefu ukuthi, Khawuluxolele ukreqo lwabakhuluwa bakho, nesono sabo sokuba bekwenze into embi; ngoko khawuluxolele ukreqo lwabakhonzi boThixo wooyihlo.” Esi sigidimi samchukumisa uYosefu walila, bathi, bekhuthazwa yile nto, abakhuluwa bakhe beza baguqa phantsi phambi kwakhe, besithi, “Yabona, singabakhonzi bakho.” Uthando lukaYosefu kubakhuluwa bakhe lwalunzulu lungasekeleze nto, waza wabuhlungu kukucinga ukuba bamthabathe njengogcine umoya wempindezelo ngakubo. “Musani ukoyika,” watsho; “ndisesikhundleni sikaThixo yini na? Nina nacinga ububi ngam; ke yena uThixo wacinga okulungileyo, ukuze kuthi, njengoko kwenzekileyo namhla, kusinde abantu abaninzi. Ngoko musani ukoyika; ndonondla nina, nentsapho yenu.”

Ubomi bukaYosefu buzekelisa ubomi bukaKristu. Yayingumona owasusa abantakwabo uYosefu ukuba bamthengise njengekhoboka; babethembe ukuba baya

kumthintela ukuba angabi mkhulu kunabo. Wathi naxa esiwa eYiputa, bazikhohlisa ngokuthi, abasayi kuphinda bahlutshwe ngamaphupha akhe. Noko kunjalo, indlela yabo yoyiswa nguThixo ngokusizisa kanye eso siganeko babezama ukusithintela. Ngokunjalo, ababingeleli bekunye namadoda amakhulu akwaYuda, babe nomona ngakuYesu, besoyika, hleze awutsale umdla wabantu ngakubo. Bambulala, ukuthintela ekubeni abe ngukumkani, kodwa, ngokwenza oko, babezisa kanye esi siphumo.

UYosefu, ngobukhoboka bakhe eYiputa, waba ngumsindisi kusapho lwakowabo; ukanti le nto ayizange ilinciphise ityala labantakwabo. Ngokunjalo, ukubethelelwa emnqamlezweni kukaKristu zintshaba zaKhe, kwamenza uMhlanguli woluntu, uMsindisi wohlanga oluwileyo, uMlawuli wehlabathi lonke; kodwa, ukwaphulwa komthetho ngababulali baKhe, kwakusathiyeke njengokungathi isandla sokubonelela kukaThixo asizange sizilawule iziganeko zokuzukiswa kwaKhe kunye nokulungelwa komntu.

Njengoko uYosefu wathengiswa kubahedeni ngabantakwabo, ngokunjalo uKristu wathengiswa kwezona ntshaba zaKhe zinkulu ngomnye wabafundi baKhe. UYosefu watyholwa kuxokwa wagityiselwa entolongweni ngenxa yokuziphatha kwakhe kakuhle; ngokunjalo noKristu wadelwa, walahlwa ngenxa yobomi baKhe obulungileyo, nobuzincamayo obabusisigculelo kwisono; kwathi, naxa engenabutyala bakona, wagwetywa ngobungqina bamangqina angamaxoki. Ukunyamezela nobulali bukaYosefu phantsi kokungabikho kobulungisa kunye nokucinezelwa, ukulungela kwakhe ukuxolela nobubele bakhe obunembeko ngakubantakwabo abahamba nxamnye nemvelo, kumele ukunyamezela koMsindisi, ngaphandle kokukhalaza, inkohlakalo nokuphathwa kakubi ngabantu abakhohlakeleyo, nokuxolela kwaKhe, kungekuphela abo babembulala, kodwa bonke abeza kuYe bezivuma izono zabo befuna ukuxolelwa.

UYosefu waphila ngaphezu kukayise ngamashumi amahlanu anesine yeminyaka. Waphila wabona “oonyana besesithathu isizukulwana sikaEfrayim, kwanoonyana bakaMakire, unyana kaManase, ababezalelwe emadolweni kaYosefu.” Wakubona ukwanda nempumelelo yabantu bakhe, kwathi kuyo yonke iminyaka, ukholo lwakhe ekubuyiselweni kukaIsrayeli eLizweni leDinga, alwashukunyiswa.

Wathi akubona ukuba isiphelo sikufuphi, wabizela kuye abazalwana bakhe. Nangona wayephakanyisiwe ezweni looFaro, iYiputa kuye yayiyindawo yakhe yokubhacela; isenzo sakhe sokugqibela yayisesokubonisa ukuba yena ukwicala likaIsrayeli. Amazwi akhe okugqibela athi, UThixo okunene uya kunivelela, aninyuse, niphume kweli lizwe, niye ezweni abelifungele uAbraham, noIsake, noYakobi.” Wabafungisa abantwana bakaIsrayeli ukuba baya kuwathwala amathambo akhe baye nawo elizweni laseKanan. “Wafa ke uYosefu, engominyaka ilikhulu linashumi-nye; bamqhola; wafakwa etyeyeni eYiputa.” Kwathi kwiinkulungwane ezilandelayo, ityeya, isikhumbuzo samazwi okugqibela kaYosefu, yabubungqina kuIsrayeli bokuba,

bangabaphambukeli eYiputa, yabenza ukuba bagcine amathemba abo emile kwiLizwe leDinga, kuba ukuhlangulwa, ngokuqinisekileyo, kwakuza kufika.

# Isahluko 22—UMoses

[Esi sahluko sisekwe kwiEksodus 1-4.]

Abantu baseYiputa, ukuze bakwazi ukufumana ukutya ngexesha lendlala, bathengisa kukumkani iinkomo nemihlaba yabo, baza ekugqibeleni bazibophelela ebukhobokeni obungenasiphelo. UYosefu, ngobulumko, wenza umsindleko wokubakhulula; wabavumela ukuba babe ngabahlali bakwakumkani, bayibambele ukumkani imihlaba yabo, bahlawule irhafu engangenxenye kwezintlanu kwisivuno abasifumeneyo ngokusebenza kwabo.

Abantwana bakaYakobi akuzange banyanzeleke ukuba babe phantsi kwemeko emiselwe amaYiputa. Ngenxa yomsebenzi owenziwe nguYosefu kwisizwe saseYiputa, bona abazange banele ukunikwa nje inxenye yelizwe njengekhaya, kodwa bakhululwa nasekuhlawuleni irhafu, banikwa nokutya simahla ngalo lonke ixesha kusekho indlala. Ukumkani wayazisa esidlangalaleni into yokuba, kungokungenelela ngenceba kukaThixo kaYosefu okwenza ukuba iYiputa ixhamle ubutyebi ngeli lixa ezinye izizwe zitshabalala yindlala. Wabona kwakhona ukuba ukulawula kukaYosefu kwazisa ubutyebi kakhulu ebukumkanini, waza umbulelo wakhe wagubungela lonke usapho lukaYosefu ngothando lobukumkani.

Kuthe ngokuqengqeleka kwexesha, indoda enkulu eyayixhomekeke kakhulu kuyo iYiputa, nesizukulwana sasikeleleka yimisebenzi yayo, yadlulela engcwabeni. “Kwavela ukumkani omtsha phezu kweYiputa, owayengamazi uYosefu.” Kwakungathethi ukuba wayengazi nto ngemisebenzi kaYosefu esizweni, kodwa wayenga akangeyihloniphi, aze, kangangoko anako, ayiphose kwelokulibala. “Wathi ebantwini bakhe, Yabonani, abantu oonyana bakaIsrayeli baninzi, banamandla kunathi, Yizani sibalumkise, hleze bande; bathi, xenikweni kuthe kwehla imfazwe, bathelele nabo kwintshaba zethu, balwe nathi, banyuke baphume ezweni.”

Abantu bakwaIsrayelibabesuke babaninzi kakhulu;“baqhama, banyakazela, banda, baba namandla kakhulu kunene; lazala ilizwe ngabo.” Phantsi kokukhathalelwa nguYosefu, nokuthandwa ngukumkani owayelawula ngelo xesha, basasazeka ngokukhawuleza kuwo wonke umhlaba. Sekunjalo, babezigcine beluhlanga olwahlukileyo, bengenanto yabo ifanayo namasiko okanye inkolo yamaYiputa; aza amanani abo awandayo avusa uloyiko kukumkani nabantu bakhe, hleze kuthi xa kukho imfazwe basuke bancedise iintshaba zeYiputa. Umthetho wona wawungakuvumeliukugxothwa kwabo elizweni. Abaninzi kubo yayingabasebenzi abanesakhono kunye nolwazi, kwaye babe negalelo elikhulu kwindyebo yesizwe; nokumkani wayebafuna abasebenzi abanjalo ekwakhiweni kwamabhotwe neetempile zakhe ezintle kakhulu. Ngeso sizathu, wabamisa kwinqanaba elinye namaYiputa

awazithengisa wona kunye nezinto zawo ebukumkanini. Kungekudala, kwabekwa phezu kwabo abaqhubi babasebenzi, ngolo hlobo baba buphelele ubukhoboka babo. “AmaYiputa ke abakhonzisa oonyana bakaIsrayeli ngokutyumzayo; abenza bakrakra ubomi babo ngomsebenzi olukhuni, ngodaka nangezitena, nangentlobo zonke zomsebenzi wasendle; yonke imisebenzi abasetyenziswa yona yayiyetyumzayo.” “Okukhona babacinezelayo, kokukhona bandayo, kokukhona baphangalalayo.”

Ukumkani namaphakathi akhe babethembe ukuba baya kuwacudisa amaIsrayeli ngomsebenzi onzima, ukuze oko kuwacuthe amanani awo kuwutyumze nomoya wawo wenkululeko. Bathi bakusilela ukuyifezekisa injongo yabo, badlulela kwimiqathango ekhohlakele ngaphezulu. Imiyalelo yaphuma ukuya kubafazi ababenokukwenza okuyalelweyo, ukutshabalalisa abantwana abangamaduna bamaHebhere xa bezalwa. USathana yayinguye umsunguli walo mcimbi. Wayesazi ukuba umhlanguli wayeza kuphuma kumaIsrayeli; kwaye ngokukhokelela ukumkani ekutshabalaliseni abantwana bawo, wayethembe ukoyisa injongo yezulu. Sekunjalo, abafazi babe moyika uThixo, abakwazi ukuwenza umyalelo okhohlakeleyo. UYehova wayamkela indlela yabo, waza wabaphumelelisa. Ukumkani, ezaliswe ngumsindo ngokuphanza kwecebo lakhe, wakhupha umyalelo ongxame kakhulu nobanzi. Isizwe sonke sabizwa ukuba sizingele sibulale amaxhoba akhe angenakuzinceda. UFaro wabawisela umthetho abantu bakhe bonke, wathi, Bonke oonyana abathe bazalwa, baphoseni emlanjeni; ke zonke iintombi zisindiseni.”

Kuthe kanye ngeli xesha kanye lo mthetho usebenza ngamandla, kwazalwa unyana nguAmram noYekobhede, amaIsrayeli ohlanga lukaLevi azinikele kakhulu. Usana “lwaluthandeka,” [IBHAYIBHILE]; bathi abazali bakhe, bekholelwa ukuba ukukhululwa kukaIsrayeli kuyasondela,nokubauThixo uzakumvezaumhlanguliwabantu baKhe, bazimisela ukuba usana lwabo lungabulawa. Ukholo lwabo kuThixo lwazomeleza iintliziyo zabo, “abasoyika isimiselo sokumkani.” Hebhere 11:23.

Umama waphumelela ekulufihleni usana lwakhe iinyanga ezintathu. Emva koko, kwakubonakala ukuba kunzima ukulugcina lukhuselekile, wenza umkhombe omncinane ngemizi, wawenza ukuba ungangeni manzi, kuba “wawutyabeka ngebhitumene netywina, wamfaka kuwo umntwana, wawubeka engcotyeni, elunxwemeni lomlambo.”Akazange akwazi ukuhlala ukuba amjonge,hleze ubomi bomntwana kunye nobakhe bulahleke; kodwa udade wabo, uMiriyam, wajikeleza kufuphi, engathi akahoyanga nto, kodwa ekhangele ngomdla ukuba kuya kwenzeka ntoni kumnakwabo. Babekho nabanye ababini ababukeli. Imithandazo kanina ezingileyo yayimnikele umntwana wakhe kwinkathalelo kaThixo; neengelosi, ezingabonwayo, ziphaphazela phezu kwale ndawo yakhe yokuphumla iphantsi. Iingelosi zayikhokelela kwelo cala intombi kaFaro. Umdla wayo ukwazi watsalelwa kwingobozi encinane, yathi yakukhangela ngaphakathi kuyo, yajongana nosana oluhle, kwangoko yayifunda ivaliwe. Iinyembezi zosana zayivuselela

imfesane yayo, uvelwano lwayo lwaya kunina ongaziwayo owayebhenele kule ndlela ukuze asindise ubomi bosana lwakhe oluthandekayo. Yazimisela kwelithi umele ukuba asindiswe; iya kumthabatha abe ngumntwana wayo.

UMiriyam wayeyiqwalasele ngasese yonke intshukumo; wathi akubona ukuba umntwana wamkelwe ngobubele, wanesibindi sokusondela kakhulu ngakumbi, ekugqibeleni, wathi, “ndiye kukubizela na umfazi wamaHebhere onokwanyisa, akwanyisele umntwana?” Yanikezelwa imvume.

Udade wabo wakhawuleza ukuya kunina ephethe iindaba ezimnandi, wathi, engalibazisanga wabuya esiza naye phambi kwentombi kaFaro. “Thabatha lo mntwana umanyise; ndokunika umvuzo wakho mna,” yatsho inkosazana.

UThixo wayewuvile umthandazo kanina; ukholo lwakhe lwaluvuziwe. Wawuqala umsebenzi wakhe okhuselekileyo nowonwabisayo enombulelo omkhulu. Walisebenzisa kakuhle eli thuba ngokunyanisekileyo ukuqeqeshela uThixo umntwana wakhe. Waziva eqinisekile ukuba [umntwana] ugcinelwe umsebenzi omkhulu, wazi ukuba kungekudala kuza kufuneka enikelwe kunina wasebukhosini, apho aya kurhangqwa ziimpembelelo ezaziya kumkhokelela kude kuThixo. Konke oku kwamenza ukuba akhuthale ngakumbi nangokunonophela ekumqeqesheni nangaphezu kwabanye abantwana bakhe.Waphumelelaukuyizalisa ingqondo yakhengokoyika uThixo nokuthanda inyaniso nobulungisa, wathandazangokwenene ukuba agcinwe ekhuselekile kuyo yonke impembelelo eyonakalisayo. Wambonisa ubudenge bobubi bokunqula izithixo, wamfundisa eselula ukuthoba aguqe phantsi athandaze kuThixo ophilileyo, ekuphela kwaKhe onako ukumva amncede kuyo yonke ingxaki yakhe.

Wamgcina umfana ixesha elide ngokwaneleyo, kodwa wanyanzeleka ukuba amnikezele akuba eneminyaka elishumi elinesibini ubudala. Ukusuka kumnquba othobekileyo olikhaya lakhe, wasiwa kwibhotwe likakumkani, kwintombi kaFaro, “waba ngunyana wayo.” Wathi ke, nangona elapho, akalahlekwa yimibono awayizuza ebuntwaneni bakhe. Izifundo awazifumana ecaleni kukanina zazingenako ukulibaleka. Zazilikhaka ekuziphakamiseni, ekunganyanisekini, nakububi obabuqhamile kwibhotwe elinento yonke.

Athi, indlela eyaba neziphumo ezihamba indawo ende, impembelelo yaloo nkosikazi iyodwa yomHebhere, eyayisezweni lasemzini ilikhoboka! Lonke ikusasa lobomi bukaMoses, umsebenzi omkhulu awayewuthunyiwe waza wawufeza njengenkokeli kaIsrayeli, konke kungqina ngokubaluleka komsebenzi womama ongumKristu. Awukho omnye umsebenzi ongalingana nalo. Ngendlela emangalisayo, umama uphethe ezandleni zakhe isiphelo sabantwana bakhe. Uphethe umsebenzi wokwakha iingqondo nezimilo, engasebenzeli nje kuphela okweli xesha, kodwa esebenzela unaphakade. Uhlwayela imbewu eza kuthwala isiqhamo, sokulungileyo okanye sokubi. Akenzi umzobo elaphini

okanye, akaxonxi elityeni, kodwa unika umphefumlo womntu umfanekiso wokungcwele. Kuthi ngakumbi kwiminyaka esesezantsi, umthwalo ube phezu kwakhe ukuba abumbe isimilo sabantwana bakhe. Umbhalo owenziweyo ngeli xesha kwiingqondo zabo ezisakhulayo, uya kuhlala kubo bonke ubomi babo. Abazali kufuneka bayikhokele imfundiso nengqeqesho yabantwana babo beselula kakhulu, bayise kwisiphelo sokuba babe ngamaKristu. Babekwe ezandleni zethu ukuba baqeqeshwe, ukuze bangabi zindlalifa zetrone zobukumkani basemhlabeni, kodwa njengeekumkani kuThixo, ukuze balawule kwizizukulwana ezingenasiphelo.

Wonke umama makazive enamathuba angenakulinganiswa ngexabiso; umsebenzi wakhe uya kuvavanywa ngemini ezukileyo yokunikwa kweengxelo. Ngelo xesha kuya kufunyanwa ukuba ukusilela okuninzi, ulwaphulo-mthetho ngamadoda nabafazi kwakusisiphumo sokungazi nokutyeshela kwabo yayingumthwalo wabo ukukhokela iinyawo zabo ezinobuntwana kwindlela elungileyo. Kanti ke, kuya kufunyanwa ukuba abaninzi ababe yintsikelelo emhlabeni ngokukhanya kobuchule nenyaniso nobungcwele, bayizuza kumama owayethandaza, ongumKristu.

Kwibhotwe likaFaro, uMoses wafumana eyona ngqeqesho iphezulu ekulawuleni nasemkhosini. Ukumkani wayezimisele ukumenza umzukulwana amamkeleyo ukuba abe ngumlandeli wakhe etroneni, waza ke lo mfana wasiqeqeshelwa eso sikhundla. “Waqeqeshwa ke uMoses kubo bonke ubulumko bamaYiputa; waye ke eyinkunkqele ngamazwi nangemisebenzi.” Zenzo 7:22. Isakhono sakhe njengomkhokeli emkhosini samenza ukuba athandwe yimikhosi yaseYiputa, ethatyathwa njengomntu obalaseleyo. USathana woyiswa kwinjongo yakhe. Lo mthetho kanye wawugwebele abantwana bamaHebhere ukufa, waguqulelwa nguThixo ekuqeqesheni nakwimfundo yenkokeli yabantu baKhe yexesha elizayo.

Amadoda amakhulu akwaIsrayeli ayefundiswe ziingelosi ukuba ixesha lokukhululwa lalikufuphi, nokuba uMoses yayinguye umntu uThixo awayeza kumsebenzisa ukuwufeza lo msebenzi. Iingelosi zamfundisa uMoses ukuba uYehova umnyule ukuba aqhawule amatyathanga obukhoboka babantu baKhe. Wathi, ngokucinga ukuba kufuneka beyifumene inkululeko ngokusebenzisa izigalo, walindela ukukhokela umkhosi wamaHebhere ngakwimikhosi yamaYiputa, wathi enale mbono, wahlala elwalusile uthando lwakhe, hleze kuthi ngokwayama kakhulu kumama wakhe owamcholayo okanye kuFaro wayengasuka angakhululeki ukuyenza intando kaThixo.

Ngokwemithetho yaseYiputa, bonke abahlala kwitrone yooFaro, kwakufuneka babe ngamalungu onqulo lobubingeleli; waza uMoses, njengendlalifa elindeleyo, kwafuneka afundiswe iimfihlelo zenkolo yesizwe. Lo mthwalo wanikelwa kubabingeleli. Wathi, nangona wayengumfundi onenzondelelo nongadinwayo, akavuma ukoyiselwa ukuba abe nenxaxheba kunqulo loo thixo. Wathenjiswa ngokulahlekelwa sisithsaba,

watyityinjiselwa umnwe ngokulahlwa yinkosazana ukuba uqhubeka nokubambelela kwinkolo yobuHebhere. Akazange agungqe ekuzimiseleni ukunika imbeko nakubani ongomnye ngaphandle kukaThixo, uMenzi wezulu nomhlaba. Wabonisana nababingeleli nabanquli, ebonisa ubudenge benkolo yokunika imbeko kwizinto ezingenamsebenzi. Abakho ababekwazi ukuziphikisa iintetho zakhe okanye ukumtshintsha kwinjongo yakhe, ukanti, okwexeshana, ukuma aqine kwakhe kwanyamezelwa ngenxa yesikhundla sakhe esiphezulu nendlela awayethandwa ngayo ngukumkani kunye nabantu.

"Ngokholo uMoses uthe, akuba mkhulu, akavuma ukubizwa ngokuthi ungunyana wentombi kaFaro; enyula kanye ukuba aphathwe kakubi, ndawonye nabantu bakaThixo, kunokuba axhamle izono okomzuzwana; ekubalele ukungcikivwa kukaKristu kububutyebi obungaphezu kobutyebi baseYiputa, kuba wayekhangele ukwamkela umvuzo." Hebhere 11:24-26. UMoses wayekulungele ukuthabatha indawo ephezulu phakathi kwabantu abakhulu behlabathi, aqaqambe kwiinkundla zobukumkani balo obuqaqambileyo, aphathe igunya lolawulo lwalo. Ukuphakama kwengqondo yakhe kwakumbeka ngaphezulu kumadoda amakhulu azo zonke izizukulwana. Njengombhali-wembali, imbongi, inzululwazi, umphathi wemikhosi, nomlawuli, umi engenantanga. Lathi seliphambi kwakhe lonke ihlabathi, wakwazi ukuba namandla okuzilawula ekulanduleni yonke imbonakalo yempumelelo yobutyebi nobukhulu nodumo, "enyula kanye ukuba aphathwe kakubi, ndawonye nabantu bakaThixo, kunokuba axhamle izono okomzuzwana."

UMoses wayefundiswe ukuba umvuzo wokugqibela uya kunikwa abakhonzi bakaThixo abathobekileyo nabathobelayo, yaza inzuzo yehlabathi yanyamalala yasithela ekungabalulekini okuyifaneleyo xa kuthelekiswa [neyezulu]. Ukubalasela kwebhotwe likaFaro netrone kakumkani wayezibekelwa njengomnatha wokumtsala uMoses; kodwa wayesazi ukuba iziyolo zesono ezenza ukuba abantu bamlibale uThixo zazilapho kumabhotwe aphezulu. Wakhangela ngaphaya kobuqheleqhele bebhotwe, ngaphaya kwesithsaba sikakumkani, kwiimbeko ezinkulu eziya kunikwa abangcwele bOsenyangweni ebukumkanini obungadyojwanga sisono. Ngokholo wabona isithsaba esingenakonakala aya kusibeka uKumkani wezulu phezu kwentloko yalowo woyisayo. Olu kholo lwamkhokelela kude kwabo bahloniphekileyo basemhlabeni aze azimanye nabathobekileyo, abahluphekileyo, isizwe esideliweyo esikhethe ukuthobela uThixo kunokuba sikhonze isono.

UMoses wahlala kwikomkhulu wada wanamashumi amane eminyaka ubudala. Iingcamango zakhe zazisoloko zikwimeko embi yabantu bakubo, wasoloko ebatyelela abazalwana bakhe ebukhobokeni babo, ebakhuthaza ngesiqinisekiso sokuba uThixo uya kukusebenza ukuhlangulwa kwabo. Maxa wambi, ehlatyaniselwa ade abe nentiyo kukubona ukusweleka kobulungisa kunye nengcinezelo, wayevutha kusithi makakuphindezele ukona kwawo [amaYiputa]. Ngenye imini, esahambele apho

ngaphandle, wabona umYiputa ebetha umIsrayeli, wamtsibela, wambulala umYiputa. Ngaphandle komIsrayeli, akakho omnye owasibonayo eso senzo, waza uMoses wakhawuleza wawungcwaba umzimba entlabathini. Ngoku wayezibonakalisa ukuba ukulungele ukumelana nemeko yabantu bakhe, wathemba ukubabona bephakama ukuba bazuze inkululeko yabo. “Wayeba ke yena boqonda abazalwana bakhe ukuba uThixo ebeya kubasindisa ngesandla sakhe; abaqondanga ke bona.” Zenzo 7:25. Babe ngekayilungeli inkululeko. Ngemini elandelayo,uMoses wabona amaHebhere amabini esilwa, kucacile ukuba omnye wayonile. UMoses wamngxolisa lo wonileyo, owakhawuleza wakuphendula ukungxoliswa, esala ilungelo lakhe lokungenelela, wathi, ngokumdelela, wamtyhola ngesenzo sokwaphula umthetho: “Umiswe ngubani na ukuba ube ngumthetheli nomgwebi phezu kwethu?” watsho. “Uza kundibulala na nam, usitsho nje, njengokuba umbulele umYiputa?”

Sonke esi siganeko sakhawuleziswa ukuxelwa kumaYiputa, kwathi, kuba sibabazwe kakhulu, sakhawuleza ukufikelela ezindlebeni zikaFaro. Kukumkani esi senzo sasithetha lukhulu; ukuba uMoses wayeceba ukukhokela abantu bakhe ekuchaseni amaYiputa, ukubhukuqa ulawulo, nokuzibeka phezu kwetrone; nokuba alusayi kuze lubekho ukhuseleko ebukumkanini esaphila yena. Kwagqitywa kwangoko ngukumkani ukuba umelwe kukufa [uMoses]; kodwa, wathi akuyiqonda ingozi akuyo, wazimela wabalekela eArabha.

UYehova wayikhokela indlela yakhe, wafumana ikhaya kwaJetro, umbingeleli nenkosi yakwaMidiyan, owayekwanqula noThixo. Emva kwexesha uMoses watshata enye yeentombi zikaJetro; waza, apha ekusebenzeleni umkhwe wakhe, njengomalusi, wahlala iminyaka emashumi mane.

Ngokubulala kwakhe umYiputa, uMoses wawa kanye kwimposiso eyenziwa ngooyise, yokuthabathela ezandleni zabo umsebenzi uThixo awayethembise ukuwenza. Yayingeyiyo intando kaThixo ukubakhulula abantu baKhe ngemfazwe, njengokuba uMoses wayecinga, kodwa ngawaKhe (uThixo) amandla amakhulu, ukuze uzuko lunikwe Yena kuphela. Nesi senzo zingxamileyo saya songanyelwa nguThixo ukuze azalisekise iinjongo zaKhe. UMoses wayengawulungelanga umsebenzi wakhe omkhulu. Kwakusafuneka efunde isifundo sokholo esafundiswa uAbraham noYakobi — esokuba bangaxhomekeki kumandla nobulumko bomntu, kodwa phezu kwamandla kaThixo ukuzalisekisa izithembiso zaKhe. Zazikhona nezinye izifundo ekwakufuneka uMoses azifumane eyedwa phakathi kweentaba. Esikolweni sokuzincama nobunzima, kwakufuneka efunde umonde, nokuzibamba izimvo zakhe. Phambi kokuba abe nokulawula ngobulumko, kufuneka eqeqeshelwe ukuthobela. Intliziyo yakhe kufuneka ihambelane ngokupheleleyo noThixo phambi kokuba afundise ukwaziwa kwentando yaKhe kuIsrayeli. Ngawakhe amava kufuneka ekulungele ukubonakalisa ukukhathala komzali kubo bonke ababefuna uncedo lwakhe.

Umntu ngewalisusa elo xesha lide lokusebenza nzima nokuba sekhusini, alibalele ekuthini yilahlelo enkulu. UBulumko obungenasiphelobambizalowowayezakubayinkokeliyabantu bakhe ukuba achithe amashumi amane eminyaka kumsebenzi ophantsi wokuba ngumalusi. Imikhwa yokukhathalela, eyokuzilibala, nokuthanda ukusoloko eyedwa nomhlambi wakhe owawusanda kakhulu, kwakuza kumlungiselela ukuba abe ngumalusi kaIsrayeli onemfesane, nonyamezelayo. Akukho okuhle okwakunokunikwa luqeqesho lomntu okanye inkcubeko yakhe, okwakunokuma endaweni yala mava.

UMoses wayefunde okuninzi ekwakufuneka ohlukene nako. Impembelelo eyayimngqongile eYiputa — uthando lukamama wakhe owayemchole, isikhundla sakhe njengomzukulwana kakumkani, ukurheletya macala onke, ukuchubeka, ubugcisa, nokukholelwa ukuba ubulumko nengqondo zizinto ezivela kwinkolo ebubuxoki, ubuqheleqhele bonqulo lwezithixo, ubuhle obuzukileyo bezakhiwo nezithixo eziqingqiweyo — konke kwakunegalelo elinzulu ekukhuleni kwengqondo kwaye kuyakhe kakhulu imikhwa nesimilo sakhe. Ixesha, ukuguquka kokumngqongileyo, nokuxhumana noThixo, kwakunako ukuziguqula ezi mbono. Kwakuza kuxhomekeka kuMoses ngokwakhe ukulwela ukuphila ukuze akwazi ukuzishiya ezi mposiso, amkele inyaniso, kodwa uThixo wayeza kuba ngumncedi wakhe xa idabi lilikhulu kakhulu ukuba liliwe ngamandla omntu.

Kubo bonke abanyulelwe ukuba bawugqibe umsebenzi kaThixo, buyabonakala ubuntu. Sekunjalo, babengengabo abantu bemikhwa nezimilo ezihamba ngomgca wempuku, ababaneliswe kukuhlala benjalo. Babelangazelela ngokwenene ukuzuza ubulumko obuvela kuThixo nokufunda ukumsebenzela. Uthi umpostile, “Ukuba ubani kuni uswele ubulumko, makacele kuThixo, onika bonke engenakumbi, engangcikivi; wobunikwa.” Yakobi 1:5. Sekunjalo, uThixo akasayi kubanika abantu ukukhanya kwezulu lo gama besanelisekile kukuhlala ebumnyameni. Ukuze alufumane uncedo lukaThixo, umntu kufuneka abuqonde ubuthakathaka bakhe nokuba nentswelo kwakhe; kufuneka ingqondo yakhe ayimilisele kwinguquko enkulu ekufunekayenzekile kuye; kufuneka aphaphamele ukuthandaza nokuzama ngokunyanisekileyo nangokuzingisileyo. Imikhwa engeyiyo nezithethe eziphuthileyo zizinto emazivuthululwe zisuke; kuphela kungokuzama okuzimiseleyo ukuzilungisa ezi ziphoso nokuvumelana nemithetho-siseko elungileyo ekunokuthi lube nokuzuzeka uloyiso. Abaninzi abafikeleli kwindawo ebafaneleyo, kuba balindela kuThixo ukuba abenzele oko abanikileyo amandla ukuba bazenzele. Bonke abafanele ukuba lulutho kufuneka beqeqeshwe ngeyona inzima ingqeqesho yengqondo nokuziphatha, aze uThixo abancede ngokuhlanganisa amandla ezulu nemizamo yomntu.

Evalelekile kwinkuseleko yeentaba, uMoses waye eyedwa noThixo. Iitempile ezintle nezinkulu, ngenkolo nobuxoki bazo, zazingasenawo umtsalane engqondweni yakhe.

Kubuhle obunendili beenduli ezingunaphakade, wabona ubungangamsha bOsenyanweni, wathi akukhangela kwelinye icala, wabona ukungabi namandla nokungabaluleki koothixo baseYiputa. Kuyo yonke indawo, kwakubhalwe igama loMdali. UMoses wazibona ngathi umi phambi kwaKhe ambethe amandla aKhe. Kulapha apho ukuziphakamisa kwakhe nokwaneliseka kwakhe koko wayekuko, kwasuswa khona. Kubulula ajongene nabo bobomi basentlango, zathi shwaka iziphumo zobomi obulula nobumnandi baseYiputa. UMoses waba nomonde, nembeko nokuzithoba, "[e]lulamile kunene kunabantu bonke abasemhlabeni." (Numeri 12:3), ukanti omelele ekukholweni kuThixo kaYakobi oligorha.

Ngokuqengqeleka kweminyaka, xa wayejikeleza nemihlambi yakhe kwiindawo ezizodwa, ecamngca ngemeko yokucinezelwa kwabantu bakhe, wasoloko ehlaziya ukuphatha kukaThixo ooyise kunye nezithembiso ezazililifa kuhlanga olunyuliweyo, nemithandazo yakhe inyuka imini nobusuku ngenxa kaIsrayeli. Izithunywa zezulu zazimrhangqa ngokukhanya macaleni onke. Kulapha, apho wathi ephantsi kwempefumlelo kaMoya Oyingcwele, wabhala incwadi yeGenesis. Iminyaka emide awayichitha entlango eyedwa, yaba nentsikelelo enkulu, kungekuphela kuMoses nabantu bakhe, kodwa nakwihlabathi kwizizukulwana ezilandelayo.

"Kwathi emva kwaloo mihla mininzi wafa ukumkani waseYiputa. Bancwina oonyana bakaIsrayeli ngenxa yomsebenzi, bakhala; kwenyuka ukuzibika kwabo, kwaya kuThixo, ngenxa yomsebenzi. Wakuva uThixo ukugula kwabo, wawukhumbula uThixo umnqophiso wakhe noAbraham, noIsake, noYakobi. UThixo wababona oonyana bakaIsrayeli, wabazi uThixo." Ixesha lokuhlangulwa kukaIsrayeli lalifikile. Noko kunjalo, injongo kaThixo yayiza kufezeka ngendlela eyayiza kukubeka phantsi ukuzigwagwisa komntu. Umhlanguli kwakufuneka abe ngumalusi othobekileyo, ephethe intonga kuphela esandleni sakhe; aze uThixo ayenze loo ntonga ibe ngumfuziselo wamandla aKhe. Wathi ekhokela imihlambi yakhe kufuphi neHorebhe, "entabeni kaThixo," uMoses wabona ityholo lisitsha, amasebe, amagqabi, nesikhondo, zonke zisitsha, kodwa likhangeleka lingapheli. Wasondela ukuba abone lo mbono umangalisayo, kwaza kwaphuma ilizwi kwidangatye limbiza ngegama. Ngemilebe ebebezelayo, waphendula, "Ndilapha." Walunyukiswa ukuba angasondeli ngendlela engenantlonipho:"Khulula iimbadada zakho ezoezinyaweni zakho, kubaloo ndawo

umi kuyo ingumhlaba ongcwele. . . .NdinguThixo kayihlo, uThixo ka-Abraham, uThixo kaIsake, uThixo kaYakobi." NguYe Lowo, owathi, njengeNgelosi yomnqophiso, wazityhila kooyise kwizizukulwana ezadlulayo. "Wabusithelisa uMoses ubuso bakhe; kuba ebesoyika ukukhangela kuThixo."

Intobeko nembeko kufuneka zibonakale ekuziphatheni kwabo bonke abeza phambi kukaThixo. Egameni likaYesu, sinako ukuza phambi kwakhe ngesibindi, kodwa

akufuneki size kuYe ngesibindi sokuzithemba, ngokungathi ukumgangatho omnye nathi. Bakho abo bathi xa bethetha noThixo omkhulu, onamandla onke nongcwele, ohlala ekukhanyeni okungasondelwa lula kuko, babengathi bathetha nentanga yabo, okanye nongaphantsi kwabo. Bakho nabo baziphatha endlwini yaKhe ngendlela abangeke benze ngayo xa bephambi komlawuli wasemhlabeni egumbini lakhe. Aba kufuneka bakhumbule ukuba baphambi kwaLowo iiserafi zimdumisayo, phambi kwaLowo iingelosi zibugqumayo ubuso bazo. UThixo mkhulu, umelwe ukuhlonitshwa; bonke ababuqonda ngokwenene ubukho baKhe, baya kugoba ngokuzithoba phambi kwaKhe, baze, njengoYakobi esembonweni kaThixo, bakhale bathi, "Asikuko nokuba iyoyikeka le ndawo; yindlu kaThixo le, ayinto yimbi; lisango lamazulu eli."

Wathi uMoses esalinde ngembeko nokoyika phambi kukaThixo, aqhuba amazwi: "Ndizibonile okunene iintsizi zabantu bam abaseYiputa, nokukhala kwabo ndikuvile, ngenxa yabo babaqhuba kalukhuni; kuba ndiyawazi umvandedwa wabo. Ndihlile ke; ndize kubahlangula esandleni samaYiputa, ndibanyuse baphume kwelo lizwe, baye ezweni elilungileyo, elibanzi, ezweni elibaleka amasi nobusi. . . . Hamba ngoku, ndikuthume kuFaro, ubakhuphe eYiputa abantu bam, oonyana bakaIsrayeli."

Wathi emangalisiwe, ewoyika lo myalelo, uMoses wahlehla, esithi, "Ndingubani na ukuba ndingade ndiye kuFaro, ukuba ndibakhuphe eYiputa oonyana bakaIsrayeli?" Impendulo yathi, "Ndiya kuba nawe. Nangu umqondiso wokuba ndikuthumile mna: ekubakhupheni kwakho abantu eYiputa, niya kumkhonza uThixo kule ntaba."

UMoses wacinga ngobunzima aza kuhlangana nabo, ngobumfama, ngokungazi, nangokungakholwa kwabantu bakhe, abaninzi kubo bephantse kulahlekelwa kukumaziuThixo."Uyabona,"watsho, "ukuba ndiya koonyana bakaIsrayeli, ndithi kubo, UThixo wooyihlo undithumile kuni, baze bathi kum, Ngubani na igama lakhe? Ndothini na kubo?" Impendulo yathi—"NDINGUYE ENDINGUYE." "Wotsho koonyana bakaIsrayeli ukuthi, uNDINGUYE undithumile kuni."

UMoses wayalelwa ukuba ahlanganise amadoda amakhulu akwaIsrayeli, awona abekekileyo nangamalungisa phakathi kwabo, ekwakukade ebuhlungu ngenxa yobukhoboka babo, ukuze avakalise kuwo isigidimi esivela kuThixo, esinesithembiso sokuhlangulwa. Emva koko kwakuza kufuneka aye nawo la madoda makhulu phambi kukakumkani, athi kuye:-

"UYehova uThixo wamaHebhere uhlangene nathi; ngoku makhe sihambe entlango uhambo lweentsuku ezintathu, sibingelele kuYehova uThixo wethu."

UMoses wayelunyukiswe kwangaphambili ukuba uFaro uya kusala isibheno sokuba akhulule uIsrayeli ahambe. Noko kunjalo, isibindi somkhonzi kaThixo kwakufuneka singehli; kuba uYehova wayeza kulisebenzisa eli thuba ukubonisa amandla aKhe phambi

kwamaYiputa naphambi kwabantu baKhe. “Ndiya kusolula isandla, ndiyibethe iYiputa ngemisebenzi yam yonke ebalulekileyo, endiya kuyenza phakathi kwayo, andule ke ukunindulula.”

Umyalelo wawunikiwe mayela nomsindleko ababeza kuwenza ukulungiselela uhambo. UYehova wathi, “Xa nithe nemka, ningemki nize. Intokazi iya kucela kwengummelwane wayo, nakwengumphambukeli endlwini yayo, impahla yesilivere, nempahla yegolide, neengubo.” AmaYiputa ayetyetyiswe kukusebenza nzima okwakunyanzeliswa kumaIsrayeli, kwathi, njengokuba aba [amaIsrayeli] babeza kuqala uhambo ukuya kwikhaya labo elitsha, kwalilungelo labo ukubanga umvuzo weminyaka yokusebenza kwabo nzima. Kwakufuneka bafune izinto zexabiso, ezazinokuthwalwa, kwaye uThixo wayeza kubenza bathandeke emehlweni amaYiputa. Imimangaliso emikhulu eyenziwayo ukubakhulula yayiza kwenza kubekho ukoyika kubacinezeli, ukuze izicelo zamakhoboka zamkeleke.

UMoses wabona ubunzima obabukhangeleka bungeke budlulwe. Bungqina buni anokubunika abantu bakhe ukubonakalisa ukuba uThixo umthumile ngokwenene? “Uyabona,” watsho, “abayi kukholwa ndim, abayi kuliphulaphula izwi lam; kuba baya kuthi, UYehova akabonakalanga kuwe.” Ubungqina obuza kuba nentsingiselo engqondweni yakhe banikezwa ngoku. Kwathiwa makaphose intonga yakhe emhlabeni. Wathi akuyenza loo nto, “yasuka yaba yinyoka;wayibaleka uMoses.” Kwathiwa makayibambe, esandleni sakhe yajika yaba yintonga. Kwathiwa makafake isandla sakhe esifubeni sakhe. Wathobela, wathi “akusirhola isandla sakhe, naso sineqhenqa, simhlophe njengekhephu.” Emva kokuba eyalelwe ukuba asibuyisele esifubeni kwakhona,[wenza njalo], kodwa xa ephinda esibuyisa, wafika sifana nesinye. Ngale miqondiso, uYehova wayemqinisekisa uMoses ukuba abantu baKhe, kunye noFaro, bamelwe ukoyiseka ukuba Lowo unamandla kunokumkani waseYiputa, ubonakele phakathi kwabo.

Nangona kunjalo, umkhonzi kaThixo wayesagutyungelwe yingcamango yomsebenzi ongaqhelekanga nomangalisayo ophambi kwakhe. Ekuxinzelekeni nasekoyikeni kwakhe, wacenga ebeka njengesizathu ukungakwazi kwakhe ukukhawulezisa ukuthetha: “Camagu, Nkosi yam! Andindoda imazwi maninzi nanini na, oko wathethayo kumkhonzi wakho lo; kuba ndingokuthetha kunzima, ndikwanzima nolwimi.” Wayemke ixesha elide kakhulu kumaYiputa kangangokuba, wayengenalo ngokucace kakuhle ulwazi, nokuba nako ukulusebenzisa ulwimi lwawo ngohlobo awayelulo esephakathi kwawo.

Wathi uYehova kuye, “Ngubani na owenze isidenge, nesithulu, nobonayo, nemfama? Asindim na, mna Yehova?” Kwaphindwaapha kongezwa esinye isiqinisekiso soncedo lwezulu: “Ngoko ke hamba, ndoba nomlomo wakho mna, ndikubonise into oya kuyithetha.” UMoses wayesacengela ukuba kukhethwe umntu onesakhono kunaye. Ezi zizathwana zaziphuma ekuthobekeni nasekungazithembini kuqala; kodwa emva kokuba

uYehova ethembise ukuzisusa zonke iinzima, nokumnika impumelelo ekugqibeleni, konke ukubuya umva okulandelayo nokukhalaza ngokungafaneleki, kwakubonisa ukungamthembi uThixo. Kwakunika ingqondo yokoyikela ukuba uThixo akakwazi ukumenza awufanele umsebenzi omkhulu ambizela kuwo, okanye wenza impazamo (uThixo) ngokumkhetha.

Ngeli xesha, uMoses wayalelwa ukuba aye kuAron, umkhuluwa wakhe, owayekwazi ukuluthetha ngokusulungekileyo ulwimi lwamaYiputa kuba wayelusebenzisa yonke imihla. Waxelelwa ukuba uAron uyeza ukuba ahlangane naye. Amazwi alandelayo avela kuYehova aye ngumyalelo ongafuni kucaciswa:

“Wothetha kuye, ubeke amazwi emlonyeni wakhe; mna ndoba nomlombo wakho nomlomo wakhe, ndinibonise into eniya kuyenza. Yena wokuthethela ebantwini, athi yena abe ngumlomo kuwe, uthi wena ube nguThixo kuye. Ke, le ntonga yiphathe ngesandla sakho; uya kwenza imiqondiso leyo.” Akazange aphinde ale, kuba wonke umhlaba wokuzilandulela wawususiwe.

Umyalelo wezulu owawunikwe uMoses wamfikela engenakuzithemba, ethintitha, embuna. Yamongamela into yokuba engenakukwazi ukuba ngumlomo kaThixo kuIsrayeli. Ngako nje ukuba awamkele umsebenzi, wangena kuwo ngentliziyoepheleleyo, ekubeke kuYehova konke ukuthembela kwakhe. Ubukhulu bomsebenzi awuthunyiweyo babufuna ukuba asebenzise awona mandla alungileyo engqondo yakhe. UThixo wakusikelela ukuthobela kwakhe, wanobuciko, wazaliswa lithemba, waqina, wawufanela kakuhle umsebenzi owaka wamkhulu kweyakha yanikwa umntu. Lo ngumzekelo wento uThixo ayenzayo ukomeleza isimilo sabo bamthembayo ngokupheleleyo baze bazinikele ngokungenakuzibamba kwimiyalelo yaKhe.

Umntu ufumana amandla nesakhono xa esamkela imithwalo uThixo ayibeka phezu kwakhe, aze, ngomphefumlo wakhe wonke, afune ukuzenza ukuba akufanele ukuyithwala ngendlela eyiyo. Nokuba sithobeke kangakanani isikhundla sakhe okanye sincinane kangakanani isakhono sakhe umntu, uyafikelela kubukhulu benene, lowo uthembela kumandla ezulu, alangazelele ukuwenza umsebenzi wakhe ngokunyaniseka. Ukuba uMoses wayethembele kwawakhe amandla nobulumko, waza wawamkela ngenzondelelo umsebenzi omkhulu, wayeya kuba ubonakalise ukungawufaneli kwakhe konke umsebenzi lowo. Into yokuba umntu azive ebuthakathaka, noko iyabonakalisa ukuba uyabuqonda ubukhulu bomsebenzi anyulelwe wona, nokuba uya kumenza uThixo abe ngumcebisi wakhe namandla akhe.

UMoses wabuyela kumkhwe wakhe wamxelela ngolangazelelo lwakhe lokubuyela kubazalwana bakhe eYiputa. Imvume kaJetro yafumaneka, wamnika nentsikelelo yakhe, “Hamba ngoxolo.” Ehamba nomfazi nabantwana, uMoses waluthabatha uhambo. Akazange ayivakalise injongo yohambo lwakhe, hleze bangavunyelwa ukuba bahambe

naye. Phambi kokuba afike eYiputa, wabuya wacinga kwangokwakhe, ukuba, ukuze bakhuseleke, kuhle ukuba abathumele emva kwaMidiyan.

Ukoyika uFaro namaYiputa okufihlakeleyo, njengoko babenomsindo owaphembeka ukuba bamchase kwiminyaka engamashumi amane eyadlulayo, kwamenza uMoses ukuba akrikrize ngakumbi ukubuyela eYiputa; kodwa emva kokuba ephumile ukuba alulamele umyalelo wezulu, uYehova wamtyhilela ukuba iintshaba zakhe zafa. Kwindlela esinga kwaMidiyan, uMoses wafumana isilumkiso esothusayo nesibi sokunganeliseki kukaYehova. Ingelosi yavela kuye ngendlela eyoyikisayo, ngokungathi ingasuka imtshabalalise ngoko. Akukho nkcazo yanikwayo; kodwa uMoses wakhumbula ukuba waya watyeshela omnye wezinto eziyalelwe nguThixo; ngokuyekela ekucengweni ngumfazi wakhe, watyeshela ukwenza inkonzo yokwalusa unyana wakhe oyena mncinane. Wasilela ukuthobela imeko awayeza kuthi ngayo umntwana abe nelungelo lokuzuza iintsikelelo zomnqophiso kaThixo noIsrayeli; kwaye oko kutyeshela kwenziwa yinkokeli yabo enyuliweyo kwakuza kulihlisa igunya lemithetho yezulu ebantwini. UTsiphora, ngokoyikela ukuba umyeni wakhe angabulawa, wayenza ngokwakhe loo nkonzo [yokwalusa], yaza ngoko ingelosi yamvumela uMoses ukuba aqhubeke nohambo lwakhe. Ekuthunyweni kwakhe kuFaro, uMoses wayeza kubekwa kwingozi enkulu; ubomi bakhe babungayi kukhuseleka; kuba wayengayi kukhuselwa ziingelosi zikaThixo.

Ngexesha lembandezelo, kanye phambi kokuba eze uKristu, amalungisa ayakugcinwa ngokulungiselela kwezithunywa zezulu; kodwa akusayi kubakho kukhuseleka kulowo waphula umthetho kaThixo. Izithunywa azinako ukukhusela abo bangawukhathaleliyo omnye wemithetho yezulu.

# Isahluko 23—Izibetho ZaseYiputa

[Esi sahluko sisekwe kwi-Eksodus yesi-5 ukuya kwi-10.]

UAron, eyalelwe ziingelosi, waya kuhlangana nomntakwabo, awayehlukene naye ixesha elide; bahlangana entlango kwindawo engenabantu, ngaseHorebhe. Apha, bathetha kunye, wamxelela uMoses uAron, “onke amazwi kaYehova abemthume wona, nemiqondiso yonke abemwisele umthetho ngayo.” Eksodus 4:28. Bahamba kunye ukuya eYiputa; bathi bakufika eGoshen, bahlanganisela ndawonye amadoda amakhulu akwaIsrayeli. UAron wakuxela konke ukumphatha kukaThixo uMoses, yathi yonke imiqondiso uThixo awayinika uMoses yaboniswa phambi kwabantu. “Bakholwa abantu, beva ukuba uYehova ubavelele oonyana bakaIsrayeli wazibona iintsizi zabo, bathoba baqubuda.” Indima 31.

UMoses wayephathiswe isigidimi esiya kukumkani; umntu nomntakwabo bobabini bangena ebhotwe kukumkani uFaro njengabameli bakaKumkani wookumkani, bathetha egameni laKhe: “Utsho uYehova, uThixo kaIsrayeli, ukuthi, Bandulule abantu bam, bandenzele umthendeleko entlango.”

“Ngubani na uYehova, ukuba ndiphulaphule izwi lakhe, lokuba ndindulule uIsrayeli?” wafuna ukuqonda ukumkani; “andimazi uYehova, kananjalo andiyi kumndulula uIsrayeli.”

Impendulo yabo yathi, “UThixo wamaHebhere uhlangene nathi; makhe sihambe entlango uhambo lweentsuku ezintathu, sibingelele kuYehova uThixo wethu, hleze asiqwele ngendyikitya yokufa nangekrele.” Iindaba zabo kunye nomdla abawuvusayo ebantwini zasezifikile kukumkani. Wavutha umsindo wakhe. “Yinina, nina Moses noAron, ukuba nibakhulule [nibanqande] abantu emisebenzini yabo?” watsho. “Yiyani emithwalweni yenu.” Ubukumkani babuse bulahlekelwengenxayokuphazamisakwaba basemzini.Wathi akucinga loo nto, wongeza wathi, “Yabonani, baninzi abantu belizwe ngoku, ke nina niyabaphumza emithwalweni yabo.”

Ebukhobokeni bawo, amaIsrayeli aya anokulahlekwa kukuwazi umthetho kaThixo, aza emka emiyalelweni yawo [umthetho]. ISabatha yayingananzwanga, kwaye izinyanzeliso zabaqhubi bawo zenza kwaba nobunzima ukuba ingagcinwa. Noko kunjalo, uMoses wayebabonisile abantu ukuba, ukuthobela uThixo kwakuyinto yokuqala ekukhululweni; aza amalinge awenziwayo ukubuyisela ukugcinwa kweSabatha aqatshelwa ngabacinezeli bawo [amaIsrayeli]. [Bona Isihlomelo, Inqaku 1.]

Ukumkani, ekuqaphele ngokukodwa oku, warhanela ukuba amaIsrayeli aceba uvukelo emsebenzini wakhe. Inkcaso yayisisiphumo sokungenzi nto; waqinisekisa ukuba alifumaneki ixesha lokuceba okuyingozi. Kwangoko wamisa imiqathango yokuqinisa

amakhamandela nokuxinzelela phantsi umoya wokukhululeka. Ngaloo mini, waphuma umyalelo wokuba umsebenzi wawo mawukhohlakale,ucinezele ngakumbi. Ezona zixhobo zokwakha ezazifumaneka lula yayizizitena ezomiswa lilanga; iindonga zezona zakhiwo zihle zazenziwe ngazo, kuze kubekwe ilitye phambi kwazo [izitena]; kwaye ukwenziwa kwezitena kwakufuna amanani amakhulu amakhoboka. Kwakuhlanganiswa iindiza nodongwe, ukuze zihlangane, kwaye zazininzi kakhulu iindiza ezisetyenziswayo; kufuneka abasebenzi bazifunele, phofu lingahlanga lona inani lezitena ekufuneka zenziwe.

Lo myalelo wazisa uxinzelelo olukhulu kumaIsrayeli kulo lonke ilizwe [laseYiputa]. AmaYiputa awayengabasebenzisi bamaIsrayeli ayemise kwa-amaHebhere ukuba abe ngamagosa aphatha abasebenzi, aye la magosa enoxanduva lokuqinisekisa ukuba uyenziwa umsebenzi ngabo babengaphantsi kwawo. Kwathi xa kufuneka kwenziwe ngokomyalelo kakumkani, kwafuneka athi saa amaIsrayeli efuna umququ endaweni yeendiza; aza akufumana kunzima ukuwugqiba umsebenzi wesiqhelo. Ayesithi akoyiswa, abethwe kakhulu amagosa amaHebhere.

Amagosa la ayecinga ukuba ingcinezelo iphuma kubasebenzisi kungekuko kukumkani; aza aya kukumkani nezikhalazo zawo. Inkcaso yahlangatyezwa ngukumkani ngelihlaselayo lisithi, “Kuhiliza nina, niyahiliza, kuko le nto nithi, Masiye sibingelele kuYehova.” Bayalelwa ukuba babuyele emsebenzini wabo, ngelithi, imithwalo yabo ayisayi kwenziwa lula. Ekubuyeni kwabo, bahlangana noMoses noAron, bakhala kubo, “UYehova makanikhangele, agwebe; ekubeni nilinukisile ivumba lethu phambi koFaro, naphambi kwabakhonzi bakhe, ukuba kubekwe ikrele lokusibulala esandleni sabo.”

Wathi akuziva ezi zigculelo uMoses, wakhathazeka kakhulu. Ukubulaleka kwabantu kwakukhule kakhulu. Kulo lonke ilizwe kwakuphuma izikhalo zokuncama kwabadala nakwabancinane, bonke behlangene ngokubeka ityala loku kuguquka kwemeko phezu kwakhe. Wabakrakra umphefumlo wakhe, waya phambi koYehova ekhala esithi, “Nkosi yam, yini na ukuba ubaphathe kakubi aba bantu? Yini na le nto uthume mna? Kususela koko ndangenayo kuFaro, ndithetha egameni lakho, yena ubaphethe kakubi aba bantu; akubahlangulanga nokubahlangula abantu bakho.” Impendulo yathi, “Uya kukubona ngoku endiya kukwenza kuFaro, uya kubandulula, abagxothe ezweni lakhe ngesandla esithe nkqi.” Waphinda wakhunjuzwa ngomnqophiso uThixo awawenza nooyise, waza waqinisekiswa ukuba uya kuzaliseka.

Kuyo yonke iminyaka yokukhonza eYiputa, kwaye kukho phakathi kwamaIsrayeli abo babebambelele kunqulo lukaYehova. Aba babekhathazeke kakhulu kukubona, yonke imihla, abantwana babo bebona amasikizi abahedeni, bade nabo baqubude koothixo babo ababuxoki. Ekubandezelekeni kwabo, bakhala kuYehova ukuba bakhululwe kwidyokhwe yaseYiputa, ukuze bakhululeke kwiimpembelelo ehlazisayo yokunqulwa kwezithixo.

Abazange bayifihle inkolo yabo, koko bawaxelela amaYiputa ukuba bona banqula uMenzi wezulu nomhlaba, uThixo ekuphela kwaKhe oyinyaniso nophilayo. Babuphindaphinda ubungqina bobukho baKhe namandla, kususela ekudaleni kuse kwimihla kaYakobi. Ngenxa yoko, amaYiputa alifumana ithuba lokuqhelana nenkolo yamaHebhere; kodwa ngokucaphukela ukufundiswa ngamakhoboka abo, bazama ukubawexula abakhonzi bakaThixo ngokubathembisa izipho, kuthi kwakungenzeki oku, kusuke kube kukubatyityimbisela umnwe nokubakhohlakalela.

Amadoda amakhulu akwaIsrayeli azama ukuluxhasa ukholo olufadalalayo lwabazalwana bawo ngokusoloko ephindaphinda izithembiso ezenziwa kooyise, namazwi obuprofeti kaYosefu phambi kokuba afe, exela kwangaphambili ngokukhululwa eYiputa. Abanye babesiva bakholwe. Abanye, bathi ngokujonga iimeko ezibarhangqileyo, bangafuni ukuba nethemba. AmaYiputa, ngokwaziswa ngento eyenzeka phakathi kwamakhoboka awo, akugculela oko akulindeleyo, awakhanyela ngokuwanyelisa amandla kaThixo wawo [amakhoboka]. Akhomba kwimeko yawo njengesizwe samakhoboka, abagezela esithi, “Ukuba uThixo wenu ulungile, ezele yinceba, enamandla ngaphezu koothixo bamaYiputa, kungani ukuba anganikhululi?”Babuye babakhangelise kweyabo imeko. babakhangelise kweyabo imeko. Babenqula izithixo awayesithi amaIsrayeli ngoothixo ababuxoki, kanti basisizwe esityebileyo nesinamandla. Batsho besithi, oothixo babo babasikelele ngempumelelo, babanika amaIsrayeli njengezicaka zabo, bababaza amandla okucinezela nokutshabalalisa abanquli bakaYehova. UFaro ngokwakhe wayeqhayisa ngokuba uThixo wamaHebhere engakwazi ukuwahlangula esandleni sakhe.

Amazwi anje alitshabalalisa ithemba kumaIsrayeli amaninzi. Imeko yayibonakala kanye injengoko ayeyibeka amaYiputa. Yayiyinyaniso into yokuba ayengamakhoboka, kwaye kufuneka ekunyamezele konke oko abaqhubi bawo abakhohlakeleyo babethanda ukuwangcungcuthekisa ngako. Abantwana bawo babezingelwa babulawe, nobabo ubomi bungumthwalo. Kanti ke wona ayenqula uThixo wasezulwini. Ukuba ke ngoko uYehova ngokwenene wayengaphezu kwabo bonke oothixo, ngokuqinisekileyowayengeke abayekele ekubeni babe ngamakhoboka kubanquli-zithixo. Abo babenyanisekile kuThixo babeqonda ukuba, kwakungenxa yokumka kukaIsrayeli kuThixo, ngenxa yokuzinikela kwabo ekwendiselaneni nezizwe zabahedeni, baze ngolo hlobo bakhokelelwe ekunquleni izithixo, athe ngoko uYehova wabavumela ukuba babe ngamakhoboka; baza, ngesibindi, babaqinisekisa abazalwana babo ukuba, kungekudala, [uThixo] uza kuyaphula idyokhwe yomcinezeli.

AmaHebhere ayethembe ukuyifumana inkululeko yawo ngaphandle kokulingwa okukhethekileyo kokholo lwawo okanye ukuphatheka kakubi okanye ukutsala nzima. Xa kunjalo, ayengakulungelanga ukukhululwa. Ayenokholo oluncinane kuThixo, aye engenayo intumekelelo yokunyamezela iimbandezelo zawo ade abone kufanelekile ukuba

awasebenzele. Amaninzi ayanelisekile kukuhlala ebukhobokeni endaweni yokuhlangana neenzima ezihamba nokususwa kwawo ezweni lasemzini; kanti ke imikhwa yamanye yayise ifana naleyo yamaYiputa, nto leyo eyenza ukuba akhethe ukuhlala eYiputa. Ngenxa yoko, uYehova akazange awahlangule kwasekuqalekeni kokubonakaliswa kwamandla aKhe phambi koFaro. Wazilawula iziganeko ngokupheleleyo ukuze kuphuhle umoya wogonyamelo kwikumkani yaseYiputa nokuze, Yena, azibonakalise kubantu baKhe. Xa bathe babubona ubulungisa baKhe, amandla aKhe, uthando lwaKhe, baya kukhetha ukuyishiya iYiputa bazinikele ekusebenzeni kwaKhe. Umsebenzi kaMoses ngewawube lula kakhulu ukuba abaninzi kumaIsrayeli babengonakalanga kangangokuba bangabi nawo umdla wokuyishiya iYiputa.

UYehova wamyalela uMoses ukuba abuyele ebantwini abaphindele isithembiso sokukhuluwa, ngengqiniseko ehlaziyekileyo yokuthandwa nguYehova. Wahamba njengoko wayeyalelwe; kodwa abazange baphulaphule. Sithi isiBhalo, “Abamphulaphulanga . . . ngenxayokukhathazeka,nangenxayomsebenzi onzima.” Saphinda sabuya kwakhona isigidimi sezulu kuMoses, “Yiya uthethe kuFaro ukumkani waseYiputa, abandulule oonyana bakaIsrayeli, baphume ezweni lakhe.” Wathi edakumbile, waphendula, “Yabona, oonyana bakaIsrayeli abandiphulaphulanga; wothini na ke uFaro ukundiphulaphula.” Kwathiwa makathabathe uAron ahambe naye ukuya phambi kukaFaro, uphinde umyalele ukuba “abandulule oonyana bakaIsrayeli, baphume ezweni lakhe.”

Waxelelwa ukuba ukumkani akasayi kuze avume ade uThixo ayihambele ngezigwebo iYiputa aze amkhuphe uIsrayeli ngokubonakalisa amandla aKhe. Ngaphambi kokubandezelwa ngesibetho ngasinye, uMoses kwakufuneka achaze ubume baso kunye negalelo laso, nokuba ukumkani angazisindisa kuso ukuba uthanda njalo. Isohlwayo ngasinye esaliweyo sasiya kulandelwa sesinye esithe chatha, ide intliziyo yakhe ezaliswe likratshi ithobeke, amvume uMenzi wezulu nomhlaba njengoThixo oyinyaniso nophilayo. UYehova wayeya kuwanika amaYiputa ithuba lokubona ukungabinto kobulumko bamadoda awo anobukroti, nobuthakathaka boothixo bawo, xa bechasene nemiyalelo kaYehova. Wayeza kubohlwaya abantu baseYiputa ngenxa yokunqula kwabo izithixo akuphelise ukuqhayisa kwabo ngeentsikelelo abazifumana kwizithixo ezingeva nto. UThixo wayeza kulizukisa igama laKhe, ukuze zive nezinye izizwe ngamandla aKhe zingcangcazele kwizenzo zaKhe zobugorha, baze abantu baKhe bakhokhelelwe ukuba babuye ekunquleni kwabo izithixo baze bamnike [uYehova] unqulo olunyulu.

Kwakhona uMoses noAron bangena kumagumbi azukileyo okumkani waseYiputa. Apho, erhangqwe ziintsika ezinde nobumenyemenye bemihombiso, imizobo yexabiso nemifanekiso eqingqiweyo yoothixo babahedeni, phambi kokumkani wobona bukumkani bunamandla obakha bakho, bema abameli bohlanga lwamakhoboka, ukuba baphinde

umyalelo kaThixo wokuba akhululwe uIsrayeli. Ukumkani wafuna ummangaliso, ukubonisa ukuthunywa kwabo lizulu. UMoses noAroni bebeyalelwe ukuba baze benze ntoni ukuba kuye kwakho imfuno enjalo, waza uAron wathabatha intonga yakhe wayiphosa phantsi phambi kukaFaro. Yajika yaba yinyoka. Ukumkani wathi makubizwe "izilumko nabakhafuli," elowo "waphosa phantsi intonga yakhe, yaba yinyoka; yasuka intonga ka-Aron yaziginya iintonga zabo." Ukumkani, ezimisele kunangaphambili, wathi abemilingo bakhe bayalingana ngamandla noMoses noAron; wabasingela phantsi abakhonzi bakaYehova njengamabhedengu, waziva ekhuselekile ekwaleni kwakhe oko babefuna akwenze. Sekunjalo, walelwa ngamandla ezulu ukuba angabenzakalisi.

Yayisisandla sikaThixo, ingeyiyo impembelelo yomntu okanye amandla kaMoses noAron, awenza imimangaliso abayibonisa phambi kukaFaro. Loo miqondiso nezimanga yayilungiselelwe ukumoyisela uFaro ukuba aqonde ukuba u-"Ndinguye" omkhulu umthumile uMoses, nokuba yayiluxanduva lukakumkani ukumkhulula uIsrayeli, ukuze bakhonze uThixo ophilayo. Iinkunkqela zobugqi nazo zabonisa imiqondiso nemimangaliso; kuba nazo zazingenzi ngobazo ubuchule bodwa, kodwa ngamandla kaThixo wazo, uSathana, owayezinceda ukuba zilinganise umsebenzi kaYehova.

Abanobugqi abazange bazenze iintonga zabo zibe ziinyoka ngokwenene; kodwa bathi ngobugqi, bencedwa ngumkhohlisi omkhulu, bakwazi ukwenza ukuba ibekho imbonakalo enjalo. Kwakungaphezu kwamandla kaSathana ukuguqula iintonga zibe ziinyoka eziphilayo. Itshawe lobubi, nangona linabo bonke ubulumko namanga engelosi eyawayo, alinawo amandla okudala, okanye okunika ubomi; eli lilungelo likaThixo kuphela. Into ekuphela kwayo anokuyenza uSathana, wayenza; wenza unomgogwana. Emehlweni abantu, iintonga zaguqulwa zaba ziinyoka. Kwakholelwa oko nguFaro nenkundla yakhe. Akukho nto yayizahlula kwimbonakalo yazo naleyo yavezwa nguMoses. Nangona uYehova wenza ukuba inyoka yenene iziginye ezi zicekisekayo, noku akuzange kwathatyathwa nguFaro njengomsebenzi wamandla kaThixo, kodwa njengesiphumo sohlobo lobugqi obungaphezulu kobo bezicaka zakhe.

UFaro walangazelela ukubuthethelela ubulukhuni bentliziyo yakhe ekumelaneni kwakhe nomyalelo wezulu, nto leyo eyamenza ukuba afune isizathu sokungayikhathaleli imimangaliso uThixo awayenza ngoMoses. USathana wamnika lento kanye wayeyifuna. Ngomsebenzi awawenza ngabanobugqi, wenza ukuba kubonakale kumaYiputa ukuba uMoses noAron babenobugqi bengabakhafuli, nokuba isigidimi ababesiza naso sasingadingi kuhlonitshwa ngokungathi siphuma kumntu ongasentla. Ngaloo ndlela, unomgogwana kaSathana wayifeza injongo yokuwanika isibindi amaYiputa kuvukelo lwawo, nokwenza ukuba uFaro ayenze lukhuni intliziyo yakhe ekoyisakaleni. USathana wayethembe ukuba uya kulushukumisa ukholo lukaMoses noAron ngakubungcwele bemvelaphi yesigidimi ababesithunyiwe, ukuze izixhobo zakhe [uSathana] zoyise.

Wayengakulungelanga konke ukuvuma ukuba abantwana bakwaIsrayeli bakhululwe ebukhobokeni ukuze bakhonze uThixo ophilayo.

Itshawe lobubi lalinenjongo enzulu yokubonisa imimangaliso yalo ngamadoda anobugqi. Lalisazi kakuhle ukuba uMoses, ekwaphuleni idyokhwe yobukhoboka kubantwana bakwaIsrayeli, wayefuzisela, ngenx' engaphambili,uKristu,owayezakwaphulaulawulo lwesono phezu kosapho loluntu. Wayesazi ukuba, akubonakala uKristu, kuya kubakho imimangaliso emikhulu eya kubakho ukuze ihlabathi lifumane ubungqina bokuba uThixo umthumile [uKristu]. USathana wangcangcazela ngenxa yegunya lakhe. Ngokwenza unomgogwana womsebenzi kaThixo ngoMoses, wayethembe, hayi kuphela ukuthintela ukukhululwa kukaIsrayeli, kodwa ukunyanzela impembelelo eyayiya kuthi kwizizukulwana ezizayo iyitshabalalise imimangaliso kaKristu. USathana uhleli efuna ukuwenza unomgogwana umsebenzi kaKristu nokumisa elakhe igunya namabango akhe. Ukhokela abantu ukuba bayibalele kubo imimangaliso kaKristu ngokwenza ukuba ibonakale ngokweziphumo zobuchule namandla omntu. Kwiingqondo ezininzi, ngolo hlobo uyaluchitha ukholo kuKristu njengoNyana kaThixo, azikhokelele ekwaleni izipho zobabalo lwenceba engecebo lokuhlangulwa.

UMoses noAron bayalelwa ukuba baye ngasemlanjeni ngentsasa elandelayo, apho ukumkani wayekholisa ukuphumla khona. Umlambo womNayile wawulithende lokutya nempilo yeYiputa yonke, ingumlambo owawunqulwa njengothixo, ukumkani wayesiza kuwo yonke imihla ukuza kunqula. Kulapha apho abazalwana ababini basiphinda khona kuye isigidimi, baza bolula intonga babetha phezu kwamanzi. Umthombo ongcwele wabaleka igazi, iintlanzi zafa, umlambo wanesankqange sevumba. Amanzi asezindlwini, amanzi agcinwe emaquleni, nawo atshintshwa aba ligazi. Sekunjalo, "zenjenjalo ke nezazi zaseYiputa ngobugqi bazo," waza wahamba "uFaro, waya edlwini yakhe, akayibekela ntliziyo nale nto." Saqhuba iintsuku ezisixhenxe isibetho, akwabakho nto itshintshayo.

Kwakhona intonga yaphakanyiswa phezu kwamanzi, kwaphuma amasele emlanjeni athi saa kuwo wonke umhlaba. Agubungela izindlu, azalisa kwiindawo zokulala, angena ezitovini nakwizitya zokuxova izonka. Isele lalithatyathwa njengento engcwele ngamaYiputa, ngoko benganakho ukuwatshabalalisa, kodwa ezi zinto zinyekenyeke azizange zibe nakunyamezeleka. Zazalisa kwibhotwe likaFaro, waza ukumkani akakwazi ukunyamezela ukungasuswa kwawo. Abanobugqi bakhangeleka ngathi bayazama ukuwenza amasele, kodwa abakwazi ukuwasusa. Wathi akuyibona le nto uFaro, waba ngathi unokuzithoba. Wathumela ukuba kubizwe uMoses noAron, wathi, "Mthandazeni uYehova, awasuse amasele kum nasebantwini bam; ndobandulula abantu baye kubingelela kuYehova." Emva kokuba bemkhumbuzile ukumkani ngokuziphakamisa kwakhe kwangaphambili, bamcela ukuba abanike ithuba lokuthandaza ukuba sisuswe

isibetho. Wabamisela imini elandelayo, ethembe ngasese ukuba,aphaethubeni,amasele aya kunyamalala ngokwawo, aze abe uyasinda ekuthobekeni okubi bokuzinikela kuThixo kaIsrayeli. Isibetho sona saqhubeka kwada kwalilixa elibekiweyo, ekwathi kuyo yonke iYiputa afa amasele, yathi imizimba yawo ebolileyo, eyasalayo, yawungcolisa umoya.

UYehova wayenokuwenza ukuba abuyele eluthulini ngomzuzwana; kodwa akazange akwenze oko hleze kuthi emva kokuwasusa asuke ukumkani nabantu bakhe bathi oko kwenziwe ngabakhafuli okanye abathakathi, njengomsebenzi wabenzi bobugqi. Afa amasele, aza aqokelelwa azinqumba. Apha, ukumkani nawo onke amaYiputa aba nobungqina obungenakuphikwa lulwazi lwabo, bokuba lo msebenzi awenziwanga ngabugqi, kodwa yayisisigwebo sikaThixo wezulu.

“Uthe ke uFaro akuba nethuba lokuphefumla, wayenza lukhuni intliziyo yakhe.” Ngomyalelo kaThixo, uAron wasolula isandla sakhe, lwaza uthuli lomhlaba lwaziintwala kulo lonke ilizwe laseYiputa. UFaro wabiza amadoda obugqi ukuba enze loo nto, kodwa abakwazi. Umsebenzi kaThixo wabonakala ungaphezulu kulowo kaSathana. Amadoda obugqi avuma esithi, “Ngumnwe kaThixo.” Ukumkani akazange ashukunyiswe nto.

Ukubhena nokulumkisa akuzange kwenze nto, kwaza kwabethwa ngesinye isigwebo. Ixesha lokwenzeka kwaso laxelwa kwangaphambili, ukuze kungathiwa sibekho ngethamsanqa. Izibawu zazalisa izindlu, zafumba phezu komhlaba, kangangokuba “lonakala ilizwe zizibawu.” Ezi zibawu zazizikhulu zinobuhlungu, ukuluma kwazo kwakubuhlungu kakhulu kubantu nasezilwanyaneni. Njengoko kwakuxeliwe, esi isibetho asizange sifike kumhlaba waseGoshen.

UFaro wawanika imvume yokuba enze imibingelelo eYiputa amaIsrayeli, kodwa ala ukwamkela iimeko ezilolo hlobo. “Akulungisile ukwenjenjalo;” watsho uMoses, “kuba soba sibingelela amasikizi kumaYiputa phambi kwawo, osixuluba ngamatye.” Izilwanyana ezaziza kubingelelwa ngamaHebhere zaziyinxalenye yezo zazithatyathwa ngokuba zingcwele ngamaYiputa; kwaye yayinjalo intlonipho ezaziphethwe ngayo ezi zilwanyana, kangangokuba ukusixhela, nokuba kungengozi, yayikukwaphula umthetho okohlwaywa ngokufa. Kwakungenako ukwenzeka ukuba amaHebhere anqule eYiputa engakhange azikhubekise iinkosi zawo. UMoses waphinda wacebisa ukuba akhe ahambe aye entlango iintsuku ezintathu. Wavuma ukumkani, wabacenga abakhonzi bakaThixoukubabamthandazeukuba asisuse isibetho. Bathembisa ukukwenzaoku,kodwa bamlumkisa ukuba angenzi ngenkohliso ngakubo. Sathi nqumama isibetho, kodwa intliziyo kakumkani yenziwa lukhuni luvukelo oluthe rhoqo, waza wala ukunikezela.

Kwaya kwabakho olunye uswazi oluthe kratya—isifo samathumba kuzo zonke iinkomo ezisemadlelweni. Izilwanyana ezingcwele nezilwanyana zomthwalo, abantu neenkomo nezimvu, amahashe neenkamela, nama-esile, zonke zatshatyalaliswa. Yayixelwe ngokucacileyo into yokuba amaHebhere ayengazi kuchaphazeleka; waza

uFaro ngokuthumela abathunywa kumakhaya amaIsrayeli, wayingqina inyaniso yesi sindululo sikaMoses. “Ezinkomeni zabantwana bakwaIsrayeli akubangakho nanye efayo.” Waqhubeka enenkani ukumkani.

UMoses waphinda wayalelwa ukuba athabathe uthuthu lweziko “aluphose phezulu esibhakabhakeni phambi kukaFaro.” Esi senzo sasibaluleke kakhulu. Kwiminyaka engamakhulu amane eyadlulayo, uThixo wambonisa uAbraham ingcinezelo yabantu baKhe yexesha elizayo, phantsi komfuziselo weziko eliqhumayo nesibane esivuthayo. Wayetshilo ukuthi uya kubavelela ngezigwebo abacinezeli babo, aze abakhuphe ekuthinjweni benento eninzi. EYiputa, uIsrayeli wahlala ixesha elide kwiziko longcungcutheko. Esi senzo sikaMoses sasibaqinisekisa ukuba, kuThixo wawungalibalekanga umnqophiso waKhe, nokuba lalifikile ixesha lokuhlangulwa kwabo.

Lwathi lwakuphoswa phezulu uthuthu, iinkozwana zalo zathi saa kulo lonke ilizwe laseYiputa, kwaza kwathi kuyo yonke indawo ezifike kuyo zaba “ngamathumba athe qwele ngamaqhakuva ebantwini, nasezinkomeni.” Ababingeleli nabanobugqi, ukuza kuthi ga kwesi sithuba, babesoloko bemkhuthaza uFaro kwiinkani zakhe, kodwa ngoku isibetho safikelela nakubo. Bakubethwa sisifo esibi nesibuhlungu, amandla ababezigwagwisa ngawo awenza ukuba badeleke, abazange bakwazi ukulwa ngawo kuThixo kaIsrayeli. Isizwe sonke senziwa ukuba kwakulilize ukuthembela kwabo banobugqi, xa bona ngokwabo bengakwazi ukuzikhusela.

Sekunjalo, yaya iba lukhuni intliziyo kaFaro. UYehova wamthumela isigidimi, esithi, “Ngesi sihlandlo ndithuma zonke izibetho zam entliziyweni yakho, nakubakhonzi bakho nakubantu bakho, ukuze wazi ukuba akukho unjengam ehlabathini lonke. . . . Noko ke ndikumisele eli thuba lokuba ndiwabonakalalise amandla am kuwe.” Kwakungengakuba uThixo wamenza ukuba abekho ngenxa yale njongo, kodwa ngokuba ukwazelela kwaKhe kuyazilawula iziganeko ukuze abekwe etroneni kanye ngexesha elibekelwe ukuhlangulwa kukaIsrayeli. Nangona lo mphathi ugonyamelayo wathi ngokwaphula kwakhe umthetho okuninzi waphulukana nenceba kaThixo, ukanti ubomi bakhe balondolozwa ukuze kuthi, kwezo nkani zakhe, uYehova abonakalise imimangaliso yaKhe elizweni laseYiputa. Ukwenzeka kweziganeko yayikukwenzelela kukaThixo. Wayenakho ukubeka etroneni ikumkani enenceba, eyayingayi kuqala imelane nokubonakalaliswa kwamandla ezulu. Kwimeko enjalo, iinjongo zikaYehova ngezazingazange zifezekiswe. Abantu baKhe bayekelwa kumava enkohlakalo ecolisisayo yamaYiputa, ukuze bangabi nakukhohliswa ngempembelelo ehlazisayo yokunqulwa kwezithixo. Ekumphatheni kwaKhe uFaro, uYehova wabonisa ukuluthiya kwaKhe unqulo lwezithixo kwanokuzimisela kwaKhe ukohlwaya inkohlakalo nengcinezelo.

UThixo wayethethe wathi ngoFaro, “Ndiya kuyenza lukhuni intliziyo yakhe, angabandululi abantu.” Eksodus 4:21. Kwakungekho kusetyenziswa kwamandla

angaphezu kwemvelo ukwenza lukhuni intliziyo kakumkani. UThixo wamnika uFaro obona bungqina bukhulu bamandla ezulu, kodwa ukumkani ngeenkani wala ukuthobela ukukhanya. Konke ukubonakaliswa kwamandla angenamda okwaliwa ngumntu, kumenza ukuba azimisele ngakumbi kuvukelo lwakhe. Imbewu yovukelo awayihlwayelayo xa wayesala ummangaliso wokuqala, yavelisa isivuno. Xa wayebheka phambili kweyakhe indlela, esiya enyuka kumanqanaba eenkani, intliziyo yakhe yaya iqina ngokuqina, wada wanyanzeleka ukuba akhangele ubuso obubandayo, obufileyo bamazibulo.

UThixo uthetha nabantu ngabakhonzi baKhe, enika izilumkiso neziyalo, nokukhalimela isono. Unika elowo ithuba lokulungisa iziphoso zakhe phambi kokuba zimile ngokuqinileyo esimilweni; kodwa ukuba ubani uyala ukulungiswa, amandla ezulu awangeneleli ukuba amelane nomkhwa wesenzo sakhe. Uyenza lukhuni intliziyo yakhe ngakwimpembelelo kaMoya Oyingcwele. Ukwala ukukhanya okungaphezu koko, kumbeka apho nempembelelo enamandla angaphezulu ithi ingakwazi ukwenza mahluko obonakalayo.

Lowo uye waziyekela kwaba kanye esilingweni kuya kubalula ukuziyekela okwesibini. Konke ukuphindaphinda isonokuyawacutha amandla akhe okuma ale, kuyawamfamekisa amehlo akhe, kuyifuthanisele ingqiqo. Yonke imbewu yokuziyekela ehlwayelwayo iya kuthwala isiqhamo. UThixo akenzi mmangaliso ukuthintela isivuno. “Into athe wahlwayela yona umntu, wovuna kwayona.” Galati 6:7. Lowo ubonakalalisa ubungqola bokungakholwa, ukungakhathali okuqinileyo ngakwinyaniso yezulu, uvuna isivuno saloo nto wayeyihlwayele ngokwakhe. Kuba njalo kwiinkulungwane eziphulaphula ngeentliziyo ezilukhuni nezingakhathaliyo iinyaniso ezazikhe zayichukumisa imiphefumlo yazo. Zahlwayela ukungakhathali nokumelana nenyaniso, sinjalo ke nesivuno abasivunayo.

Abo basithulisayo isazela sobutyala ngengcinga yokuba bangabe bayitshintshe indlela yobubi xa bethanda, nokuba bangabe bedlala ngezimemo zenceba, kanti basoloko bevuselelwa rhoqo, bakwenza oku bebeka ubomi babo engozini. Bacinga ukuba, emva kokulahlela kwicala lomvukeli omkhulu yonke impembelelo yabo, baya kuthi ngomzuzwana wokugqibela, xa berhangqwe yingozi, bathi ngoko batshintshe iinkokeli. Loo nto ayenzeki lula. Amava, imfundo, ukulawula ubomi bokuziyekela esonweni, kusiqulunqe isimilo kangangokuba abanako, ngelo xesha, ukwamkela umfanekiselo kaYesu. Ukuba kwakungazange kubekho ukukhanya endleleni yabo, izinto bezingayi kufana. Inceba ibiya kungenelela, ibanike ithuba lokwamkela ukuhlabela kwayo; kodwa emva kokuba ukukhanya kwaliwe kwadelwa ithuba elide, ekugqibeleni kuya kurhoxiswa.

Isibetho sesichotho esalandelayo ukukhathaza uFaro, sinesilumkiso esithi, “Thumela ngoku, ukhawuleze, uhlanganise imfuyo yakho, neento zakho zonke onazo ezindle;

bonke abantu neenkomo ezifunyenwe endle zingahlanganiselwanga ekhaya, zohlelwa sisichotho, zife.” Imvula okanye isichotho sasingaqhelekanga eYiputa, kanti nesaqhwithi esinjengeso sasixelwa kwangaphambili asizange sabonwa. Ingxelo eyakhawulezayo ukuhanjiswa, nabo bonke abakholwayo lilizwi likaYehova bazihlanganisa iinkomo zabo, lo gama abakudelayo ukulunyukiswa baziyeka emadlelweni. Ngaloo ndlela, phakathi kwesigwebo eso, inceba kaYehova yatyhilwa, abantu bavavanywa, baza babonakala ukuba bangaphi abaya bamoyika uThixo ekubonakalaliseni kwaKhe amandla aKhe.

Isaqhwithi safika njengoko bekuxeliwe ngaphambili—indudumo nesichotho, zihlangene nomlilo, “sinzima kunene, ekungazanga kubekho singangaso ezweni lonke lamaYiputa, kususela oko laba luhlanga. Isichotho sayibetha yonke into esendle ezweni lonke laseYiputa, kwathabathela emntwini kwesa enkomeni; sayibetha isichotho yonke imifuno yasendle, sayaphula yonke imithi yasendle.” Intshabalalo nembubhiso zabonakala endleleni yengelosi etshabalalisayo. Ngumhlaba waseGoshen kuphela owasindayo. Kwakuboniswa amaYiputa ukuba umhlaba uphantsi kolawulo lukaThixo ophilayo,nokuba iziqalelo zithobela ilizwi laKhe,nokuba inkuseleko ekuphela kwayo isekuthobeleni Yena.

Yonke iYiputa yathuthumela ebusweni bokuthululwa okoyikekayo kwesigwebo sezulu. UFaro wakhawulezisa ukuthi makubizwe isibini esizalanayo [uMoses nomkhuluwa wakhe], wadanduluka esithi, “Ndonile okwesi sihlandlo. UYehova ulilungisa, ke mna nabantu bam asindawo. Thandazani kuYehova; kwanele ukubakho kweendudumo zikaThixo nesichotho; ndonindulula ningabi sahlala.” Impendulo yathi, “Ekuphumeni kwam phakathi komzi, ndozolulela kuYehova izandla zam ziyeke iindudumo, nesichotho singabi sabakho, ukuze wazi ukuba umhlaba lo ngokaYehova. Ke wena nabakhonzi bakho, ndiyazi ukuba aniyi kwandula nimoyike uYehova uThixo.”

UMoses wazi ukuba ukhuphiswano aluphelanga. Ukuvuma kukaFaro nezithembiso zakhe zazingezizo izibonakaliso zengqondo okanye intliziyo eguqukileyo, kodwa zakhanywa ukuphuma kuye kukoyika nentlungu. UMoses wathembisa, sekunjalo, ukuba uya kusenza isicelo sakhe; kuba uya kumnika ithuba lokuba neenkani kwakhona. Umprofeti waphuma, engaphazanyiswa yingqumbo yesaqhwithi, waza uFaro nawo wonke umkhosi wakhe bawangqina amandla kaYehova okumgcina umthunywa waKhe. Wathi akuba ephume ngaphandle kwesixeko, uMoses “wazolulela izandla zakhe kuYehova, zayeka iindudumo nesichotho, yathula imvula emhlabeni.” Wathi nje esathi phaka ukumkani kuloyiko lwakhe, yabe intliziyo yakhe ibuyele ebugwenxeni bayo.

UYehova wabuya wathi kuMoses, “Yiya kuFaro; kuba mna ndiyiqaqadekisile intliziyo yakhe, nentliziyo yabakhonzi bakhe, ukuze ndibonakalalise le miqondiso yam phakathi kwalo ilizwe; ukuze ubalise, ezindlebeni zonyana wakho nezonyana wonyana wakho, izenzo ezincamisileyo endizenzileyo kumaYiputa, nemiqondiso yam

endiyibonakalalisileyo phakathi kwawo, ukuze nazi ukuba ndinguYehova." UYehova wayebonakalalisa amandla aKhe, ukuqinisa ukholo lukaIsrayeli kuYe njengoThixo ekuphela kwaKhe oyinyaniso nophilayo. Wayeya kubanika ubungqina obungenakuphazanyiswa bomahluko okhoyo phakathi kwabo namaYiputa, aze azenze zonke izizwe ukuba zazi ukuba amaHebhere, ezithe zawadela zawacinezela, ayephantsi kokhuselo lukaThixo wezulu.

UMoses wamlumkisa ukumkani ukuba, ukuba usaqhubeka neenkani, kuya kuthunyelwa isibetho seenkumbi, eziya kugquma ubuso bomhlaba zitye yonke into eluhlaza ekhoyo; zizalise izindlu, nebhotwe ngokwalo; saye isibetho esinjalo, watsho, [iinkumbi] "ezingabonwanga ngooyihlo noonyokokhulu, kususela kwiimini ababekho ngazo emhlabeni, unanamhla."

Abacebisi bakaFaro bema bemangalisiwe. Isizwe sasesilahlekelwe kakhulu ngokufa kweenkomo zabo. Abantu abaninzi babebulewe sisichotho. Amahlathi ayewe phantsi, nezityalo zitshatyalalisiwe. Babelahlekelwa kakhulu kuko konke ababekuzuzile ngokusebenza kwamaHebhere. Ilizwe lonke lalijongene nendlala. Iinkosana namadoda asenkundleni bonke basondela kukumkani babuza besemsindweni, "Koda kube nini na, lo engumgibe kuthi? Bandulule abantu, baye kukhonza uYehova uThixo wabo. Akukazi na, kuhleliwe nje, ukuba iYiputa iza kutshabalala?."

UMoses noAron baphinda babizwa, wathi ukumkani kubo, "Hambani, niye kukhonza uYehova uThixo wenu; kuhamba oobani noobani ke?"

Impendulo yathi, "Siya kuhamba nolutsha neengwevu zakowethu, sihambe noonyana bethu neentombi zethu, nempahla yethu emfutshane neenkomo zethu; kuba kuthi ngumthendeleko kaYehova."

Ukumkani wazaliswa ngumsindo. "UYehova makabe nani," wakhala, "njengokuba ndinindulula nina nentsapho yenu. Khangelani, kukho ububi phambi kwenu. Makungabinjalo; makuhambe nina bangamadoda, niye kukhonza uYehova; kuba nibe nifuna oko. Bagxothwa, baphuma ebusweni bukaFaro." UFaro wayezame ukuwatshabalalisa ngomsebenzi onzima amaIsrayeli, kodwa ngoku wenza ngokungathi unomdla omkhulu ekulungelweni kwawo nasekuphatheni ngobubele abantwana bawo. Eyona njongo yakhe yayikukugcina abafazi nabantwana njengesiqinisekiso sokubuya kwamadoda.

UMoses wayolula intonga phezu komhlaba, kwavuthuza umoya wasempumalanga, wazisa iinkumbi. "Zininzi Kunene; ekungazanga phambi kwazo kubekho zinkumbi zingako, kwabe emva kwazo kungayi kubakho zinjalo." Zasizalisa isibhakabhaka lada lamnyama ilizwe zanqunqutha yonke into eluhlaza eshiywe sisichotho. UFaro wathumela ukuba kubizwe abaprofeti ngokukhawuleza, wathi, "Ndonile kuYehova uThixo wenu

nakuni. Kaloku khanisixolele isono sam okwesi sihlandlo sodwa, nithandaze kuYehova uThixo wenu, akususe kum oku kufa kodwa." Bakwenza oko, waza umoya onamandla wasentshonalanga wazithwalela kulwandle oluBomvu iinkumbi. Waya waqhubeka ukumkani nesigqibo sakhe seenkani.

Abantu baseYiputa basele belungele ukuncama. Izibetho ezaseziwile phezu kwabo zabonakala zingaphaya kokuba zinganyamezelwa, baza bazaliswa luloyiko lwexesha elizayo. Isizwe sasinqula uFaro njengommeli wothixowaso,kodwa abaninzibaboyisakelengoku ukuba wayezichaselisa kuLowo wenza onke amagunya endalo ukuba abe ngabalungiseleli bentando yaKhe. Amakhoboka amaHebhere, ethandwe ngendlela emangalisayo, ayesiya eqiniseka ngokukhululwa kwawo. Abaqhubi bawo babengasakwazi ngoku ukuwacinezela njengokwangaphambili. Kuyo yonke iYiputa, kwakukho uloyiko olufihlakeleyo lokuba uhlanga olucinezelweyo lungavuka luziphindezele ngokoniwa kwalo. Kuyo yonke indawo, abantu babebuza ngomoya othobileyo, Yintoni eza kulandela?

Ngequbuliso, kwathi zinzi isithokothoko sobumnyama phezu komhlaba; ubumnyama obungqingqwa ngathi bungabanjwa ngesandla. Abantu babenganelanga kuvinjwa nje ukukhanya, kodwa nomoya wawunzima kakhulu, kuphefumleka nzima. "Ababonana; akwasuka bani endaweni yakhe imihla emithathu; ke kubo bonke oonyana bakaIsrayeli kwabakho ukukhanya emakhayeni abo." Ilanga nenyanga zizinto ezazinqulwa ngamaYiputa; kwathi kobu bumnyama buyimfihlelo, abantu noothixo babo ngokufanayo, babethwa ligunya elalithabathele kulo ingxaki yamakhoboka. [*Bona Isihlomelo, Inqaku 2.] sisoyikeka sinjalo, esi sigwebo sibubungqina bemfesane kaThixo nokungabi nentumekelelo kwaKhe ukutshabalalisa. Ubanika abantu ixesha lokucinga nokuguquka phambi kokuba ahlise phezu kwabo esokugqibela nesona sibi kwizibetho.

Uloyiko lwakhama okunye ukuvuma kuFaro. Ekupheleni kosuku lwesithathu lobumnyama, wathi makubizwe uMoses, wavuma ukuba bahambe abantu, esithi, makusale imihlambi namaqela emfuyo. "Akuyi kusala nophuphu olunye;" waphendula watsho umHebhere onesigqibo. "Asazi ukuba somkhonza ngantoni na uYehova, side sifike khona." Wadubula umsindo kakumkani, akaba nakubambeka. "Hamba umke kum," wahlahlamba, "uze uzigcine, ungaphindi ububone ubuso bam; kuba mhlana ububonileyo ubuso bam, uya kufa."

Impendulo yathi, "utyaphile utsho; andisayi kuphinda ndibubone ubuso bakho."

"Indoda leyo inguMoses yayinkulu kunene ezweni laseYiputa kubakhonzi bakaFaro nasebantwini." UMoses wayehlonitshwa ngamaYiputa. Ukumkani wayengake akwazi ukumchukumisa,kuba abantu babekhangele kuye njengokuphela kwakhe onokuzisusa izibetho. Babelangazelela ukuba amaIsrayeli avunyelwe ukuba ayishiye iYiputa.

Ngukumkani nababingeleli bakhe abakuchasa kwada kwasekugqibeleni okwakufunwa nguMoses.

# Isahluko 24—IPasika

[Esi sahluko sisekwe kwiEksodus 11; 12:1-32.]

Ukuqala kokubekwa ukuba kufuneka kukhululwe uIsrayeli phambi kukakumkani waseYiputa, sanikwa isilumkiso sezibetho ezibi kakhulu. UMoses wayalelwa ukuba athi kuFaro, “Utsho uYehova ukuthi, Unyana wam wamazibulo nguIsrayeli; ndithi kuwe, Mndulule unyana wam lowo, andikhonze; walile nje ukumndulula, uyabona, ndombulala unyana wakho, amazibulo akho.” Eksodus 4:22, 23. Nangona ayedelekile kumaYiputa, amaIsrayeli ayephakanyisiwe nguThixo, kuba ayenyulwe angabagcini bomthetho waKhe. Kwiintsikelelo namalungelo ababewanikiwe, babezivelele izizwe, njengonyana wamazibulo kubantakwabo.

Isigwebo eyalunyukiswa ngaso kuqala iYiputa, saba sesokugqibela ukuthunyelwa. UThixo uzeka kade umsindo, emninzi ngenceba. Ubakhathalele ngothando abantu awabenza ngokomfanekiselo waKhe. Ukubona ukulahlekwa sisivuno sabo, nemihlambi namaqela emfuyo kwakuyizisile inguquko eYiputa, ngebengazanga babulawa abantwana; kodwa isizwe saxhathisa ngenkani kumyalelo wezulu, kwaza ngoku kwaba kuza kuwa igalelo lokugqibela.

UMoses wayalelwe, ngokuthenjiswa ngokubulawa, ukuba abuye aphinde avele phambi kukaFaro; kodwa kwakufuneka isigidimi sikaThixo sokugqibela sihanjisiwe kukumkani onengcwangu; waza waphinda uMoses ukuya phambi kwakhe, nesaziso esoyikekayo: “Utsho uYehova ukuthi, Xa kuphakathi kobusuku, ndiya kuphuma ndihambe phakathi kweYiputa, afe onke amazibulo ezweni laseYiputa, ethabathela kumazibulo kaFaro, ohleliyo etroneni yakhe, ese kumazibulo omkhonzazana osemva kwamatye okusila, namazibulo onke eenkomo; kubekho isikhalo esikhulu ezweni lonke laseYiputa, ekungazanga kubekho sinjalo, kwaye kungayi kuphinda kubekho sinjalo. Ke kubo bonke oonyana bakaIsrayeli, akukho nja iya kubavungamela,kuthabathela emntwinikuse ezinkomeni; ukuze nazi ukuba uYehova uyawahlula amaYiputa kumaIsrayeli; behle bonke abakhonzi bakho abo, beze kum, baqubude kum besithi, Phuma wena nabantu bonke abakulandelayo; ndiphume ke emveni koko.”

Phambi kokuba asiphumeze esi sigwebo, uYehova, ngoMoses, wanika abantwana bakwaIsrayeli umyalelo ngokuphuma kwabo eYiputa, ngakumbi ngokubagcina kugwebo olwalusiza. Usapho ngalunye, okanye luhlangene nezinye, lwaluza kuxhela imvana okanye itakane lebhokhwe “elingenasiphako,” nesipha sehisope, kutshizwe igazi “emigubasini yomibini nasemqadini” wendlu, ukuze ingelosi etshabalalisayo, xa ifika enzulwini yobusuku, ingangeni kuloo ndlu. Kwakufuneka bayityе yosiwe inyama, nesonka esingenagwele namahlamvu akrakrayo, ebusuku, ngokutsho kukaMoses,

“nibhinqile, nineembadada ezinyaweni zenu, ninentonga esandleni senu, nidle buphuthuphuthu: leyo yipasika kuYehova.”

UYehova wathi, “Ndiya kucanda ezweni laseYiputa ngobu busuku, ndibethe onke amazibulo ezweni laseYiputa, ndithabathele emntwini ndise enkomeni, ndenze izigwebo koothixo bonke baseYiputa, . . . Igazi elo loba ngumqondiso kuni ezindlwini enikuzo. Ndolibona igazi, ndigqithe kuni, singabikho kuni isibetho esonakalisayo, ekulibetheni kwam ilizwe laseYiputa.”

Ukukhumbula le mini inkulu yokuhlangulwa, kuya kuthi minyaka yonke kwenziwe isidlo ngabantu bakwaIsrayeli nakuzo zonke izizukulwana. “Le mini yoba sisikhumbuzo kuni, niyenze umthendeleko kuYehova; ezizukulwaneni zenu niyenze ummiselo ongunaphakade.” Ekugcineni kwabo isidlo kwiminyaka ezayo, babeya kuliphinda ebantwaneni babo ibali lokuhlangulwa okukhulu, njengoko wabayalelayo uMoses: “Nithi ke, Ngumbingelelo wepasika kuYehova, owagqitha ezindlwini zoonyana bakaIsrayeli eYiputa; ekubulaleni kwakhe amaYiputa, wazihlangula izindlu zethu.”

Ngaphezu koko, amazibulo abantu nezilwanyana aya kuba ngakaYehova, akhululwe kuphela nentlawulelo, ukuvuma ukuba xa amazibulo eYiputa ayetshabalala, awamaIsrayeli, nangona asindiswa ngobabalo, ayejongene kanye nesiphelo esifanayo ukuba kwakunge ngambingeleloocamagushayo. Onkeamazibulongawam,” watsho uYehova; “mini ndawabethayo onke amazibulo ezweni laseYiputa, ndazingcwalisela onke amazibulo kwaIsrayeli, ethabathela emntwini esa enkomeni. Oba ngawam, mna Yehova.” Numeri 3:13. Emva kokumiselwa kwenkonzo yomnquba, uYehova wazikhethela uhlanga lukaLevi ukuba lusebenze ingcwele, endaweni yamazibulo abantu. “Ndibanikiwe ndabanikwa phakathi koonyana bakaIsrayeli.” Watsho. “Ndabathabathela kum esikhundleni sabo bonke abavula isizalo, amazibulo onke koonyana bakaIsrayeli.” Numeri 8:16. Ukuvuma inceba kaThixo, bonke abantu kwakusalindeleke ukuba bahlawule ixabiso lokuhlangulwa behlawulela amazibulo abo. Numeri 18:15, 16.

IPasika yayiza kuba sisikhumbuzo kwanomfuziselo, inganeli kwalatha emva kuphela ekukhululweni eYiputa, kodwa naphambili kukhululo olukhulu uKristu awayeza kulenza ngokukhulula abantu baKhe kubukhoboka besono. Imvana yombingelelo imele “iMvana kaThixo,” elikuyo kuphela ithemba lethu losindiso. Uthi umpostile, “Siyibingelelwe neyethu ipasika enguKristu.” 1 Korinte 5:7. Kwakunganelanga ukuba imvana yepasika ixheliwe; igazi layo kwakufuneka litshizwe emigubasini; ngokunjalo, nokulunga kwegazi likaKristu kufuneka kusetyenziswe emphefumlweni. Kufuneka sikholwe, kungekuphela nje ukuba walifela ihlabathi, kodwa wafela umntu ngamnye. Kufuneka sizithabathele kuthi ubuhle bombingelelo ocamagushelayo.

Ukusetyenziswa kwehisope xa kutshizwa igazi kwakufuzisela intlambululo, njengoko yayisetyenziswa ukuhlamba oneqhenqa kunye nongcoliswe kukuphatha umntu

ofileyo. Umthandazo womdumisi kuyabonakala ukubaluleka kwawo: “Ndihlambulule ngehisope, ndihlambuluke; ndixovule, ndibe mhlophe kunekhephu.” Ndumiso 51:7.

Imvana kwakufuneka ilungiswe yonke, kungaphuki nalinye ithambo kuyo: ngokunjalo kwakungayi kufuneka kwaphuke nalinye ithambo leMvana kaThixo, eyayiza kusifela. Yohane 19:36. Ngolo hlobo kwakubonakaliswa ukuphelela kombingelelo kaKristu.

Inyama kwakufuneka ityiwe. Akwanelanga ukukholelwa nje kuKristu ukuba sixolelwe izono; kufuneka ngokholo sithi rhoqo sisamkela amandla kaMoya nokondliwa nguYe ngeLizwi laKhe. UKristu wathi, “Ukuba anithanga niyidle inyama yoNyana woMntu, nilisele igazi lakhe, aninabo ubomi kuni. Lowo uyidlayo eyam inyama, alisele elamigazi, unobomi obungunaphakade.” Yohane 6:53, 54. Ukuchazaintsingiselo yaKhe, wathi, “Amazwila ndiwathethayo kuni mna angumoya, abubomi.” Indima 63. UYesu wawamkela umthetho kaYise, wayiphila imithetho-siseko yawo ebomini baKhe, wabonakalisa umoya wawo, wabonisa ukulunga kwamandla awo entliziyweni. Uthi uYohane, “ULizwi waba yinyama, wahlala phakathi kwethu, sabubona ubuqaqawuli bakhe, ubuqaqawuli kanye bowokuphela kwamzeleyo uYise, ezele lubabalo nayinyaniso.” Yohane 1:14. Abalandeli bakaKristu kufuneka baxhamle kumava aKhe. Kufuneka balamkele baletyise ilizwi likaThixo ukuze libe ngamandla akhuthazayo ebomini nakwizenzo. Ngamandla kaKristu kufuneka batshintshelwe kumfanekiselo waKhe, baze babonakalise iimpawu zezulu. Kufuneka batye inyama basele igazi loNyana kaThixo, okanye abanabo ubomi kubo. Umoya nomsebenzi kaKristu kufuneka ube ngumoya nomsebenzi wabafundi baKhe.

Imvana kwakufuneka ityiwe namahlamvu akrakrayo, ukwalatha emva kubukrakra bobukhoboka baseYiputa. Ngoko ke xa sisitya uKristu, kufuneka kube kukutyumka kwentliziyo, ngenxa yezono zethu. Ukusetyenziswa kwesonka esingenagwele nako kwakubalulekile. Kwakuyalelwe ngokucacileyo emthethweni wePasika, waza wagcinwa ngqongqo ngamaYuda ekwenzeni kwawo, ukuze kungaze kufumaneke igwele ezindlwini zawo ngexesha lesidlo. Kwangokunjalo, igwele lesono malisuswe kubo bonke abathabatha ubomi nesondlo sikaKristu. Kungoko uPawulos, xa ebhalela ibandla laseKorinte, esithi, “Likhupheni ngoko kuthi tu igwele elidala, ukuze nibe yintlama entsha. . . . Kuba nathi siyibingelelwe neyethu ipasika, enguKristu. Ngoko ke ukwenza umthendeleko, masingawenzi sinegwele elidala, negwele lobubi, nelokungendawo; masiwenze sinezonka ezingenagwele, ezingenasibhidi, ezinenyaniso.” 1 Korinte 5:7, 8.

Phambi kokuba afumane inkululeko, kwafuneka amakhoboka abonise ukukholelwa koko kuhlangulwa kukhulu kwakuza kwenzeka. Uphawu lwegazi kufuneka lubekiwe ezindlwini zawo, kwaye kufuneka bazahlule neentsapho zabo kumaYiputa, bahlangane kwizindlu zabo (bodwa). Ukuba amaIsrayeli ayeye atyeshela nayiphina inkcukacha

yomyalelo awunikiweyo, ukuba ayekutyeshele ukwahlula abantwana bawo kumaYiputa, ukuba ayeyixhelile imvana, kodwa asilela ukuqaba igazi emgubasini, okanye kubekho ubani othi aphume endlwini yakhe, ayengayi kukhuseleka. Ayenokukholwa ngenene ukuba enze konke okwakufuneka, kodwa ukunyaniseka kwawo (ekukholweni), kwakungayi kuwanceda. Bonke abasilelayo ukuthobela imiyalelo kaThixo babeya kulahlekwa ngamazibulo abo esandleni somtshabalalisi.

Ngokuthobela, abantu babeya kuba banika ubungqina bokholo lwabo. Ngokunjalo, bonke abathembe ukusindiswa ngokulunga kwegazi likaKristu, kufuneka bazi ukuba ngabo ngokwabo ekufuneka benze into ukuze baluzuze usindiso lwabo. Naxa inguKristu kuphela onokusihlangula kwisohlwayo sokreqo, kufuneka sibuye esonweni size ekuthobeleni. Umntu uza kusindiswa ngokholo, kungengamisebenzi; kodwa ukholo lwakhe kufuneka lubonakaliswe ngemisebenzi yakhe. UThixo unikele ngoNyana waKhe njengesicamagushelo sesono, ukubonakalisile ukukhanya kwenyaniso; indlela yobomi, wanikela ngezixhobo, imithetho, namalungelo, ngoku kufuneka umntu asebenzisane nezi zisebenzisi; kufuneka axabise, asebenzise uncedo uThixo alubekileyo — akholwe, athobele yonke imiyalelo yezulu.

Wathi xa uMoses ewuphinda kuIsrayeli, umsindleko kaThixo wokubahlangula, “bathoba abantu, baqubuda.” Ithemba lovuyo lwenkululeko, ulwazi oloyikekayo lomgwebo ojingayo phezu kwabacinezeli babo, amaxhala nemisebenzi efanele ukunduluka okukhawulezileyo, konke kwagqunywa ngumbulelo kuMkhululi wabo onenceba. AmaYiputa amaninzi anyanzeleka ukuba amvume uThixo wamaHebhere njengokuphela kwaKhe uThixo oyinyaniso, aza abongoza ukuba afumane igwiba emakhayeni akwaIsrayeli xa ingelosi etshabalalisayo idlula elizweni. Amkeleka ngovuyo, aza azibophelela ukuba, ukususela ngoko, aya kukhonza uThixo kaYakobi, aphume nabantu baKhe eYiputa.

AmaIsrayeli ayithobela imiyalelo awawanika yona uThixo. Ngokukhawuleza nasemfihlakalweni awenza amalungiselelo okunduluka. Iintsapho zawo zahlangana, imvana yepasika yaxhelwa, inyama yosiwa emlilweni, isonka esingenagwele namahlamvu akrakra alungiswa. Utata, nongumbingeleli wosapho, walitshiza igazi emgubasini, wahlangana nosapho lwakhe khona apho kwindawo abahlala kuyo. Buphuthuphuthu nangokuzola, yatyiwa imvana yepasika. Ngentlonipho, abantu bathandaza bakhangela, intliziyo yonyana omkhulu, kwindoda eyomeleleyo kuse kumntwana omncinane, ibetha ngoloyiko olungenakuchazwa. Ootata noomama babafunqula ezingalweni abamazibulo abathandekayo, xa becinga ngesibetho esoyikekayo esasiza kuwa ngobo busuku. Ayikho indawo ekuhlala kuyo uIsrayeli eyafikelwa yingelosi ephethe ukufa. Umqondiso wegazi—uphawu lokhuselo loMsindisi—wawuphezu kweminyango, waza akangena umtshabalalisi.

Phakathi kobusuku “kwabakho isikhalo esikhulu eYiputa;kuba akubangakho ndlu ingenamntu ufileyo.” Onke amazibulo elizweni, “kwathabathela kowamazibulo kaFaro ohleliyo etroneni yakhe, kwasa kowamazibulo womthinjwa osentolongweni engumhadi, namazibulo onke eenkomo” abulawa ngumtshabalalisi. Kububanzi beYiputa igugu lalo lonke ikhaya lalibulewe. Izikhalo nezijwili zabafelweyo zawuzalisa umoya. Ukumkani namaphakathi, ubuso bumbatshile namadolo neengalo zingcangcazela, bonke bema bekhwankqisiwe bububi obabubongamele. UFaro wakhumbula indlela awadanduluka ngayo, esithi, “Ngubanina uYehova ukuba ndiphulaphule izwi lakhe, lokuba ndindulule uIsrayeli? Andimazi uYehova, kananjalo andiyi kumndulula uIsrayeli.” Ngoku, ikratshi lakhe lokudelela izulu lihlele eluthulini, “Wabiza UMoses noAron ebusuku, wathi, Sukani niphume phakathi kwabantu bam, nina aba noonyana bakaIsrayeli, nihambe niye kumkhonza uYehova, njengokutsho kwenu; nempahla yenu emfutshane neenkomo zenu zithabatheni, njengoko natshoyo, nihambe; nam nindisikelele.” Abacebisi basebukhosini kunye nabantu bawabongoza amaIsrayeli ukuba ahambe “ngobungxamo kwelo zwe; kuba abesithi, Sonke sesifile.”

# Isahluko 25—Imfuduko

[Esi sahluko sisekwe kwiEksodus 12:34-51; 13 ukuya kwi-15.]

Amanqe abo ebhinqiwe, iimbadada zisezinyaweni, intonga isesandleni, abantu bakwaIsrayeli bema, bathi zole, benoloyiko kodwa belindele umyalelo wokumkani wokuba banduluke. Phambi kokuba kuthi qheke ukusa, babesendleleni. Ngexesha lezibetho, xa ukubonakaliswa kwamandla kaThixo kwaphembelela ukholo ezintliziyweni zamakhoboka, kwazisa ukoyika kubacinezeli, amaIsrayeli aqokelelana kancinane eGoshen; nangona ukusaba kwakukhawulezile, umsindleko wokuqulunqa nokulawula isihlwele esihambayo, ngokwahlulwa sibe ngamaqela, phantsi kweenkokeli ezinyuliweyo, kwakusele kwenziwe.

Banduluka, “amadoda eenyawo engathi akumakhulu omathandathu amawaka, ngaphandle kosapho. Kwenyuka ke nabo inkitha engumxube.” Kule nkitha kwakungekho kuphela abo babe qhutywa lukholo kuThixo kaIsrayeli, kodwa nenani elikhulu kakhulu labo babelangazelela kuphela ukusinda kwizibetho, okanye abalandela ekusukeni kwesihlwele esihambayo kuphela ngehlombe nokuthanda ukwazi. Olu didi lwahlala lusisikhubekiso nesibatha kuIsrayeli.

Abantu bathabatha “nempahla emfutshane, neenkomo, imfuyo eninzi kunene.” Ezi yayiziimpahla zamaIsrayeli, awayengazange azithengisa kukumkani, njengoko enzayo wona amaYiputa. UYakobi noonyana bakhe babeze nemihlambi nemfuyo ukuza kwabo eYiputa, apho yaya yanda kakhulu. Phambi kokuba baphume eYiputa, ngokomyalelo kaMoses, bafuna ukubuyekezwa ngokusebenza kwabo okungazange kuhlawulwe; kwaye amaYiputa awayekungxamele kakhulu ukuba angakhululeka ngokungabikho kwabo phambi kwabo, kwaba nzima ukuba bangade babalele. Amakhoboka aphuma esindwa zizinto aziphange kubacinezeli bawo.

Loo mini yayigqibezela imbali eyayityhilwe kuAbraham, embonweni kwiinkulungwane zangaphambili: “Imbewu yakho iya kuba ngumphambukeliezwenielingelayo,ibakhonzeabo, bayicinezele,iminyakaemakhulumane;kananjalo uhlanga eya kulukhonza ndiya

kulugweba; emveni koko iya kuphuma neempahla ezininzi. Iminyaka emakhulu mane yayizalisekile.” Genesis 15:13, 14. [*Bona Isihlomelo, Inqaku 3.] “Kwathi, ngayo kanye loo mini, uYehova wabakhupha oonyana bakaIsrayeli ezweni laseYiputa ngokwemikhosi yabo.” Ekundulukeni kwawo eYiputa, amaIsrayeli ayethwele ilifa eliligugu, amathambo kaYosefu, awayelindele ixesha elide kakhulu lokuzaliseka kwesithembiso, kwathi ngexesha leminyaka yobumnyama yobukhoboka, asisikhumbuzo sokuhlangulwa kukaIsrayeli.

Endaweni yokulandela indlela ethe tye ukuya eKanan, eyayinqumla kwilizwe lamaFilisti, uYehova wawakhokelela kwindlela esinga ngasezantsi ngakumanxweme oLwandle oluBomvu. “Kuba wathi uThixo, hleze abantu bazohlwaye bakubona imfazwe, babuyele eYiputa.” Ukuba ayezame ukunqumla eFilistiya, uhambo lwawo ngelwaluchasiwe; kuba amaFilisti, ewathabatha njengamakhoboka asabe kwiinkosi zawo, ayengayi kulibazisa ukulwa nawo. AmaIsrayeli ayengakulungelanga konke ukuqubisana nabantu abanjalo abanamandla nabathand’ ukulwa. Ayenolwazi oluncinane ngoThixo, ekwa nokholo oluncinane kuYe, nto leyo eyayiza kuwenza oyike aqhiphuke umbilini. Ayengenazo izixhobo, engaqhelananga nokulwa, imimoya yawo ihlile ngenxa yexesha elide lobukhoboka, ekwaxakekiswe ngabafazi nabantwana, imihlambi neenkomo. Ngokuwakhokelela kwindlela yoLwandle oluBomvu, uYehova wazityhila njengoThixo onemfesane nonogwebo.

“Banduluka eSukoti, balalisa e-Etam, enyeleni yentlango. UYehova wahamba phambi kwabo ngomqulu welifu emini, ebakhokela ngendlela; ngomqulu womilo ebusuku, ebakhanyisela, ukuze bahambe imini nobusuku. Awusukanga umqulu welifu emini, nomqulu womlilo ebusuku, phambi kwabantu.” Uthi umdumisi, “Waneka ilufu lokubasitha, nomlilo wokukhanyisa ebusuku.” Ndumiso 105:39. Khangela naku: 1 Korinte 10:1, 2. Ibhanile yeNkokeli engabonwayo yayisoloko inabo. Emini, ilifu lalikhokela uhambo lwabo okanye landlaleke njengesigqubuthelo phezu kwesihlwele. Lalisiba sisikhuselo kubushushu obutshisayo, kuthi ngokuphola nokufuma kwalo litsho ngokuhlaziyeka okumnandi kwintlango etshisayo neyomileyo. Ngokuhlwa laliba yintsika yomlilo, ekhanyisa apho bamise khona, lisoloko libaqinisekisa ngobukho bezulu.

Kwenye yezona ndawo zintle nezithuthuzelayo zesiprofeto sikaIsaya, kuyabhekiswa kwintsika yelifu neyomlilo, ukumela ukukhathala kukaThixo ngabantu baKhe kwidabi elikhulu lokugqibela namagunya enkohlakalo: “Wodala ke uYehova phezu kweendawo zonke zeentaba zeZiyon, naphezu kweentlanganiso zayo, ilifu elingumsi emini, nokudangazela komlilo ebusuku. Kuba phezu kobuqaqawuli obo bonke, kuya kubakho isigubungelo; sibe ngumnquba ongumthunzi emini, ekubaleleni, sibe yindawo yokuzimela nokusithela esiphangweni nasemvuleni.” Isaya 4:5, 6.

Bacanda kumathafa ayimpengempenge nayinkqantosi. Baqala ukukhathazeka kuba bengazi ukuba indlela yabo ibakhokelela phi na; babekhulelwa kukudinwa yindlela enzima, kwaqala ukubakho uloyiko kwezinye iintliziyo ngenxa yexhala lokusukelwa ngamaYiputa. Noko kunjalo, lona ilifu labheka phambili, bona balandela. UYehova wamyalela uMoses ukuba aligobe ihlelo asinge kumwonyo onamawa, baze bamise ngaselwandle. Watyhilelwa ukuba uFaro uza kubasukela, kodwa uThixo uya kuzukiswa ngokubahlangula.

EYiputa kwasasazeka udaba lokuba abantwana bakwaIsrayeli, endaweni yokuhlala banqule entlango, baya badlulela ngakuLwandle oluBomvu. Amaphakathi kaFaro amxelela ukuba amakhoboka abo emke ukuba engasayi kuphinda abuye. Abantu babuthiya ubudenge babo ngokuthi ukufa kwamazibulo kwakungenxa yamandla kaThixo. Amadoda abo amakhulu, akuqabuka kuloyiko lwawo, azibalela izibetho ukuthi yayiziziphumo ezazibangelwa yindalo. “Siyenzele ntoni na le nto, yokusuka simndulule uIsrayeli ekusikhonzeni?” yayisisikhalo esikrakra.

UFaro waqokelela imikhosi yakhe, “wathabatha amakhulu omathandathu eenqwelo zokulwa ezikhethiweyo, neenqwelo zonke zokulwa zaseYiputa,” abakhwele amahashe, abaphathi, namasoldati ahamba ngeenyawo. Ukumkani ngokwakhe, enamadoda amakhulu obukumkani bakhe, wakhokela umkhosi ohlaseleyo. Ukuze babe nokuthandwa ngoothixo, nokuqinisekisa impumelelo yohlaselo lwabo, nababingeleli bahamba kunye nabo. Ukumkani wayezimisele ukuwoyikisa amaIsrayeli ngokubonisa ngamandla akhe. AmaYiputa ayesoyika hleze ukunyanzeleka ukuba amkele ukoyiswa nguThixo kaIsrayeli kungawenza intlekisa kwezinye izizwe; kodwa ukuba angathi ngoku aqhubeke nokubonisa amandla wawo amakhulu, azibuyise iimbacu,ayakusihlangulaisidimasawo, ngokunjalo abuye azizuze iinkonzo zababotshwa bawo.

AmaHebhere ayemise ngaselwandle, apho amanzi akhangeleka engumqobo ekungenakudlulwa phambi kwawo, lo gama ngasezantsi intaba embi yayikuthintela ukubheka phambili kwabo. Kwathi kulapho, kwathi gqi kude, ukubengezela kwezixhobo nokuhamba kweenqwelo kubonakala ukuba libutho elihamba phambili lomkhosi omkhulu. Wathi xa uya usondela umkhosi, wabonakala ngokupheleleyo ukuba yimikhosi yamaYiputa asukelayo. Uloyiko olukhulu lwazizalisa iintliziyo zikaIsrayeli. Abanye bakhala kuYehova, kodwa iqela elikhulu kakhulu lakhawuleza laya kuMoses nezikhalazo zalo: “Kungokuba bekungekho mangcwaba na eYiputa, le nto usithabathileyo ukuba sifele entlango apha? Yini na ukuba usenze into enje, usikhuphe eYiputa? Asililo na eli ilizwi ebesilithetha kuwe eYiputa, sisithi, siyeke, siwakhonze amaYiputa? Kuba kube kusilungele kanye ukuba sikhonze amaYiputa, kunokuba sifele entlango apha.”

UMoses wakhathazeka kakhulu kukuba abantu bakhe babonakalise ukholo oluncinane kangako kuThixo, nangona babebone rhoqo ukubonakaliswa kwamandla aKhe ngenxa yabo. Bathini na ke ngoko ukummangalela ngeengozi nobunzima bemeko yabo, kanti yena wayelandele ngqo umyalelo kaThixo? Ngokwenene, yayingekho indlela abanokusindiswa ngayo ngaphandle kokuba uThixo ngokwaKhe angenelele ukuze bakhululwe; kodwa, kuba bethe baza kufika kule meko bethobele umyalelo ongcwele, uMoses akazange azive enoloyiko lweziphumo. Impendulo yakhe ezolileyo neqinisekisayo ebantwini yathi, “Musani ukoyika; misani nilubone usindiso lukaYehova aya kunenzela lona namhla; kuba amaYiputa lawo niwabonileyo namhlanje, anisayi kuphinda niwabone naphakade. UYehova uya kunilwela ke nina niya kuthi cwaka.”

Kwakungeyonto ilula ukugcina imikhosi kaIsrayeli ilindele kuYehova. Bathi beswele ingqeqesho nokuzilawula, bandlongondlongo, abafuna kuva. Balindela ukuba baza kuthi ngokukhawuleza bawele ezandleni zabacinezeli babo, kwaza ukulila nokumbambazela kwabo kwakukhulu kunzulu. Intsika emangalisayo yelifu yayilandelwa njengomqondiso wobukho bukaThixo wokuba babheke phambili; kodwa ngoku bazibuza ukuba ingaba yayingahloli intlekele enkulu na; kuba, ayibakhokelelanga kwicala elingalunganga lentaba na, kwindlela ekungadlulekiyo kuyo? Ngolo hlobo, ingelosi kaThixo yavela kwiingqondo zabo ezilahlekileyo isisithunywa esandulela intlekele.

Ngeli xesha, wathi xa umkhosi wamaYiputa usondela kubo, ulindele ukuba uza kubenza amaxhoba alula, umqulu welifu wenyuka ngokoyikekayo ukuya kufika emazulwini, wadlula phezu kwamaIsrayeli, wehla phakathi kwawonemikhosi yamaYiputa. Udonga lobumnyama lwangena phakathi kwabasukelwayo nabasukelayo. AmaYiputa awazange abe sakwazi ukuyibona indawo amise kuyo amaHebhere kwaza kwanyanzeleka ukuba eme. Kwakusithi xa kusiya kubamnyama kakhulu, udonga lwelifu lube kukukhanya okukhulu kumaHebhere, luyizalise yonke indawo abamise kuyo ngokuqaqamba kokukhanya kwemini.

Ithemba labuyela kwiintliziyo zikaIsrayeli. UMoses waliphakamisela kuYehova izwi lakhe. “Yini na ukuba ukhale kum? Thetha koonyana bakaIsrayeli, banduluke. Ke wena, phakamisa intonga yakho, wolule isandla sakho phezu kolwandle, ulwahlule, bahambe oonyana bakaIsrayeli phakathi kolwandle, emhlabeni owomileyo.”

UMdumisi, xa echaza uhambo lukaIsrayeli elwandle uthi, “Yaba selwandle indlela yakho, nomendo wakho waba semanzini amaninzi; awaziwa umkhondo wakho. Wabakhokela njengezimvu abantu bakho, ngesandla sooMoses noAron.” Wathi uMoses akuyiphakamisa intonga yakhe, ahlukana amanzi, waza uIsrayeli wangena phakathi esazulwini solwandle, kumhlaba owomileyo, ngeli xesha amanzi emile njengodonga kwicala ngalinye. Ukukhanya okuvela kwintsika kaThixo yomlilo kwakhanya phezu kwamaza agqunywe lugwebu, kwayikhanyisa indlela eyayisikwe ngokomsele omkhulu wamanzi olwandle, yaya kuphumela ngaphaya konxweme olukude [kwelinye icala].

“Asukela amaYiputa, angena emva kwabo elwandle phakathi, enamahashe onke kaFaro, neenqwelo zakhe zokulwa, nabamahashe bakhe. Kwathi ngomlindo wokusa, uYehova waqondela empini yamaYiputa esemqulwini womlilo nelifu; wayidubaduba impi yamaYiputa.” Ilifu elingummangaliso laguquka layintsika yomlilo phambi kwamehlo awothukileyo. Zagqekreza iindudumo, yatshawuza imibane. “Amafu angqingqwa aphalaza amanzi, isibhakabhaka savakalisa isandi: Ewe, iintolo zakho zahamba-hamba. Izwi lendudumo yakho laba sesaqhwithini, imibane yalikhanyisa elimiweyo, lagungqa lanyikima ihlabathi.”

AmaYiputa angenelwa sisiphithiphithi nokumangaliswa. Phakathi kweziqalelo ezazinomsindo, abathi kuzo beva izwi likaThixo onomsindo, azama ukujika abuyele emva ngokubalekela kunxweme awayelushiyile. Kuthe kunjalo, uMoses wayolula intonga yakhe, athi amanzi awayefumbile, efutha, egquma, engxamele ixhoba lawo, ehla wonke awuginyela umkhosi wamaYiputa enzulwini yawo emnyama.

Kwathi xa kuthi qheke ukusa, kwabonwa zizihlwele zikaIsrayeli into ekuphelakwayoeseleyo kwiintshaba zawo ezinamandla;imizimba enxibe impahla yentsimbi iqungquluze elunxwemeni. Kweyona ntlekele eyayimbi kakhulu, ubusuku obunye bazisa ukuhlangulwa okupheleleyo. Isihlwele esikhulu esibanzi, esingenakuzinceda--ingamakhoboka angaqhelananga nedabi, abafazi, abantwana, neenkomo, ilulwandle phambi kwabo, nemikhosi emikhulu yamaYiputa isondele ngasemva--sayibona indlela yaso ivuleka emanzini zaza iintshaba zaso zagutyungelwa ngomzuzwana woloyiso olungalindelekanga. NguYehova kuphela owabahlangulayo, zaza zabuyela kuYe iintliziyo ngombulelo nokholo. Indlela abaziva ngayo yavakaliswa ngeengoma zokudumisa. UMoya kaThixo wahlala phezu kukaMoses, wabakhokela abantu kwingoma yoloyiso yokunika umbulelo, eyeyokuqala neyona izukileyo kwezaziwa ngumntu.

“Ndiya kuhlabela kuYehova, kuba

enobungangamsha obukhulu,

Ihashe nomkhweli walo ulizulumbele elwandle;

Uqhayiya lam ungoma yam nguYehova;

Waba lusindiso kum.

UloThixo kabawo endimphakamisayo,

UYehova ligama lakhe.

Iinqwelo zokulwa zikaFaro nempi yakhe

waziphosa elwandle;

Abahleliweyo kubaphathi-mikhosi bakhe batshoniswe

eLwandle oluBomvu.

Amanzi enzonzobila abagubungele.

Behlela ezinzulwini njengelitye.

Isandla sakho sokunene, Yehova, sivethe amandla;

Isandla sakho sokunene, Yehova ,

sivikiva utshaba. . . .

Ngubani na onjengawe phakathi koothixo, Yehova?

Ngubani na onjengawe, wena uvethe ubungcwele,

Woyikekayo ezindumisweni, wenzayo

ngokubalulekileyo? . . .

Uyabakhokela ngenceba yakho abantu aba ubahlawuleleyo,

ubakhululeyo.

Ngoqilima lwakho ubathundezela ekhayeni

lakho elingcwele.

Zivile izizwe, ziyangqunga, . . .

Bawelwa kukudenga nakukunkwantya,

Ngenxa yobukhulu bengalo yakho bathi cwaka

njengelitye,

Bade badlule abo bantu ubazuzileyo.

Uya kubangenisa, ubatyale entabeni yelifa lakho,

Endaweni oyenzele ukuba uhlale kuyo.”

Eksodus 15:1-16.

Njengelizwi lolwandle olunzulu, kwaphuma kwimikhosi kaIsrayeli oko kwaziswakobumbalasane.Kwathiwa hlasiziintokazizakwaIsrayeli, uMiriyam,udade boMoses,ekhokelaphambili, xa babeqhubeka ngezinto ezikhenkcezayo bengqungqa. Kude ngaphesheya kwentlango nolwadle, lwavakala ulwandile lwengoma yovuyo, zawabuyisa iintaba amazwi okudumisa kwabo—“Vumani kuYehova, kuba enobungangamsha obukhulu.”

Le ngoma nokuhlangulwa okukhulu ekukhumbulayo, yabeka uphawu olwalungasayi kuze lususwe kwiinkumbulo zabantu bamaHebhere. Ukususela kwisizukulwana ukuya kwesinye, yayiza kuvakaliswa ngabaprofeti neemvumi zakwaIsrayeli, ingqina ukuba uYehova ungamandla nokuhlangulwa kwabo bathembela kuYe. Loo ngoma asiyiyo eyabantu bakwaYuda kuphela. Ikhangele phambili ekutshatyalalisweni kwazo zonke iintshaba zobulungisa nakuloyiso lokugqibela lukaIsrayeli kaThixo. Umprofeti

wasePatimo ubona isihlwele esambethe ezimhlophe “aboyisileyo” “bemi ngaselwandle lwegilasi, beneehadi zikaThixo. Bayivuma ingoma kaMoses, umkhonzi kaThixo, nengoma yeMvana.” IsiTyhilelo 15:2, 3.

“Ungazukisi thina, Yehova, ungazukisi thina; Zukisa igama lakho, ngenxa yenceba yakho, ngenxa yenyaniso yakho.” Ndumiso 115:1. Wawunjalo umoya owangena kwingoma kaIsrayeli yokuhlangulwa, kwaye ngumoya omele ukuhlala ezintliziyweni zabo bonke abamthandayo nabamoyikayo uThixo. Ekukhululeni imiphefumlo yethu kubukhoboka besono, uThixo usenzele uhlangulo olukhulu kakhulu kunolwamaHebhere kuLwandle oluBomvu. Njengesihlwele samaHebhere, simele ukudumisa uYehova ngentliziyo nomphefumlo kunye nelizwi ngenxa ye“misebenzi yakhe ebalulekileyo koonyana babantu!” Abo bahleli becinga ngeenceba ezinkulu zikaThixo, abangakhe bangakunanzi okuzizipho ezincinane, baya kubhinqa emanqeni abo uvuyo bamenzele ingoma emnandi uYehova ezintliziyweni zabo. Intsikelelo zamihla le esizifumanayo esandleni sikaThixo, nangaphezu kwako konke, ukufa kukaYesu okulisondeza kufuphi kuthi izulu ukuba silifikelele, kufuneka kube yingoma yombulelo ongapheliyo. Imfesane engako, uthando olungako, uThixo asibonise lona, singaboni abalahlekileyo, ukusihlanganisa kunye naYe, size sibe yinqobo kuYe! Umbingelelo omkhulu kangako owenziwe nguMhlanguli wethu, ukuba sibizwe ngokuba singabantwana bakaThixo! Simelwe kukumbonga uThixo ngethemba elinoyolo alibeke phambi kwethu kwicebo elikhulu lokuhlangulwa, sifanele ukumdumisa ngelifa lezulu nangezithembiso zaKhe ezityebileyo; simdumise kuba uYesu ehleli ukuba asithethelele.

“Obingelela umbulelo,” utsho uMdali, “uyandizukisa.” Ndumiso 50:23. Bonke abemi basezulwini bayahlangana ukuba bamdumise uThixo. Masifunde ingoma yeengelosi ngoku, ukuze siyivume xa sihlangana kunye nazo kumanqanaba abengezelayo. Masithi, kunye noMdumisi, “Lo gama ndidla ubomi, ndiya kumdumisa uYehova; ndiya kumbethela uhadi uThixo wam ekubeni ndingosekhoyo.” “Ngamana zabulela izizwe kuwe, Thixo, zabulela izizwe kuwe zonke ziphela.” Ndumiso 146:2; 67:5.

UThixo, ngokubonelela kwaKhe, wawazisa amaHebhere kwingxingwa ephakathi kweentaba nolwandle, ukuze abonakalise amandla aKhe ekuwahlanguleni kwanokuthoba ikratshi labacinezeli bawo ngendlela ecacileyo. Wayenako ukuwasindisa nangayiphi enye indlela, kodwa wakhetha le ndlela ukuze avavanye ukholo lwawo akomeleze ukuthembela kwawo kuYe. Abantu babediniwe besoyika, ukanti, ukuba babe buye umva xa uMoses ebayalela ukuba babheke phambili, uThixo ngewayengazange abavulele indlela. “Ngokholo baluwela uLwandle oluBomvu, kwanga kusemhlabeni owomileyo.” Hebhere 11:29. Ukuhamba bangene kanye emanzini, babonisa ukuba bayakholwa lilizwi likaThixo alithethe ngoMoses. Bakwenza konke okusemandleni abo ukuba bakwenze, waza Onamandla onke kaIsrayeli walahlula ulwandle ukuba enze indlela yeenyawo zabo.

Isifundo esikhulu esifundiswayo apha sifanele amaxesha onke. Amaxesha amaninzi ubomi bobuKristu buzaliswa ziingozi, kukhangeleke kunzima ukwenza umsebenzi. Ingcamango iba nombono wentshabalalo engaphambili okanye ukufa ngasemva. Sekunjalo, ilizwi likaThixo lithetha ngokucacileyo, “Bheka phambili.” Kufuneka siwuthobele lo myalelo, nokuba amehlo ethu awagqobhozi ebumnyameni, sisiva amanzi abandayo ezinyaweni zethu. Izithintelo eziphazamisa inkqubela phambili yethu azisayi kunyamalala phambi komoya ozizilizayo nonentandabuzo. Abo bakubekela bucala ukuthobela kude kudlule lonke ithunzi lokungaqiniseki xa kungayi kusala thuba lokusilela okanye ukoyiswa, abasayi kuze bathobele konke, konke. Ukungakholwa kuyasebenza, “Masilinde zide zisuswe iziphazamiso, ukuze siyibone kakuhle indlela;” kodwa ukholo luyasityhala ngesibindi ukuba sibheke phambili, sithemba izinto zonke, sikholwa zizinto zonke.

Ilifu elaliludonga lobumnyama kumaYiputa, kumaHebhere lalingumsinga wokukhanya okukhulu, okukhanyisa inkampu yonke, kuwisa ukukhanya kwako endleleni ephambi kwawo. Ngoko ke, ukusebenza kokubonelela kukaThixo, kuzisa kongakholwayo, ubumnyama nokuncama, lo gama kumphefumlo othembelayo ikukukhanya noxolo. Indlela, apho uThixo akhokelayo, ingade ibe inqumla entlango okanye elwandle, kodwa, iyindlela ekhuselekileyo.

# Isahluko 26—Ukusuka KuLwandle OluBomvu Ukuya ESinayi

[Esi sahluko sisekwe kwiEksodus 15:22-27; 16 ukuya 18.]

Ukusuka kuLwandle oluBomvu imikhosi yamaIsrayeli yaqhubeka nohambo lwayo, phantsi kokukhokelwa yintsika yomlilo. Umbono owawubangqongile yayingoweyona nkqantosi — eze, enentaba ezize, amathafa abharhileyo, nolwandle olunabele kude, unxweme luthe saa imizimba yeentshaba zabo; kanti ke babezaliswe luvuyo ngokucinga ngenkululeko, yaza yonke ingcamango yokunganeliseki yaphela cwaka.

Bahamba iintsuku ezintathu, abafumana manzi. Umphako ababewuphethe waphela. Kwakungekho nto yakuluphelisa unxano olutshisayo ngexesha bezirhuqa benqumla amathafa abaswe lilanga. UMoses, owayeqhelene nale ngingqi, wayesazi into engaziwayo ngabanye, le yokuba, eMara, eyona ndawo eyayinemithombo, ikufupi, amanzi ayengakufanelanga ukusetyenziswa. Wathi enexhala elikhulu, wakhangela kwilifu elikhokelayo. Ngentliziyo ebuhlungu, wabeva abantu bekhwaza ngovuyo. “Amanzi! Amanzi!” wahlokoma wonke umngcelele. Amadoda, abafazi, nabantwana bengxamile benovuyo, batyhudisana emthonjeni, kodwa, naso isikhalo sentlungu sithulwa phezulu ngumkhosi wonke — amanzi ayekrakra.

Kuloyiko lwabo nasekuphelelweni lithemba, bamgculela uMoses ngokubakhokelela kwindlela enjalo, bengasakhumbuli ukuba ubukho bezulu kwilifu elingaziwayo lilo elalibakhokela, yena kunye nabo. Kwintlungu yakhe ngoxinzelelo lwabo, wenza oko bona babekulibele ukukwenza; wakhalela uncedo ngokuzingileyo kuYehova. “UYehova wambonisa umthi; wawuphosa emanzini, aba mnandi.” Apha, uIsrayeli wanikwa isithembiso ngoMoses, “Ukuba uthe waliphulaphula izwi likaYehova uThixo wakho, wenza okuthe tye phambi kwakhe, wayibekela indlebe imithethoyakhe,wayigcinayonke imimiselo yakhe; andiyikubeka nasinye isifo phezu kwakho endisibekileyo phezu kwamaYiputa; kuba ndinguYehova, igqirha lakho.”

Ukusuka eMara, abantu bahamba baya kufika e-Elim, apho bafumana khona “imithombo yamanzi elishumi elinamibini, nemithi yesundu engamashumi osixhenxe.” Apha bahlala iintsuku eziliqela phambi kokuba bangene kwintlango yeSin. Bathi bakuba benenyanga bengasekho eYiputa, bamisa okokuqala entlango. Umphako wabo wawuqala ukuphela. Lwalunqongophele utyani entlango, yaye nemihlambi yabo icutheka. Kwakuza kuvela phi ukutya kwale nginginya? Intandabuzo yazalisa iintliziyo, baphinda kwakhona bakhalaza. Nabalawuli, kunye namadoda amakhulu, bahlangana ekukhalazeni ngakwiinkokeli ezinyulwe nguThixo: “Akwaba besife sisandla sikaYehova ezweni laseYiputa, xa sasihleli ngasezimbizeni zenyama, sisidla isonka sada sahlutha; ngokuba nisikhuphele kule ntlango, ukuze nisibhubhise sonke esi sikhungu ngendlala.”

Babengekafi yindlala; konke ababekuswele ngelo xesha kwakusa fumaneka, kodwa babesoyikela ixesha elizayo. Babe ngaqondi ukuba inginginya enjalo ingaxhaswa ekuhambeni kwabo entlango, baza, ekucingeni kwabo, bababona abantwana babo bebulawa yindlala. UYehova wazivumela iinzima ukuba zibajikeleze macala, nokuba umphako wokudla ucutheke, khon' ukuze iintliziyo zabo zibuyele kuYe, owayenguMhlanguli wabo ukuza kufika kule ndawo. Ukuba kwintswelo yabo bebengabiza Yena, wayesaya kubanika imiqondiso ebonakalayo yothando nokukhathala kwaKhe. Wayethembise ukuba, ukuba bathobela imithetho yaKhe, akukho sifo siya kubafikela, kwaye kwakusisono sokungakholwa ngakwicala labo okwenza ukuba bona okanye abantwana babo babe banokufa yindlala.

UThixo wayethembise ukuba uya kuba nguThixo wabo, ukubathabathela kuYe njengabantu, nokubakhokelela kwilizwe elikhulu nelihle; kodwa babekulungele ukutyhafa kuso sonke isikhubekiso abahlangana naso endleleni eya kwelo lizwe. Ngendlela emangalisayo wabakhupha ebukhobokeni babo eYiputa, ukuze abaphakamise abazukise abenze babe yinto yokunconywa emhlabeni. Kwakubalungele, ke kodwa, ukuba bahlangane neenzima, banyamezele ukuhlupheka. UThixo wayebasusa kumgangatho wokusingelwa phantsi ebenza bafanele ukuhlala kwindawo ehloniphekileyo phakathi kwezizwe bafumane ukuthenjwa okubalulekileyo nokungcwele. Ukuba babeye banokholo ngakuYe, akuba ekwenze konke awabenzela kona, babeya kukuthwala ngovuyo ukungaphatheki kakuhle, ukuswela, nokuphatheka kakubi ngenene; kodwa babengenantumekelelo ukumthemba uYehova ngaphaya kokutyhilwa kwamandla abonwa ngamehlo. Bawalibala amava abo akrakra okusebenza nzima eYiputa. Bakulibala ukulunga namandla kaThixo awabonakaliswa ngenxa yabo ekubahlanguleni ebukhobokeni. Bayilibala indlela abantwana babo abasindiswa ngayo xa ingelosi etshabalalisayo yayibulala onke amazibulo aseYiputa. Bawulibala umboniso omkhulu wamandla ezulu kuLwandle oluBomvu. Balibala ukuba, ngexesha bona babenqumla besindile, imikhosi yeentshaba zabo, eyayizama ukubalandela, yonganyelwa ngamanzi olwandle. Babona, beva kuphela izinto ezingabahambeli kakuhle ngelo xesha kunye nezilingo zelo xesha; endaweni yokuba bathi, "UThixo usenzele izinto ezinkulu; nangona sibe singamakhoboka, usenza uhlanga olukhulu," bathetha ngobunzima bendlela, bemangala ukuba lophela nini na uhambo oludinisayo.

Imbali yobomi bukaIsrayeli basentlango yakrolelwa ukulungelwa kukaIsrayeli kaThixo kuse ekupheleni kwexesha. Ingxelo yokuphatha kukaThixo abo babezula entlango kuko konke ukubamba kwabo besihla benyuka, ekulambeni, ekunxanweni, ekudinweni, nakwezinye izibonakaliso zamandla kaThixo ezothusayo ukuze bakhululeke, izele zizilumkiso nemfundiso kubantu baKhe kuzo zonke izizukulwana. Amava awahlukeneyo amaHebhere, ayesisikolo sokuwalungisela ikhaya labo ababelithenjisiwe eKanan. UThixo unga abantu baKhe bangathi ngentliziyo ethobekileyo nomoya

ofundisekayo bakuphinde ukufunda ngezilingo awadlula kuzo uIsrayeli wakudala, ukuze bafundiswe ekulungiseleleni kwabo iKanan yasezulwini.

Abaninzi bakhangela emva kuIsrayeli, bamangaliswe kukungakholwa nokukrokra kwabo, beziva ngokungathi bona babengayi kubanjalo ukungabi nambulelo; kodwa xa ukholo lwabo luvavanywa, nazizilingo ezincinane, babonakalisa ukholo okanye ukunyamezela okungadluliyo kolukaIsrayeli wakudala. Bathi xa befika kwiindawo ezimxinwa, bakhalaze ngendlela uThixo anyule ukubenza nyulu ngayo. Nangona iimfuno zabo zeli xesha zisanezwa, uninzi alunantumekelelo ukumthemba uThixo ngekamva labo, baze bahlale besexhaleni hleze bangafikelwa bubuhlempu, abantwana babo basale betsala nzima. Abanye basoloko belindele ububi okanye bebabaza iinzima ezikhoyo ngokwenene, ukuze amehlo abo angaziboni iintsikelelo ezininzi ezidingaumbulelo wabo. Izikhubekiso abahlangananazo, endaweni yokuba zibakhokelele ukuba bafune uncedo kuThixo, ekuphela kwaKhe ithende lamandla, ziyabasusa kuYe, kuba zivusa ukungonwabi nokusola.

Ingaba siyalungisa na ukungakholwa ngolo hlobo? Kungani ukuba singabi nambulelo, singathembi? UYesu usisihlobo sethu; lonke izulu linomdla ekuhlaleni kwethu kakuhle; kwaye ixhala lethu nokoyika kwethu liwenza buhlungu uMoya Oyingcwele kaThixo. Akufuneki siziyekele kwinkathalo esenza umsindo nesonakalisayo, yakugqiba ingasincedi ukuba sithwale izilingo. Mayingabikho indawo enikelwa kokuya kungathenjwa uThixo okusikhokelela ukuba ukulungiselela imfuno yexesha elizayo kube kokona kuphambili esikusukelayo ebomini, ngokungathi uvuyo lwethu luxhomekeke kwizinto zasemhlabeni. Asiyiyo intando kaThixo ukuba abantu baKhe basindwe lixhala. Kunjalo nje, INkosi yethu ayithi azikho iingozi endleleni yethu. Ayicebisi ukuba iza kubasusa abantu emhlabeni wesono nobubi, kodwa isalathisa kwisiphephelo esingasayi kuze sisilele. Ubiza abadiniweyo, abasindwa ngumthwalo, “Yizani kum nonke nina nibulalekayo, nisindwayo ngumthwalo, ndoninika ukuphumla.” Yisuseni idyokhwe yexhala nokukhathalela okwehlabathi enithe nakubeka entanyeni yenu. “Thabathani idyokhwe yam niyithwale, nifunde kum; ngokuba ndinobulali, ndithobekile ngentliziyo; noyifumanela ukuphumla imiphefumlo yenu.” Mateyu 11:28, 29. Sinako ukukufumana ukuphumla noxolo kuThixo, siwaphose onke amaxhala ethu kuYe; kuba usikhathalele. (Khangela ku-1 Petros 5:7).

Uthi umpostile uPawulos, “Lumkani, bazalwana, hleze kubekho kubani wenu intliziyo engendawo, engakholwayo, enokumka kuThixo ophilileyo.” Hebhere 3:12. Xa sikhangele konke uThixo asenzele kona, ukholo lwethu lumele ukuqina, luphile, lunyamezele. Endaweni yokukrokra nokukhalaza, okuthethwa yintlizyo yethu kumele ukuthi, “Mbonge uYehova, mphefumlo wam, ilibonge igama lakhe elingcwele into yonke engaphakathi kwam. Mbonge uYehova, mphefumlo wam, ungayilibali yonke impatho yakhe entle.” Ndumiso 103:1, 2.

UThixo wayengalahlekwanga engqondweni yaKhe ziintswelo zikaIsrayeli. Wayethe kwiinkokeli zabo, “Ndiya kuninisela isonka sivela ezulwini.” Yanikwa imiyalelo ebantwini ukuba babuthe oko kunikwayo yonke imihla, kodwa ngokuphindwe kabini ngemini yesithandathu, ukuze ukugcinwa ngcwele kweSabatha kugcinwe.

UMoses wayiqinisekisa intlanganiso ukuba iimfuno zabo ziya kwaneziswa: “UYehova aninike inyama ngokuhlwa, nidle isonka kusasa, nihluthe.” Wongezawathi,“Ke thinasingoobani na? Anikrokreli Anikrokreli thina, nikrokrela uYehova.” Waqhubeka wayalela uAron ukuba athi kubo, “Sondelani phambi koYehova; kuba ukuvile ukukrokra kwenu.” Kwathi uAron esathetha, “bakhangela entlango, nabo ubuqaqawuli bukaYehova bubonakala efini.” Ubuqaqawuli abangazange babubona, babufuzisela uBukho bezulu. Ngezibonakaliso ezazibhekiswa kwizimvo zabo, babeza kuba nokumazi uThixo. Kwakufuneka befundiswe ukuba Osenyangweni, wayeyinkokeli yabo, nokuba kufuneka baloyike balithobele ilizwi laKhe.

Ngokuhlwa iminquba yagutyungelwa yimihlambi yentabalala yezagwityi, zanele ukuba kufumane wonke umntu okhoyo. Kusasa, kwakulele emhlabeni “intwana apha ecolekileyo, ejiyileyo, encinanana njengeqabaka emhlophe.” “Yayinjengembewu yekoriyandire, imhlophe.” Abantu bayibiza ngokuthi yi“mana.” UMoses wathi, “Sesi sonka aninika sona uYehova, ukuba sibe kukudla.” Abantu bayibutha imana, bafumanisa ukuba ininzi, yanele wonke umntu. Bayibutha ukuze “bayisile ematyeni, okunye bayingqushe ngezingqusho, bayipheke ngeembiza, benze amaqebengwana ngayo.” Numeri 11:8. “Isongo sayo saye sinjengezonkana ezinobusi.” Babeyalelwe ukuba babuthe yonke imihla kangangehomere umntu ngamnye; baze bangayishiyi kude kube yintsasa elandelayo. Abanye bazama ukuyigcina abayibuthileyo kude kube ngemini elandelayo, kodwa yafumaneka ingakufanelanga ukutyiwa. Umsindleko wemini kwakufuneka ubuthwe kusasa; kuba yonke eseleyo emhlabeni yayinyibilika elangeni.

Ekuyibutheni kwabo imana, kwafunyaniswa ukuba abanye babutha kakhulu baza abanye babutha kancinane kunomlinganiselo owawubekiwe; kodwa “balinganisela ngehomere; akagqithisa obuthe kakhulu; akasilela obuthe kancinane.” Ingcaciso yesi siBhalo, kwanesifundo esiphathekayo esifumaneka kuso, inikwe ngumpostile uPawulos kwileta yesibini eya kwabaseKorinte. Uthi, “Kuba andithi mabaphumle abanye, nibandezeleke nina; ndithi, ukuze kubekho ukulingana ngexesha lakalokunje, ukuphuphuma kwenu makufikelele ekusileleni kwabo; ukuze nokuphuphuma kwabo kufikelele ekusileleni kwenu, ukuze ke kubekho ukulingana; njengokuba kubhaliwe kwathiwa, Owabutha kakhulu akabanga nakusalelayo; nowabutha kancinane akabanga nakusilela.” 2 Korinte 8:13-15.

Ngemini yesithandathu abantu babutha iiomere ezimbini umntu ngamnye. Abalawulibakhawuleza bamxelelaokokwenzekileyo. Impendulo yakhe yathi, “Yiyo loo

nto ayithethileyo uYehova, Ngomso luphumlo; yisabatha engcwele kuYehova; yosani enikosayo, phekani enikuphekayo, zibekeleni yonke into eseleyo, igcinwe kude kuse." Benza njalo, bafumanisa ukuba iye yahlala ayonakala. "Wathi uMoses, Yidleni namhla; kuba namhla yisabatha kuYehova; namhla aniyi kuyifumana endle. Noyibutha imihla emithandathu; ngomhla wesixhenxe yisabatha; ayi kubakho ngawo."

UThixo ufuna ukuba imini yaKhe engcwele igcinwe ingcwele ngoku njengoko kwakunjalo ngexesha likaIsrayeli. Umyalelo owanikwa amaHebhere kufuneka uthatyathwe ngawo onke amaKristu njengomyalelo kaYehova kuwo. Imini ephambi kweSabatha kufuneka yenziwe imini yokulungiselela, ngokuthi yonke into ibe ilungele iiyure ezingcwele. Akufuneki ukuba imicimbi yethu ivunyelwe ukuba iyokungena kwixesha elingcwele. UThixo uyalele ukuba abagulayo nabo basezintlungwini bakhathalelwe; umsebenzi ofunekayo ukubenza bonwabe ngumsebenzi wenceba, awukuko ukwaphulwa kweSabatha; kodwa wonke omnye umsebenzi ongadingekiyo kufuneka uphetshwe. Abaninzi baye bathi ngokungakhathali babeke bucala izinto ezincinane zokwenziwa kude kufike ukuqala kweSabatha kanti bezinokwenziwa ngosuku lokulungiselela. Akumele kube njalo. Umsebenzi oye wayekwa kwada kwaqala iSabatha kufuneka uyekwe ungenziwanga ide idlule. Eli khondo lingayinceda inkumbulo yaba bangakhathaliyo, libenze ukuba bakhathalele ukuwenza umsebenzi ngeentsuku ezintandathu zokusebenza.

Ngazo zonke iiveki zohambo lwabo olude entlango, amaIsrayeli awubona ummangaliso ontlantlu-ntathu, owalungiselelwa ukubethelela ezingqondweni zawo ukubaluleka kweSabatha: ukuwa kwezahlulo ezibini zemana ngemini yesithandathu, ukungabikho kwayo ngemini yesixhenxe, nokuhlala imnandi ihlambulukile leyo ekwakufuneka igcinelwe iSabatha, lo gama yayisithi xa igciniwe yashiyeka ngelinye ixesha ingakufaneli ukutyiwa.

Kwiziganeko ezihlangene nokunikwa kwemana, sinobungqina obupheleleyo bokuba, iSabatha ayizange imiselwe [eSinayi], njengoko abaninzi besitsho, xa umthetho wawunikwa eSinayi. Phambi kokuba amaIsrayeli afike eSinayi, ayeyiqonda iSabatha ukuba inyanzelekile kuwo. Ekunyanzelekeni ukuba kuthi ngoLwesihlanu [usuku lwesithandathu evekini] kubuthwe izahlulo ezibini zemana ukulungiselela iSabatha, xa yayingayi kuwa, ubungcwelebendalobeminiyophumlo,babubethelelwakuwo. Bathi xa abanye abantu bephuma ngeSabatha ukuya kubutha imana, uYehova wabuza, "Kuya kuda kube nini na, ningavumi ukuyigcina imithetho yam nemiyalelo yam?"

"Bayidla oonyana bakaIsrayeli imana iminyaka emashumi mane, bada bafika ezweni elimiweyo; bayidla imana bada bafika emdeni welizwe lakwaKanan." Iminyaka emashumi mane babekhunjuzwa mihla le ngalo msindleko ungummangaliso, ngenkathalo kaThixo engapheliyo kunye nothando lwaKhe olunobubele. Ngokwamazwi oMdumisi,

uThixo “wabanika batya ukutya kwaphezulu. Ewe, abantu batye ukutya kwezithunywa zezulu.” (Iindumiso 78:24, 25, IBHAYIBHILE)—oko kukuthi, ukutya ababekuphathelwa zizithunywa zezulu. Ngokuxhaswa “yingqolowa yasezulwini” babefundiswa yonke imihla ukuba, ukuba nesithembiso sikaThixo, babekhuseleke kuyo yonke intswelo njengaxa berhangqwe ngamasimi engqolowa ababulisayo kumathafa atyebileyo aseKanan.

Imana eyayisiwa ezulwini ukuba ixhase uIsrayeli, yayingumfuziselo waLowo wayeza kuhla evela kuThixo ukuba anikele ubomi ehlabathini. Wathi uYesu, “Ndim isonka sobomi. Ooyihlo bayidla imana leyo entlango, bafile noko. Isonka sona esihla emazulwini. . . . Ukuba ubani uthe wasidla esi sonka, wodla ubomi ngonaphakade; ke isonka endiya kumnika sona mna, siyinyama yam, endiya kuyinikela ubomi behlabathi.” Yohane 6:48-51. Phakathi kwezithembiso zentsikelelo kubantu bakaThixo ngobomi bexesha elizayo, kubhaliwe, kwathiwa, “Lowo weyisayo ndiya kumnika ukuba adle kuyo imana efihlakeleyo.” IsiTyhilelo 2:17.

Emva kokuba beyishiyile intlango yaseSin, amaIsrayeli amisa eRefidim. Apha ayengekho amanzi, baphinda abakuthemba ukubonelela kukaThixo. Kubumfama babo nasekuzicingeleni, abantu beza kuMoses, bawafuna ngenkani besithi, “Sinike amanzi sisele.” Yena akazange aphelelwe kukubanyamezela. “Yini na ukuba nibambane nam?” watsho. Yini na ukuba nimlinge uYehova?” Bakhala besemsindweni, “Yini na ukuba usinyuse siphume eYiputa nosapho lwethu nemfuyo yethu, uze kusibhubhisa ngenxano?” Ngexesha babenikwe imfumba yokutya, bakukhumbula baneentloni ukungakholwa nokukhalaza kwabo, baza bathembisa ukuthembela kuYehova kwixesha elizayo; kodwa bakhawuleza basilibala isithembiso sabo, basilela kwasekulingweni kokuqala kokholo lwabo. Intsika yelifu eyayibakhokela yaba ngathi igqume imfihlelo eyoyikekayo. UMoses, ngubani yena? babuza njalo, khona yayiyintoni injongo yakhe yokubakhupha eYiputa? Ukukrokra nokungathembi kwazizalisa iintliziyo zabo, bamtyhola phandle ngokuceba ukubulalabona nabantwana babo,ngokubaphuca konke abanako nokubatsalisa nzima ukuze azityebise yena ngezinto zabo. Kule ngxokolo yengqumbo nomsindo babese befuna ukumxuluba ngamatye.

Waba noxinzelelo olukhulu uMoses, wakhala kuYehova, “Ndiya kubathini na aba bantu?” Wayalelwa ukuba athabathe amadoda amakhulu kunye nentonga awenza ngayo imimangaliso eYiputa, aye phambi kwabantu. Wathi uYehova kuye, “Yabona, ndiya kuma phambi kwakho khona, phezu kweliwa eHorebhe; uze ulibethe iliwa; kophuma amanzi kulo, basele abantu.” Wathobela, aphuma amanzi etsaza angumsinga ophilayo owanika amanzi amaninzi eminqubeni. Endaweni yokuyalela uMoses ukuba aphakamise intonga yakhe kubekho isibetho esibi, njengezo zaseYiputa, phezu kweenkokeli koku kukrokra kubi, uYehova, ngenceba yaKhe enkulu, wayenza intonga isixhobo saKhe sokwenza umsebenzi wokuhlangula.

“Walicanda iliwa entlango. Wabenza amanzi anzongonzongo kakhulu; wavelisa imiqukuqela yamanzi engxondorheni, wahlisa amanzi njengemilambo.” Ndumiso 78:15, 16. UMoses wabetha iliwa, kodwa yayinguNyana kaThixo owathi, egqunywe yintsika yelifu, wema ecaleni kukaMoses, wenza ukuba kumpompoze amanzi anika ubomi. AsinguMoses kuphela kunye namadoda amakhulu, kodwa nentlanganiso yonke eyayimi mgama, ababona ubuqaqawuli bukaYehova; kodwa ukuba ilifu lalisusiwe, ngebabebulewe kukukhanya okukhulu kwaLowo wayehleli apho phakathi (efini). Ekunxanweni kwabo, abantu bamlinga uThixo, bathi, “Ukhona uYehova phakathi kwethu, akakho kusini na?”--“Ukuba uThixo usizise apha, kutheni engasiniki amanzi kunye nesonka?” Ukungakholwa okwabonakaliswa apho kwaye bukukwaphulwa komthetho, waza uMoses woyika hleze izigwebo zikaThixo zibe phezu kwabo. Waya walibiza igama laloo ndawo ngokuthi yiMasa, “isilingo,” neMeribha, “ukubambana,” njengesikhumbuzo sesono sabo.

Kwaya kwakho enye ingozi entsha ebasukelayo. Ngenxa yokukrokrela kwabo uThixo, uYehova wabayekela ukuba bahlaselwe ziintshaba zabo. Ama-Amaleki, awoyikekayo, uhlanga oluthanda imfazwe olwaluhlala kuloo ngingqi, lwaphuma ukuba lubachase lubulale abo bathi ngokutyhafa nokudinwa bawa ngasemva. UMoses, ngokwazi ukuba abantu abalungelanga dabi, wayalela uYoshuwa ukuba akhethe kwiintlanga ezahlukeneyo iqelalamasoldati, alikhokele ngemini elandelayo ekulweni notshaba, lo gama yena ngokwakhe eza kuma kwindawo ebonakalayo kufutshane enentonga kaThixo esandleni sakhe. Njengoko athethileyo, ngengomso uYoshuwa neqela lakhe baluhlasela utshaba, lo gama uMoses noAron noHure bemi endulini ekhangele kumhlaba kafayayo. Izandla zakhe wayeziphakamisele phezulu, uMoses wathandazela impumelelo yemikhosi kaIsrayeli. Ngeli xesha idabi laliqhubeka, kwabonakala ukuba, lonke ixesha izandla zakhe ziphakanyiselwe phezulu, uIsrayeli wayephumelela, kodwa zithi zakuthotywa, loyise utshaba. Wathi akudinwa uMoses, uAron noHure bazixhasa ukuba ziphakame izandla lada lehla ilanga, ixesha olwabaleka ngalo utshaba.

Ngokuxhaswa kwezandla zikaMoses nguAron noHure, kwababonisa abantu umsebenzi wabo wokumxhasa kumsebenzi onzima lo gama yena efumana kuThixo ilizwi emalithethwe kubo. Isenzo sikaMoses sasibalulekile, sibonisa ukuba uThixo usiphethe isiphelo sabo ezandleni zaKhe; ngalo lonke ixesha bemthembile, uya kubalwela azoyise iintshaba zabo; kodwa ukuba bayayeka ukubambelela kuYe, baya kubabuthakathaka ukudlula abo bangenalwazi ngoThixo, zize neentshaba zabo ziboyise.

Njengoko amaHebhere ayesoyisa xa uMoses eziphakamisele ezulwini izandla zakhe, ebathethelela, ngokunjalo uIsrayeli kaThixo uyoyisa xa bethe, ngokholo, babambelela kumandla oMncedi wabo oligorha. Noko kunjalo, amandla ezulu kufuneka ahlangane nomzamo womntu. UMoses akazange akholwe ukuba uThixo uya kuloyisa utshaba lwabo lo gama uIsrayeli ehleli engenzi nto. Ngeli xesha inkokeli enkulu yayicenga

uYehova, uYoshuwa nabalandeli bakhe abakhaliphileyo babesenza konke abanako ukuzigxotha iintshaba zikaIsrayeli noThixo.

Emva kokoyiswa kwama-Amaleki, uThixo wayalela uMoses, esithi, “Kubhale oku kube sisikhumbuzo encwadini, ukuthethe ezindlebeni zikaYoshuwa; ngokuba ndiya kusicima impela isikhumbuzo sika-Amaleki phantsi kwamazulu.” Kanye phambi kokuba ife, inkokeli enkulu yabanika abantu bayo umngeni onendili: “Khumbula loo nto wayenzayo uAmaleki kuwe endleleni, ekuphumeni kwenu eYiputa; owakuhlangabezayo ngendlela wabetha kuwo umqosheliso wakho, bonkeabapheleleyoabasemva kuwe, utyhafile, udiniwe; akamoyika uThixo. . . .Usicime isikhumbuzo sika-Amaleki phantsi kwezulu, uze ungalibali.” Duteronomi 25:17-19. Ngokubhekiselele kubantu abakhohlakeleyo, uYehova wathi, “Isandla [sika-Amaleki] siphakanyiselwe kuYehova.” Eksodus 17:16.

Ama-Amaleki ayengengobantu bangaziyo ngesimilo sikaThixo okanye ngobukhosi baKhe, kodwa endaweni yokoyika phambi kwaKhe, azimisela ukuba aza kulidela igunya laKhe. Imimangaliso eyenziwa nguMoses phambi kwamaYiputa yaba yinto yokuhlekisa ngama-Amaleki, kwahlekiswa nangokoyika kwezizwe ezingqongileyo. Afunga ngoothixo bawo ukuba aya kuwatshabalalisa amaHebhere, ukuze kungasindi namnye, atsho ezigwagwisa ngokuthi, uThixo wamaIsrayeli akanawo amandla okumelana nawo [ama-Amaleki]. Awazange alinyazwe okanye oyikiswe ngamaIsrayeli. Ukuhlasela kwawo kwakungenasizathu santsusa. Yayikukubonisa nje intiyo nokudela uThixo okwenza ukuba afune ukutshabalalisa abantu baKhe. Ama-Amaleki kwakukudala aba ngaboni abangqongqo, nolwaphulo-mthetho lwabo kwakukade lukhalela ukuba lugwetywe, ukanti inceba yaKhe, [uThixo] yayisababizela enguqukweni; kodwa, athi amadoda ama-Amaleki akuwela kwizintlu zikaIsrayeli ezidiniweyo nezingenako ukuzilwela, yaba itywiniwe intshabalalo yesizwe sawo. Inkathalo kaThixo iphezu kwabona babuthakathaka kubantwana baKhe. Asikho isenzo senkohlakalo okanye sengcinezelo esingaphawulwanga liZulu. Phezu kwabo bonke abamthandayo nabamoyikayo, isandla saKhe solulwe njengekhaka; mabalumke abantu bangasibethi eso sandla; kuba siphethe ikrele lobulungisa.

Kungekude kakhulu apho amaIsrayeli ayemise khona ngoku, kwakukho ikhaya likaYitro, umkhwe kaMoses. UYitro weva ngokuhlangulwa kwamaHebhere, waza waphuma ngeli xesha ukuba awatyelele, abuyisele kuMoses inkosikazi yakhe nabantwana baKhe ababini. Le nkokeli inkulu yaxelelwa ngabathunywa ngokufika kwabo, yaza yaphuma ngovuyo ukuba ibahlangabeze, yathi yakuba igqityiwe imibuliso yokuqala, yabakhokelela ententeni yayo. Intsapho yakhe wayeyibuyisele kowayo ngexesha wayesiya kujongana neengozi zokukhokela uIsrayeli ukuphuma eYiputa, kodwa ngoku, wayenokonwabela ukukhululeka nokonwaba kokuba kunye nabo. Wambalisela uYitro ngokuphathwa ngendlela emangalisayo nguThixo kaIsrayeli, laza

inyange lavuya lambonga uYehova, lathi likunye noMoses namadoda amakhulu, bahlangana benza umbingelelo banaso nesidlo ukukhumbula inceba kaThixo.

Ekuhlaleni kwakhe eminqubeni, uYitro, kungekudala waqaphela ubunzima bemithwalo ebekwe phezu kukaMoses. Ukugcina ulungelelwano nocwangco phakathi kwenginginya ebanzi, engazinto, engaqeqeshekanga,ngokwenene,yayingumsebenzi omkhulu kakhulu. UMoses yayinguye ohlonitshwayo oyinkokeli nomgwebi, kungekuphela kwizinto ezinomdla ekuhlaleni jikelele kunye nemithwalo yabantu, kodwa, neembambano ezazibakho phakathi kwabo, zaziziswa kuye. Wayeyivumele le nto kuba yayimnika ithuba lokubafundisa, ngokutsho kwakhe, “ndibazise imimiselo kaThixo nemiyalelo yakhe.” Noko kunjalo, uYitro wamthethisa ngelithi, “Lo msebenzi unzima kuwe, akunakuwenza wedwa.” “Uya kuzigqiba uphele amandla,” waza wamcebisa uMoses ukuba anyule abantu abafanelekileyo njengabalawuli bamawaka, abanye babe ngabalawuli bamakhulu, abanye babe ngabamashumi. Kufuneka “amadoda anobunkunkqele ekuthetheni amatyala, amoyikayo uThixo, amadoda anyanisekileyo, ayithiyileyo inzuzo embi.” Aba babeza kugweba kuyo yonke imicimbi emincinane, lo gama eyona inzima neyona ibalulekileyo isaza kuziswa phambi kukaMoses, owayeza kuthi ebantwini abe, ngokutsho kukaYitro, “ngumlomo wabantu kuThixo, uzise izinto zabo kuThixo; ubafundise imimiselo yemiyalelo, ubazise indlela abaya kuhamba ngayo, nomsebenzi abaya kuwenza.” Eli qhinga lamkeleka, alanela nje ukuzisa ukukhululeka kuMoses, kodwa lanesiphumo sokumiselwa kocwangco olugqibelele ngakumbi phakathi kwabantu.

UYehova wamphakamisa kakhulu uMoses, wenza imimangaliso ngesandla sakhe; kodwa into yokuba wayenyulwe ukuba afundise abanye ayizange imenze ukuba agqibe kwelithi yena akakudingi ukufundiswa. Inkokeli enyuliweyo yakwaIsrayeli yaphulaphula ngovuyo kumacebiso ombingeleli wakwaMidiyan owoyika uThixo, walimisela icebo lakhe njengolungiselelo olulumkileyo.

Ukusukela eRefidim abantu baqhubeka nohambo lwabo belandela ukuhamba kwentsika yelifu. Indlela yabo yakhokelelwa ekunqumleni kumathafa angumqwebedu, ekunyukeni emiqhokrweni, nakwiingxingwa ezinamawa. Ngamanye amaxesha babesithi behamba kumathafa anentlabathi, babone phambi kwabo iintaba ezinde, zikhangeleka zizizithintelo, ziphakamile phambi kwabo kwindlela abayihambayo, kubonakale ngokungathi akuyi kubhekwa phambili. Babesithi kodwa xa besondela, babone kuvulekile apha naphaya entabeni, basuke babone kwicala elingaphaya elinye ithafa. Bakhokelwa badlula kumwonyo othile, onzulu nonendlela embi. Umbono wona wawumhle unomtsalane. Phakathi kwamawa anyuke amakhulu eenyawo macala omabini, kwaqengqeleka umsinga ophilayo, ohamba ufike apho iliso liphelelwa khona, iyimikhosi kaIsrayeli nemihlambi kunye neenkomo zayo. Ngoku ke, kwakuvele phambi kwabo, enkulu nendilisekileyo, iNtaba yeSinayi, iphakamile, ibanzi ngaphambili. Intsika yelifu

yahlala phezu kwencopho yayo, baza abantu bazandlala iintente zabokwithafa elisezantsi. Lalizakubalapha ikhayalabo, phantse unyaka. Ngokuhlwa intsika yomlilo yayibaqinisekisa inkuseleko yezulu, bathi ngeli xesha belele, isonka sezulu siwe kancinci eminqubeni.

Intatha-kusa yaleka ngokukhanya okugolide iincopho zeentaba, yathi imitha yelanga ebugolide yahlaba kwimiwonyo enzulu, yaye, kwabo bahambe badinwa, ifana nemitha yenceba ephuma etroneni kaThixo. Kulapha apho ingqondo yachukumiseka lundiliseko nokoyikeka. Umntu wenziwa ukuba akuve ukungazi nto kwakhe nobuthakathaka bakhe phambi kwaKhe “wazilinganisa iintaba ngesilinganiso, neenduli ngesikali.” Isaya 40:12. Apha uIsrayeli wayeza kwamkela eyona ntyilelo ingummangaliso eyakha yenziwa nguThixo emntwini. Apha uYehova wayebahlanganisele abantu baKhe ukuba abethelele kubo ubungcwele bemiyalelo yaKhe ngokuvakalisa ngelaKhe ilizwi umthetho waKhe ongcwele. Lwaye lulukhulu lukwagqibelele utshintsho ekwakufuneka lwenzekile kubo; njengoko iimpembelelo ezihlazisayo zobukhoboka nonxulumano olude nabanquli bezithixo lwalushiye uphawu kwimikhwa nesimilo. UThixo wayesebenzela ukubanyusela kumgangatho ophezulu ekuziphatheni ngokuzazisa kubo.

# Isahluko 27—Umthetho unikelwa Kulsrayeli

[Esi sahluko sisekwe kwiEksodus 19 ukuya kuma-24.]

Ngako nje ukuba kumiswe eSinayi, uMoses wabizwa ukuba anyukele entabeni ukuya kuhlangana noThixo. Eyedwa, wenyuka indledlana emqengqelezi nerhabaxa wasondela kwilifu elaliluphawu lobukho bukaYehova. Ngeli xesha, uIsrayeli wayeza kusondezwa kulwalamano olusondeleyo nolulodwa kOsenyangweni, ukuze enziwe ibandla nesizwe phantsi kolawulo lukaThixo. Isigidimi esanikwa uMoses esiya ebantwini sasisithi:

“Nina niyibonile into endiyenzileyo kumaYiputa, ukuba ndanithwala ngamaphiko okhozi, ndanizisa kum. Ngoku ke, ukuba nithe naliphulaphula okunene izwi lam, nawugcina umnqophiso wam, noba yinqobo kum kwizizwe zonke, kuba ihlabathi lonke lelam; nibe bubukumkani bababingeleli kum, nohlanga olungcwele.” UMoses wabuyela enkampini, wathi ebizele kuye amadoda amakhulu akwaIsrayeli, wasiphinda kuwo isigidimi sezulu. Impendulo yawo yathi, “Konke akuthethileyo uYehova sokwenza.” Ngaloo ndlela angena kumnqophiso ozukileyo noThixo, enqophisa ukumamkela njengomlawuli wawo, awathi ngawo [umnqophiso lowo], ngendlela eyodwa, aphantsi kwegunya laKhe.

Kwakhona inkokeli yabo yenyuka intaba wathi uYehova kuyo, “Yabona, ndiyeza kuwe ndiselifini elingqingqwa, ukuze beve abantu ekuthetheni kwam nawe, bakholwe kuwe ngonaphakade.” Bathi bakuhlangana nobunzima endleleni bangenelwa kukukhalaza ngakuMoses noAron, bebatyhola ngokukhupha wonke umkhosi wabantu bakwaIsrayeli eYiputa ukuze babatshabalalise. UThixo wanga angamzukisa uMoses phambi kwabo, ukuze bakhokelelwe ekuyithembeni imiyalelo yakhe.

UThixo wayenenjongo yokwenza ukuba ithuba lokuwuthetha umthetho waKhe ukuba sibe ngumboniso omhle kakhulu, ngokuhambelana nesimilo saKhe esiphakamileyo. Kwakufuneka abantu befakwe ingqondo yokuba, yonke into ehlangene nenkonzo kaThixo kufuneka iphathwe ngeyonantlonipho inkulu. UYehova wathi kuMoses, “Yiya ebantwini, ubangcwalise namhla nangomso, bazihlambe iingubo zabo, balunge ngomhla wesithathu; kuba ngomhla wesithathu uya kuhla uYehova phezu kwentaba yeSinayi.” Ngezi ntsuku ziphakathi, bonke kufuneka balisebenzise ixesha bezilungiselela ngokundilisekileyo ukuba bavele phambi kukaThixo. Imizimba kunye nempahla yabo kufuneka zibe msulwa kuko konke ukungahlambuluki. Wayeza kuthi uMoses akubabonisa izono zabo, kufuneke ukuba bazinikele ekuzithobeni, ekuzileni, nasekuthandazeni, ukuze iintliziyo zabo zihlanjululwe ebugwenxeni.

Amalungiselelo enziwa, ngokomyalelo; waza, ngokuthobela omnye umyalelo, uMoses wabayalela ukuba babeke isithintelo sijikeleze intaba, ukuze kungangeni mntu

nasilwanyana kwindawo ebiyelweyo engcwele. Ukuba kukho nto ithe yangena, isohlwayo siya kuba kukufa kwangoko.

Ngentsasa yosuku lwesithathu, xa amehlo abo bonke ayekhangele entabeni, incopho yayo yagqunywa ngelifu elingqingqwa, elaya likhula ngobumnyama nobungqingqwa, lisihla, yada intaba yonke yambathiswa bubumnyama nemfihlakalo eyoyikekayo. Kwaya kwabakho isandi esifana nesexilongo, simemela abantu ukuba bahlangane noThixo; uMoses wabakhokelela ezantsi entabeni. Kwilifu elingqingqwa elimnyama, kwatshawuza imibane eqaqambileyo, lo gama ukundila kwezulu kuphindaphinda ukuvakala kwiindawo ezingqongileyo eziphezulu. “Intaba yeSinayi yaba ngumsi yonke iphela, kuba uYehova wehla phezu kwayo esemlilweni. Umsi wayo wenyuka njengomsi weziko lemfutho, yanyikima kunene yonke intaba.” “Ubuqaqawuli bukaYehova . . . [bu]njengomlilo otshayo encotsheni yentaba” phambi kwesihlwele esihlangeneyo. “Kwabakho isandi sesigodlo esaya sisomelela kakhulu.” Yayisoyikeka kakhulu imiqondiso yobukho bukaYehova kangangokuba isihlwele sikaIsrayeli sangcangcazela kukoyika, sawa ngobuso phambi kukaYehova. NoMoses wakhala, “Ndiyoyika kakhulu, ndiyagubha.” Hebhere 12:21.

Ngeli xesha zanqumama iindudumo; asabi savakala isigodlo; wazola umhlaba. Kwabakho ithuba lenzolo enendili, kwaza kwavakala ilizwi likaThixo. Ethetha elifini elingqingqwa elalimgqubuthele, ngexesha emi entabeni, erhangqwe zizikhulu zeengelosi ezimkhaphileyo, uYehova wawazisaumthetho waKhe. UMosesuthi,xaechaza lomboniso: “UYehova wavela eSinayi, waphuma kwaSehire phezu kwabo; wabengezela esezintabeni zeParan, weza ephuma kwiingcwele ezimawaka alishumi, ekunene kwakhe ikukubinza komlilo kubo. Inene, uyazithanda izizwe. Bonke abangcwele bakhe basesandleni sakho, bahlala ezinyaweni zakho, besuke ngamazwi akho.” Duteronomi 33:2, 3.

UYehova wazityhila, kungekuphela kubungangamsha oboyikekayo bomgwebi nomniki-mthetho, kodwanjengomalusi onovelwano lwabantu baKhe: “NdinguYehova uThixo wakho, owakukhupha ezweni laseYiputa, endlwini yobukhoboka.” Lowo babesele bemazi njengoMkhokeli noMhlanguli, owabakhupha eYiputa, wabavulela indlela elwandle, wabhukuqa uFaro nemikhosi yakhe, owazibonakalisa ukuba ungaphezu koothixo bonke baseYiputa, nguYe lo ngoku wayethetha umthetho waKhe.

Umthetho wawunganikelwa ngeli xesha ukuze ulungele amaHebhere kuphela. UThixo wawanika imbeko ngokuwenza ukuba abe ngabalusi nabagcini bomthetho waKhe, kodwa wawuza kugcinelwa ihlabathi lonke. Imiyalelo yemiThetho eliShumi ilungiselelwe lonke uluntu, kwaye yanikelwa ukufundiswa nokululawula lonke. Imiyalelo elishumi, mifutshane, iphelele, inegunya, iquke konke ekufuneka kwenziwe ngumntu ngakuThixo nakomnye umntu; kwaye yonke imile kumthetho-siseko omkhulu wothando osisiseko. “Uze uyithande iNkosi uThixo wakho ngentliziyo yakho iphela,

nangomphefumlo wakho uphela, nangamandla akho ephela, nangengqondo yakho iphela; nommelwane wakho, njengoko uzithanda ngako.” Luka 10:27. Khangela naku-Duteronomi 6:4, 5; Levitikus 19:18. KwimiThetho eliShumi le mithetho-siseko ivezwe yaphelela, yenziwa ukuba isebenze kwisimo nemeko yomntu.

“Uze ungabi nathixo bambi ngaphandle kwam.”

UYehova, ongunaphakade, owabakho ngokuzenza, ongadalwanga, inguYe iMvelaphi noMxhasi wako konke, nguYe kuphela ofanelwe yeyona mbeko inkulu nokunqulwa. Umntu uyanqandwa ukuba abeke phambili nantoni eluthandweni nasekuhlonipheni kwakhe. Nokuba yintoni esiyithandayo ekunciphisayo ukuthando kwethu uThixo okanye ephazamisa inkonzo yethu kuYe, loo nto siyenza uthixo.

“Uze ungazenzeli umfanekiso oqingqiweyo, nokuba ngowayiphi na into emilise esezulwini phezulu, nesemhlabeni phantsi, nesemanzini aphantsi komhlaba. Uze ungaqubudi kwezo nto, ungazikhonzi.”

Umthetho wesibini uyakwalela ukunqula uThixo wenene ngokusebenzisa imifanekiso eqingqiweyo okanye izinto ezifana nezo. Izizwe ezininzi zabahedeni zibanga ukuba imifanekiso yazo eqingqiweyo yayiyimifanekiso nje yezinto okanye imifuziselo ekuthi ngayo isithixo sinqulwe, kodwa uThixo uthe unqulo olunjalo lusisono. Ukuzama ukubeka endaweni yaLowo ungunaphakade izinto eziphathwayo kuyawuthoba umgangatho wendlela umntu ambona ngayo uThixo. Ingqondo ethe yasuswa kwingqibelelo yokungabi nasiphelo kukaYehova, iya kutsaleleka kwisidalwa endaweni yoMdali. Ngenxa yaloo nto, kuthi, njengoko imbono zakhe ngoThixo zithotyiwe, abe njalo naye umntu ukuhlela phantsi.

“Mna, Yehova Thixo wakho, ndinguThixo onekhwele.” Ulwalamano olusondeleyo nolungcwele noThixo kubantu baKhe lubonakaliswa ngomfanekiso womtshato. Ukunqula izithixo, okukukrexeza kwasemoyeni, ukungakholiseki kukaThixo kuko, kubizwa ngokufanelekileyo ngokuthi likhwele.

“Ndibuvelela ubugwenxa booyise koonyana, kwesesithathu nakwesesine isizukulwana sabandithiyileyo.” Iqinisekile into yokuba abantwana bamele ukuchanwa ziziphumo zeziphoso zabazali, kodwa abohlwaywa ngenxa yokona kwabazali, ngaphandle kokuba ke baye babe nenxaxheba ezonweni zabo. Kuye kube njalo, phofu, ukuthi abantwana baye bahambe emanyathelweni abazali babo. Ngemfuza nangomzekelo oonyana baye babe nenxaxheba ezonweni zooyise. Imikhwa emibi, ukuthanda ukutya ngendlela egqwethekileyo, nokuziphatha ngendlela ephantsi, kunye nesifo nokuwa phantsi emzimbeni, zizinto ezigqithiselwa njengelifa ukusuka kuyise ukuya kunyana, kwesesithathu nakwesesine isizukulwana. Le nyaniso yoyikekayo, imele ukuba namandla ngokusulungekileyo ukunqanda abantu ekulandeleni ikhondo lesono.

“Ndiwenzela inceba amawaka abandithandayo abayigcinayo imithetho yam.” Ekwalelweni kokunqulwa koothixo bobuxoki, umthetho wesibini, ngokuvelwa kwelinye icala, uyalela ukunqulwa kukaThixo wenene. Abo banyaniseke ekumnquleni, bathenjiswe inceba, kungekuphela kwesesithathu nakwesesine isizukulwana, njengoko kuthenjiswe ingqumbo kwabo bamthiyayo, kodwa kumawaka ezizukulwana.

“Uze ungafumane ulibize igama likaYehova uThixo wakho; kuba uYehova akayi kumenza omsulwa ofumana alibize igama lakhe.”

Lo mthetho awaneli nje kuphela ukwalela ukwenziwa kwezifungo zobuxoki kunye nokufunga okuqhelekileyo, kodwa walela ukusetyenziswa kwegama likaThixo kwincoko nje eqhelekileyo, ngokubhenela kuYekwimicimbi engenamsebenzi, nangokuthi rhoqo, ngokuthetha nje kungacingwanga, kusoloko kubizwa igama laKhe, asimhloniphi. “Lingcwele, liyoyikeka igama lakhe.” Ndumiso 111:9. Bonke kufuneka bacamngce ngobungangamsha baKhe, ngobunyulu nobungcwele baKhe, ukuze intliziyo ichukunyiswe kukwazi isimilo saKhe esiphakamileyo; ukuze igama laKhe elingcwele likhankanywe ngentlonipho nesidima.

“Khumbula umhla wesabatha, ukuba uwungcwalise. Wosebenza imihla emithandathu, uwenze wonke umsebenzi wakho; ke wona umhla wesixhenxe uyisabatha kaYehova uThixo wakho. Uze ungenzi namnye umsebenzi ngawo, wena, nonyana wakho, nentombi yakho, nesicaka sakho, nesicakakazi sakho, nezinto zakho ezizitho zine, nowasemzini osemasangweni akho; kuba ngemihla emithandathu uYehova wenza izulu, nomhlaba, nolwandle, neento zonke ezikwezo zinto, waphumla ngomhla wesixhenxe; ngenxa yoko uYehova wawusikelela umhla wesabatha wawungcwalisa.”

ISabatha ayivezwa njengesimiso esitsha kodwa njengoko yamiselwa kwasekudalweni. Kufuneka ikhunjulwe igcinwe njengesikhumbuzo somsebenzi woMdali. Ithi isalatha kuThixo njengoMenzi wamazulu nomhlaba, ibe isahlula phakathi kukaThixo wenene nabo bonke othixo ababuxoki. Bonke abagcina umhla wesixhenxe babonisa ngesi senzo ukwayama kwabo kuThixo ngalo lonke ixesha kusekho abakhoyo emhlabeni ukuba bamkhonze. Umthetho wesine kuphela kwawo, kuyo yonke elishumi, ekufunyanwa kuwo igama kunye nebango loMniki-mthetho. Kuphela kwawo obonisa Lowo umthetho unikwe ngegunya laKhe. Ngoko ke, unetywina likaThixo, elibekwe emthethweni njengobungqina bobunyani nokubophelela kwegunya lawo.

UThixo unike umntu iintsuku ezintandathu amakasebenze ngazo, kwaye ufuna umsebenzi wazo wenziwe ngeentsuku ezintandathu zokusebenza. Izenzo ezinyanzelekileyo nezenceba zivunyelwe ngeSabatha, abagulayo nabafayo ngamaxesha onke kufuneka bekhathalelwe; kodwa umsebenzi onganyanzelekanga kufuneka uphetshwe ngamandla. “Ukuba uthe walubuyisa unyawo lwakho kwisabatha, ukuba ungenzi okunanzileyo ngomhla wam ongcwele; wathi ukuyibiza isabatha isisonwabiso,

wathi inozuko, wayizukisa ke ngokungenzi iindlela zakho, ngokungafumani okunanzileyo." Isaya 58:13. Kanti ke akupheleli apho okwalelwayo. "uthethe iintetho ezingeni," utsho umprofeti. Abo baxoxa imicimbi yokwenza inzuzo kwabo okanye babeke amacebo abo ngeSabatha, bathatyathwa nguThixo ngokungathi baphakathi kanye emsebenzini wabo wengeniso. Ukugcina iSabatha ingcwele, akufuneki nokuba sizivumele iingqondo zethu ukubazigxilekwizintoezinobumebehlabathi. Umthetho ke uquka konkeokusemasangweni ethu. Abobahlalaendlwini kufuneka babeke bucala yonke into abayenzayo [yemicimbi okanye yokubaphilisa] ngeeyure ezingcwele. Bonke kufuneka bahlangane ngentumekelelo ekukhonzeni ngemini yaKhe engcwele.

"Beka uyihlo nonyoko, ukuze yolulwe imihla yakho emhlabeni akunika wona uYehova uThixo wakho."

Abazali bakufanelwe kangangoko ukuthandwa nokuhlonitshwa okumele ukunikwa nomnye umntu. UThixo ngokwaKhe, obeke phezu kwabo umthwalo wemiphefumlo ekufuneka beyijongile, wenze ukuba, kuthi ngemihla yobutsha ebomini, abazali beme endaweni kaThixo kubantwana babo. Lowo ke ungalamkeliyo igunya, elililungelo, labazali bakhe, akamkeli igunya likaThixo. Umthetho wesihlanu ufuna ukuba abantwana, banganeli nje ukuba bahloniphe, bazinikele, babathobele abazali babo, kodwa babanike uthando nobubele, babaxhase kumaxhala abo, baligcine lilihle igama labo, babakhusele babonwabise ebudaleni babo. Ukwahlanganisa nentlonipho kubalungiseleli kwanabalawuli, nabo bonke abo uThixo abanike igunya.

Uthi umpostile, " Lo ngumthetho wokuqala onedinga." Efese 6:2. KuIsrayeli, elindele ukungena eKanan kungekudala, yayisisibhambathiso sokuthobela, sobomi obude kwelo lizwe lilungileyo; kodwa unentsingiselo ebanzi, equka wonke uIsrayeli kaThixo, kwaye uthembisa ubomi obungunaphakade apha emhlabeni wakuba ukhululwe sowukhululwe kwisiqalekiso sesono.

"Uze ungabulali."

Zonke izenzo zokuswela ubulungisa ezikholisa ukucutha ubomi, umoya wentiyo nempindezelo, okanye ukuziyekela nakuyiphina inkanuko ekhokelela kwizenzo eziyingozi kwabanye, okanye ezisenza ukuba sibanqwenelele okubi(kuba "lowo umthiyileyo umzalwana wakhe sisibulala-mntu"); umoya wokuzithanda owenza ukuba bangakhathalelwa abasweleyo okanye ababulalekayo; konke ukuzibhodloza okanye ukuswela okungenasizathu, okanye ukusebenza nzima okudlulisileyo okuye kwenzakalise impilo, zonke ezi zinto, ubukhulu becala, zikukwaphula umthetho wesithandathu.

"Uze ungakrexezi."

Lo mthetho walela hayi kuphela izenzo zokungabinyulu, kodwa neengcinga nolangazelelo lwezesondo, okanye nasiphi isenzo esinento nokuzivuselela. Ubunyulu buyanyanzeliswa, kungekuphela kubomi bangaphandle kodwa ezingontsini ngaphakathi kwanezimvo zentliziyo. UKristu, owafundisa ukunyanzeleka okufikelela kude komthetho, waxela ukuba ingcamango embi okanye ukukhangela okubi kusisono kanye njengesenzo esingekho mthethweni.

“Uze ungebi.”

Zonke izono zasekuhleni nezasemfihlakalweni ziqukwe kwesi salelo. Umthetho wesibhozo ugweba ubusela nokushishina ngamakhoboka, ubuye walele neemfazwe zokuza kwabanye. Ugweba ubusela nokuqhatha. Unyanzelisa ukunyaniseka okungqongqo nakwezona zincinane iinkcukacha zobomi. Walela ukugebenga ngamaxabiso emashishinini, ukwafuna nokuhlawulwa ngokufanelekileyo kwamatyala okanye imivuzo. Uvakalisa ukuba, konke ukuzama ukufumana inzuzo ngokusebenzisa ukungazi, ubuthakathaka, okanye ilishwa lomnye umntu, kubhalwa njengobuqhetseba ezincwadini zezulu.

“Uze ungangqini ubungqina obubuxoki ngommelwane wakho.”

Ukuthetha ubuxoki nakuwuphi na umcimbi, konke ukuzama okanye injongo yokukhohlisa ummelwane, kuhlanganiswe apha. Injongo yokukhohlisa yiyo eyenza ubuxoki. Ngokuqhwanyaza nje kweliso, ngokushukumisa nje isandla, ukunyakazisa nje ubuso, ubuxoki bungathethwa nje kakuhle ngaphandle kwamazwi. Konke ukubaxa ngenjongo yokukhohlisa, konke ukuchukumisa okanye ukurhesha okubalwe ngendlela yokugqithisa ingcamango engeyiyo okanye ebaxiweyo, nokuba kusekuthetheni iinyaniso ngendlela yokulahlekisa, bubuxoki. Lo mthetho uyalalela lonke ilinge lokungcolisa igama lommelwane wethu ngokuthetha okungekhoyo okanye ukucinga kakubi, ngokuthetha kakubi okanye ukuhambisa ulwimi. Kanti ke, nokuyifihla ngenjongo inyaniso, osiphumo sako sinokulimaza abanye, kukwaphulwa komthetho wethoba.

“Uze ungawunqweneli umzi wommelwane wakho. Uze ungamnqweneli umfazi wommelwane wakho, nesicaka sakhe, nesicakakazi sakhe, nenkomo yakhe, ne-esile lakhe, nanye into eyeyommelwane wakho.”

Umthetho weshumi ubetha kanye engcanjini yazo zonke izono, ngokwalela umnqweno wokuzithandela, apho kuphuma khona imithombo yezenzo zesono. Lowo uthi ngokuthobela umthetho kaThixo, asuke ekuzinikeleni kwisono sokunqwenela into eyeyomnye, akayi kuba nobutyala besenzo sokona ngakwabo adalwe kunye nabo.

Yayinjalo ke imiyalelo engcwele yeMithetho eliShumi, eyathethwa phakathi kwendudumo namalangatye omlilo, nangokubonakaliswa okumangalisayo kwamandla nobungangamsha boMniki-mthetho omkhulu. UThixo wakukhapha ukuvakaliswa

komthetho waKhe ngokubonakalisa amandla nobuqaqawuli, ukuze abantu baKhe bangaze bawulibale umbono, nokuze bachukunyiswe bubunzulu bokuhlonipheka kweMbangi yomthetho, uMdali wezulu nomhlaba. Wayekwabonisa bonke abantu ubungcwele, nokubaluleka nokuma ngonaphakade komthetho waKhe.

Abantu bakwaIsrayeli bazaliswa luloyiko. Igunya eloyikekayo lwentetho kaThixo labukeka lingaphezu kokuba zinokuthwala iintliziyo zabo ezingcangcazelayo. NgexeshaumthethoomkhulukaThixo ubekwa phambi kwabo, babuqonda, ngaphezu kwangaphambili, ububi besimilo sabo sesono, nobutyala babo emehlweni kaThixo ongcwele. Bazifihla kude entabeni ngembeko nentlonipho. Isihlwele sakhala kuMoses, sathi, “Thetha wena nathi, siya kuva; makangathethi nathi uThixo, hleze sife.” Inkokeli yaphendula yathi, “Musani ukoyika; kuba uThixo uze kunilinga, ukuba kubekho ukumoyika ebusweni benu, ukuze ningoni.” Noko ke, abantu bahlalela qelele, bewukhangele ngoloyiko umbono, ngexesha uMoses “wasondela . . . esithokothokweni abekuso uThixo.”

Iingqondo zabantu, zimfanyekiswe zathotyelwa phantsi bubukhoboka nabubuhedeni, zazingakulungelanga ukuxabisa ngokupheleleyo imithetho-siseko ephezulu yemiyalelo elishumi kaThixo. Ukuze izinyanzeliso zeMithetho eliShumi zibe nokuqondakala zibetheleleke ngokupheleleyo, kwanikwa eminye imiyalelo eyongezekileyo, ebonisa nebhekisele kwiMithetho eliShumi. Le mithetho yayibizwa ngokuba zizigwebo, kuba yayimiswe phezu kobulumko obungapheliyo kunye nokugqibelela nokuba abagwebi kwakuza kufuneka bagwebe ngokukhokelwa yiyo. Ngokungafaniyo neMithetho eliShumi, yona yanikelwa kuMoses ekhusini, yena kuza kufuneka ayidlulise ngokuyixelela abantu.

Eyokuqala kule mithetho yayibhekiselele kwizicaka. Ngamaxesha akudala, abophuli bomthetho, maxa wambi, babethengiswa ebukhobokeni ngabagwebi; kwezinye iimeko, abanamatyala babethengiswa ngabo banamatyala kubo; nobuhlwempu babuye bubakhokelele abantu ekuzithengiseni okanye bathengise abantwana babo. Sekunjalo, umHebhere wayengathengiswa ukuze abe likhoboka bonke ubomi bakhe. Ixesha lokusebenza kwakhe [njengekhoboka] laliqingqwe layiminyaka emithandathu; kowesixhenxe kwakufuneka ekhululwe. Ubusela bokuba umntu, ukubulala ngabom, nokuvukela igunya lomzali, zizinto ezazigwetywa ngokubulawa. Ukuba namakhoboka angazalwa kwaIsrayeli kwakuvumelekile, kodwa ubomi nobuntu bawo babukhuselwe ngqongqo. Umbulali wekhoboka wayegwetywa; ukulinyazwa kwalo naliphi yinkosi yalo, nokuba akukho ngaphezulu kokulahlekwa nje lizinyo, kwakulinika ilungelo lenkululeko.

Nawo amaIsrayeli ayesanda kuba zizicaka, kwaza kwathi kuba ngoku ayeza kuba nezicaka phantsi kwawo, kwafuneka ukuba alumkele ukungena kumoya wenkohlakalo nokucinezela awayephantsi kwako kwinkosi zabo ezaziwasebenzisa eYiputa. Inkumbulo

yobukrakra bobawo ubukhoboka kwakufuneka ibenze ukuba azibeke kwindawo yesicaka, iwakhokelele ekubeni abe nobubele nemfesane, ekuphatheni abanye njengoko aye langazelela ukuphathwa nawo.

Amalungelo abahlolokazi neenkedama akhangelwa ngendlela ekhethekileyo, kwamiselwa ukujongwa ngothando kwemeko yabo yokungabi nakuzinceda. “Ukuba uthe wabacinezela nangayiphi na indlela,” watsho uYehova, “bakhala kum, ngokuva ukukhala kwabo; uvuthe umsindo wam, ndinibulale ngekrele; babe ngabahlolokazi abafazi benu, babe ziinkedama abantwana benu.” Abasemzini abazihlanganisa noIsrayeli babeya kukhuselwa ekoniweni okanye ekucinezelweni. “Uze ungamxini umphambukeli, niyawazi nina umphefumlo womphambukeli, kuba naningabaphambukeli nani ezweni laseYiputa.”

Ukuthabatha inzala kumahlwempu kwaye kwalelwe. Impahla yokunxiba okanye ingubo yomntu olihlwempu ethatyathwe njengesibambiso, kufuneka ibuyiselwe kuye phambi kokuba kufike ubusuku. Lowo unetyala lokuba kwakufuneka abuyisele ngokuphindiweyo. Ukuhlonipha abawisi-mthetho nabalawuli kwamiselwa, baza abagwebi balunyukiswa ukuba bangasigqwethi isigwebo, bencedisana nendlela engeyiyo, okanye bangafumani zinyobo. Ukunyelisa nokuthetha ubuxoki kwakwalelwe, zathi izenzo zobubele zamiliselwa, nangakwabo bazintshaba zakhe umntu.

Baphinda abantu bakhunjuzwa ngokufaneleka kokugcina ngcwele iSabatha. Izidlo zaminyaka le zamiselwa, apho bonke abantu besizwe kwakufuneka bahlangane phambi kukaYehova, bezisa kuye iminikelo yombulelo kunye nentlahlela yeziqhamo zobutyebi baKhe. Injongo yayo yonke le mithetho yaxelwa: yayingaphumi ekusetyenzisweni nje kwamaqhinga obukhosi, kodwa yonke yayinikelwe ukulungelwa kukaIsrayeli. UYehova wathi, “Noba ngabantu abangcwele kum.”—bakufanele ukwaziwa nguThixo ongcwele.

Le mithetho kwakufuneka ibhaliwe nguMoses, ize igcinwe ngobunono njengesiseko somthetho wesizwe, uthi, ukunye nemithetho elishumi ababeyinikiwe ukubonakalisa imeko yokuzalisekiswa kwezithembiso zikaThixo kuIsrayeli.

Ngoku baya basinikwa isigidimi esivela kuYehova: “Uyabona, ndithuma isithunywa phambi kwakho, ukuba sikugcine endleleni, sikufikise endaweni endiyilungisileyo. Silumkele, uliphulaphule izwi laso. Musa ukusiphikisa; kuba asiyi kuluxolela ukreqo lweni; kuba igama lam likuso. Ke ukuba uthe waliva ilizwi laso, wenza konke endikuthethayo, ndoba litshaba kwiintshaba zakho, ndibabandezele ababandezeli bakho.” Kuko konke ukuhamba-hamba kukaIsrayeli, uKristu, ekwintsika yelifu nelomlilo, wayeyiNkokeli yabo. Ngeli lixa kwakho imifuziselo eyalatha kuMsindisi oza kuza, wayekho uMsindisi okhoyo, owayinikela kuMoses imiyalelo eya ebantwini, njengejelo lentsikelelo elalikuphela kwalo.

Wathi akuba ehlile entabeni, “waya uMoses, wabaxelelaabantu onke amazwi kaYehova, namasiko onke. Baphendula bonke abantu ngazwi-nye, bathi, Onke amazwi awathethileyo uYehova sowenza.” Esi sibhambathiso, kunye namazwi kaYehova esasibabophelela ukuba bawathobele, sabhalwa nguMoses encwadini.

Kwabuya kwalandela ukulungiswa komnqophiso. Kwakhiwa isibingelelo elunyaweni lwentaba, kwathi kufuphi kuso kwamiswa iintsika “ngokwezizwe ezilishumi elinazibini zakwaIsrayeli,” njengobungqina bokwamkela kwabo umnqophiso. Imibingelelo yanikelwa ngamadodana anyulelwe loo msebenzi.

Sathi sakuba sitshiziwe isibingelelo ngegazi leminikelo, uMoses “wathabatha incwadi yomnqophiso, wayilesa ezindlebeni zabantu.” Ngaloo ndlela, iimeko zomnqophiso zaphindwa ngendlela enendili, baza bonke bakhululeka ukuba bakhethe ukuba bayithobele okanye bangayithobeli. Babethembisile kuqala ukulithobela izwi likaThixo; kodwa ngoku babeve umthetho waKhe uvakaliswa, kwaye imithetho siseko ize ngqo ukuze bakwazi oko kuqulathwe ngumnqophiso. Kwakhona abantu baphinda ngamxhelo mnye, “Yonke into ayithethileyo uYehova soyenza siyive.” “Kuthe, kwakubon’ ukuba umthetho wonke uxeliwe nguMoses ebantwini bonke ngokomyalelo, walithabatha igazi . . . wafefa incwadi ngokwayo kwanabantu bonke; esithi, Eli ligazi lawo umnqophiso, aniwisele umthetho ngawo uThixo.” Hebhere 9:19, 20.

Kwenziwa amalungiselelo esimiso esipheleleyo sesizwe esinyuliweyo phantsi kukaYehova njengekumkani. UMoses wafumana umyalelo othi, “Nyuka uye kuYehova, wena noAron, uNadabhi, noAbhihu, namashumi asixhenxe kumadoda amakhulu akwaIsrayeli; ninqule nikude; kusondele uMoses yedwa kuYehova.” Ngeli xesha abantu babenqula ekuqaleni kwentaba, la madoda anyuliweyo abizelwa entabeni. Amashumi asixhenxe ayeza kuncedisana noMoses kulawulo lukaIsrayeli, uThixo wabeka phezu kwawo uMoya waKhe, wawazukisa ngembonakalo yamandla nobukhulu baKhe. “Bambona uThixo wamaIsrayeli; phantsi kweenyawo zakhe kwaye kunjengento eyenziwe ngesafire eqaqambileyo, njengenkqu yezulu lisile.” Abambonanga uThixo, kodwa babona ubuqaqawuli bobukho baKhe. Ngaphambi koku, babengenako ukuwunyamezela umbono; kodwa ukubonakaliswa kwamandla kaThixo kwaboyikisela enguqukweni; babecamngca ngobuqaqawuli baKhe, ubunyulu, kunye nenceba, bada basondela kuYe Lowo waye ngumxholo wokucamngca kwabo.

UMoses “noYoshuwa, umlungiseleli wakhe” baya babizwa ukuba bahlangane noThixo. Kwathi kuba babeza kuba nexesha elide bengekho, inkokeli yanyula uAron noHure, bencediswa ngamadoda amakhulu, ukuba beme endaweni yayo. “Wenyuka ke uMoses waya entabeni; ilifu layigubungela intaba. Ubuqaqawuli bukaYehova bahlala phezu kwentaba yeSinayi.” Iintsuku ezintandathu ilifu ligubungele intaba njengophawu lobukho bukaThixo ngendlela eyodwa; ukanti kwakungekho ukutyhileka kwaKhe okanye

ukugqithiswa kwentando yaKhe. Ngeli xesha, uMoses wahlala elindele ukubizelwa kwindawo akuyo Osenyangweni. Wayeyalelwe kwathiwa, “Nyuka uze kum entabeni, ube khona,” kwathi, nangona umonde nokuthobela kwakhe kwakuvavanywa, akazange adinwe kukulinda, okanye ayishiye indawo yakhe. Eli thuba lokulinda, kuye laba lixesha lolungiselelo, lokuzihlola. Nalo mkhonzi uthandwayo kaThixo, wayengakwazi ukusuka nje avele phambi kobukho baKhe aze akwazi ukunyamezela ukubonakaliswa kobuqaqawuli baKhe. Iintsuku ezintandathu kufuneka zisetyenziselwe ukuzinikela kuThixo ngokuhlola intliziyo, ukucamngca, nomthandazo phambi kokuba akulungele ukuthetha ngqo noMenzi wakhe.

Ngomhla wesixhenxe, owawuyiSabatha, uMoses wabizelwa efini. Ilifu elingqingqwa lavuleka phambi kwakhe wonke uIsrayeli, baza ubuqaqawuli bukaYehova bavela bunje ngomlilo odlayo. “Wangena uMoses phakathi efini, wenyuka ke intaba uMoses; waba sentabeni apho iimini ezimashumi mane, nobusuku obumashumi mane.” Iintsuku ezimashumi mane zokulinda entabeni zazingaquki iintsuku ezintandathu zokulungiselela. Ngeentsuku ezintandathu, uYoshuwa waye kunye noMoses, bathi bekunye, batya imana basela “emlanjeni obusihla entabeni.” UYoshuwa yena akazange angene noMoses efini. Wahlala ngaphandle, waqhubeka esitya esela yonke imihla lo gama elindele ukubuya kukaMoses, kodwa uMoses wazila ngazo zonke ezo ntsuku zimashumi mane.

Ngexesha lokuhlala kwakhe entabeni, uMoses wafumana imiyalelo yokuba kwakhiwe ingcwele, apho babuya kubonakala khona ubukho bobungcwele [bukaYehova] ngendlela ekhethekileyo. “[Ma]bandenzele indawo engcwele, ndihlale phakathi kwabo.” (Eksodus 25:8), yayingumyalelo kaThixo. Kwakukokwesithathu kuyalelwa ukugcinwa kweSabatha. “Phakathi kwam noonyana bakaIsrayeli, ngumnqophiso ongunaphakade;” watsho njalo uYehova,” “ukuze nazi ukuba ndinguYehova oningcwalisayo; niyigcine isabatha, kuba ingcwelekuni. . . .Kubabonkeabobasebenza umsebenzi ngayo, loo miphefumlo yonqanyulwa, ingabikho ebantwini bakowayo.” Eksodus 31:17, 13, 14. Imiyalelo yayisanda kunikwa ukuba kwakhiwe kamsinyane umnquba wokukhonzela uThixo; ngoku bagqiba abantu ukuba, ngenxa yokuba into ababefuna ukuyenza yayinento nozuko lukaThixo, nokuba, ngenxa yokudinga kwabo indawo yokumkhonzela, kwakubafanele ukuba bawenze umsebenzi wokwakha nangeSabatha. Ukubathintela ekwenzeni le mpazamo, kwakhutshwa isilumkiso. Ubungcwele kwanokukhawuleza kwalo msebenzi kaThixo, akufuneki kubakhokelele ekwaphuleni umhla waKhe wokuphumla ongcwele.

Ukususela ngoko abantu babeza kuzukiswa ngokuhlala ngamaxesha onke kukho ubukho boKumkani wabo. “Ndohlala phakathi koonyana bakaIsrayeli, ndibe nguThixo wabo,” “khona apho . . . bangcwaliswe ngobuqaqawuli bam,” (Eksodus 29:45, 43), eso yaba sisiqinisekiso awasinikwayo uMoses. Njengomfuziselo wegunya likaThixo kunye

nokunikwa ubuqu intando yaKhe, kwanikelwa kuMoses ikopi yemiThetho eliShumi ikrolwe ngomnwe kaThixo ngokwaKhe emacwecweni amabini amatye (Duteronomi 9:10; Eksodus 32:15, 16), ukuba igcinwe ngcwele ngokufakwa engcweleni, ekwathi xa isenziwa, yayiza kuba yindawo ebonakalayo yokunqula kwesizwe.

Ukususka kuhlanga lwamakhoboka, amaIsrayeli aphakanyiswa ngaphezu kwabantu bonke ayinqobo kuKumkani wookumkani. UThixo wayewahlule ehlabathini, ukuze anikele kuwo igugu laKhe elingcwele. Wawenza oovimba bomthetho waKhe, ejonge ukuthi, ngawo, agcine phakathi kwabantu ukwaziwa kwaKhe. Ngalo ndlela, ukukhanya kwezulu kwakuza kukhanya kwihlabathi eligutyungelwe bubumnyama, lize livakale ilizwi libhenela kubo bonke abantu ukuba babuye ekunquleni izithixo beze ekukhonzeni uThixo ophilayo. Ukuba amaIsrayeli ayethe anyaniseka koko akuphathiswayo, ngewaba ligunya elongamileyo emhlabeni. UThixo wayeya kuba lukhuselo lwawo, awanyuse ngaphezu kwazo zonke ezinye izizwe. Ukukhanya kunye nenyaniso yaKhe zizinto ezaziya kutyhilwa ngawo, aze athi qabavu phantsi kobulumko nolawulo olungcwele engumzekelo wokongama konqulo lwaKhe ngaphezu kwalo naluphi uhlobo lokunqulwa kwezithixo.

# Isahluko 28—Unqulo Lwezithixo ESinayi

[Esi sahluko sisekwe kwiEksodus 32-34.]

Ngexesha uMoses wayengekho, yaba lixesha lokulinda nokuxhalaba kuIsrayeli. Abantu babesazi ukuba unyuke waya entabeni noYoshuwa, nokuba wangena efini lobumnyama obungqingqwa elalibonakala emazantsi entilini, lihleli encotsheni yentaba, limana likhanyiswa amaxesha ngamaxesha kukukhanya noBukho obungcwele. Bakulindela ngenzondelelo ukubuya kwakhe. Kuba eYiputa babeqhelene nezinto eziphathekayo ezimele uThixo, kwaba nzima kubo ukuthemba umntu ongabonakaliyo, baza baxhomekeka kuMoses ukuxhasa ukholo lwabo. Ngoku wayesusiwe kubo. Kwaba yimini emva kwemini, neveki emva kweveki, akabuya noko. Nangona ilifu lalisabonakala, kwaba ngathi eminqubeni inkokeli yabo ibashiyile, okanye igqitywe ngumlilo odlayo.

Ngeli xesha lokulinda, babenalo ixesha lokucamngca ngomthetho kaThixo ababewuvile, nokulungiselela iintliziyo zabo ukwamkela ezinye izityhilelo awayeza kuzenza kubo. Ixesha ababenalo lalingelininzi kakhulu ukuba liwanele lo msebenzi; kwaye ukuba babefuna ukukuqonda ngakumbi okufunwa nguThixo, bazithobe iintliziyo zabo phambi kwaKhe, ngebabekhuselekile esihendweni. Abazange bakwenze oku, basuka bakhawuleza ukungakhathali, ukungamameli, nokungabi namthetho. Kwaya kwagqithisa kwimeko yendibandiba emxube. Babephelelwe ngumonde wokuba sendleleni esinga eZweni leDinga—ilizwe elibaleka ubisi nobusi. Umqathango wokuzuzwa kwelizwe elithenjisiweyo yayikukuthobela, kodwa abazange bayibone yonke loo nto. Babekho ababecebisa ukuba kubuyelwe eYiputa, uninzi lwabantu lwalungasazimisele ukumlindela ngaphezulwana uMoses.

Bathingokuzivabengenaluncedongaphandle kwenkokeliyabo, babuyela kwizikhalazo zabo ezidala. Indiba-ndiba emxube yaba yeyokuqala ukuziyekela ekukrokreni nasekuphelelweni ngumonde, yaza yahamba phambili ekukreqeni okwalandelayo. Phakathi kwezinto ezazixatyisiwe ngamaYiputa njengemifuziselo kathixo [wabo] kwakuyinkomo okanye ithole; kwaza, kwangecebiso labo babelwenza olu hlobo lokunqula izithixo eYiputa, kwenzeka ukuba ngoku kwenziwe ithole elaya lanqulwa. Abantu banqwenela umfanekiso othile ukuba umele uThixo, nokuba uhambe phambi kwabo esikhundleni sikaMoses. UThixo akazange anike naluphi na uhlobo lomfuziselo waKhe, kanti wayalele nasiphi isixhobo esimele injongo enjalo. Imimangaliso yamandla eYiputa nakuLwandle oluBomvu yayilungiselelwe ukumilisela ukholo kuYe njengoMncedi kaIsrayeli ongenakubonwa, nonamandla onke, uThixo wenene ekuphela kwaKhe. Ulangazelelo lokubonakaliswa koBukho baKhe ngendlela ebonakalayo kwakunikwe kwintsika yelifu neyomlilo eyayikhokela imikhosi yabo, nasekutyhilweni kobuqaqawuli baKhe phezu kweNtaba yeSinayi. Kanti ke, kuthe ngoku ilifu loBukho

lisephambi kwabo, babuya umva ngeentliziyo zabo basinga kunqulo-zithixo lwaseYiputa, bafuzisela ubuqaqawuli bukaThixo ongabonwayo ngomfuziselo wenkomo!

Ngexesha uMoses engekho, igunya lokulawula lalinikelwe kuAron, yaza inginginya yabantu yabuthelana ententeni yakhe ikhwaza, “Sukume, usenzele uthixo oya kuhamba phambi kwethu; kuba lo Moses, le ndoda yasinyusayo ezweni laseYiputa, asazi ukuba uhlelwe yintoni na.” [*Bona iSihlomelo, Inqaku 4.] Batsho besithi, ilifu elalikade libakhokela, ngoku lihleli umphelo entabeni; alisayi kuphinda libakhokele kuhambo lwabo. Kufuneka babe nomfanekiso endaweni yalo; kwaye ukuba, ngokwecebiso, kufuneka begqibe ukuba babuyele eYiputa, baya kufumana ukwamkeleka kumaYiputa ngokubeka lo mfanekiso phambi kwabo bewuvuma ukuba unguthixo wabo.

Intlekele enjalo yayifuna indoda enokuqina, eba nesigqibo, nesibindi esingashukunyiswa nto; indoda ekubeka ukuzukiswa kukaThixo ngaphezu kwako konke ukuthandwa ngabantu bonke, ukhuseleko lwayo, okanye nobomi ngokwabo. Ngelishwa, inkokeli kaIsrayeli eyayikho ngeli xesha yayingenguye umntu onesimilo esinjalo. UAron, wabanokuthamba ekungxoliseni kwakhe abantu, baza ukungazinzi nokuba mbuna ngexesha elibi kangaka kwabenza kwakukona abantu bazimiselayo. Kwakhula isiphithiphithi. Impambano enobumfama nengaqiqiyo yasithi hlasi ngamandla isihlwele. Bakho bona abahlala benyanisekile kumnqophiso wabo noThixo, kodwa uninzi lwabantu lwazimanya nokreqo.Abambalwa abazinikela ekuchaseni ukucetywa kokwenziwa komfanekiso njengokunqulwa kwesithixo, bagculelwa baphathwa kakubi, kwathi kuloo mbhodamo nehlombe, ekugqibeleni balahlekana nobomi babo.

UAron woyikela inkuseleko yakhe, wathi endaweni yokuba amele uzuko lukaThixo ngesidima, wayekela kwiimfuno zesihlwele. Isenzo sakhe sokuqala saba kukuyalela ukuba amajikazi egolide asezindlebeni aqokelelwe kubo bonke abantu aziswe kuye, enethemba lokuba ikratshi liya kubakhokelela ekubeni bale ukude bancame kangako. Basuka bakuvuyela ukuwanikela loo majikazi waza ngawo wenza ithole elinyityilikisiweyo, ngokomfuziselo woothixo baseYiputa. Abantu bakhwaza bathi, “Nanko uthixo wakho, Israyeli, okunyusileyo ezweni laseYIputa!” UAron ngendlela ephantsi wasivumela esi sigculelo sibhekiswa kuYehova. Wenza ngaphezu koko. Akubona indlela abaneliseka ngayo ukwamkela uthixo wegolide, wakha isibingelelo phambi kwakhe, wavakalisa wathi, “Ngumthendeleko kuYehova ngomso.” Isaziso savakaliswa ngamaxilongo kumaqela ngamaqela kuyo yonke inkampu. “Bavuka kusasa ngengomso, banyusa amadini anyukayo, basondeza imibingelelo yoxolo; bahlala phantsi abanu badla basela, besuka bema, badlala.” Phantsi kokukhohlisa ngokungathi benza “umthendeleko kuYehova,” bazinikela ekudleni nasekuzonwabiseni ngokurheletya.

Kukangakanani, nakule yethu imihla, ekuthi ukuthanda iziyolo kuzibonakalise njengo“kumila kokuhlonela uThixo”! Inkolo evumela abantu, ngeli xesha begcine

iinkonzo zokunqula, ukuba bazinikele ekwenzeni abakuthandayo okanye ekwaneliseni iinkanuko, kuze oko kuzanelise izihlwele ngoku njengoko kwakunjalo ngemihla kaIsrayeli. Basekhona ooAron ababhetyebhetye, abathi ngoku bebambe izikhundla zegunya ebandleni, bayekele kwiimfuno zabangangcwalisekanga, ngaloo ndlela babe bayabakhuthaza esonweni.

Kwakudlule nje iintsuku ezimbalwa emva kokuba amaHebhere enze umnqophiso onendili noThixo ukuba aya kulithobela izwi laKhe. Ayemi engcangcazela enoloyiko phambi kwentaba, ephulaphule amazwi kaYehova, "Uze ungabi nathixo bambi ngaphandle kwam." Kwathi, nangona ubuqaqawuli bukaThixo busephezu kweSinayi, phambi kwayo yonke intlanganiso, basuka babuya umva, bafuna abanye oothixo. "Benza ithole eHorebhe, baqubuda emfanekisweni otyhidiweyo. Balwananisa uzuko lwabo ngento emilise okwenkomo edla utyani." Ndumiso 106:19, 20. Yeyiphi enye indlela ekwakunokuboniswa ngayo ukungabi nambulelo okukhulu, okanye isinyeliso esikhulu, kuLowo owaziveza kubo njengoyise onothando nokumkani onamandla onke!

UMoses entabeni walunyukiswa ngokreqo olusenkampini wayalelwa ukuba ajike ngokukhawuleza. "Hamba uhle; ngamazwi kaThixo; "kuba abantu bakho, owabanyusayo ezweni laseYiputa, bonakalisile; batyeke msinya endleleni endabawisela umthetho ngayo; bazenzele ithole elityhidiweyo, balinqula." UThixo ngewayesinqande ngokukhawuleza esi senzo; kodwa wasiyeka ukuze sifikelele kweli nqanaba ukuze abafundise isifundo ngokohlwaya uvukelo-mbuso nokukreqa.

Umnqophiso kaThixo nabantu baKhe, (ngakwicala labo), wawucinyiwe wanje ngongazange ubekho, waza (uThixo) wathi kuMoses, "Kaloku ndiyeke, uvuthe umsindo wam kubo, ndibadle, ndenze wena uhlanga olukhulu." Abantu bakwaIsrayeli, ngakumbi indibandiba emxube, babeya kuhlala besenza uvukelo ngakuThixo. Babeya kukrokra ngakwinkokeli yabo, baze bayenze buhlungu ngokungakholwa kunye neenkani zabo, kuze kube ngumsebenzi onzima kakhulu nozamazamana nomphefumlo ukubakhokelela kwiLizwe leDinga. Izono zabo zazisele zabenza bakuncama ukuthandwa kwabo nguThixo, kwaza kwafuneka ubulungisa bomthetho ukuba batshatyalaliswe. UYehova, ke ngoko, waceba ukuba abatshabalalise, aze amenze uMoses isizwe esikhulu.

Ndiyeke, . . . ndibadle," yayingamazwi kaThixo. Ukuba uThixo wayegqibe ukuba amtshabalalise uIsrayeli, ngubani owayeza kubathethelela? Uninzi lweenkokeli ngezabayekela aboni kwintshabalalo yabo! Uninzi lweenkokeli zaziya kukuvuyela ukutshintshwa komsebenzi omninzi nonzima kunye nomthwalo nombingelelo, obuyekezwa ngokungabikho kombulelo kunye nokukrokra, ngesikhundla sokuphola nokuphakanyiswa, xa inguThixo ngokwaKhe ozisa ukukhululeka.

Noko kunjalo, uMoses wabona umhlaba wethemba apho kwakubonakala kuphela ukutyhafisa nengqumbo. Amazwi kaThixo athi, "Ndiyeke," wawaqonda njengamazwi

angamaleliyo kodwa akhuthaza ukungenelela, into ethetha ukuthi, akukho nto ngaphandle kwemithandazo kaMoses enokusindisa uIsrayeli, nokuthi, ukuba angacengwa njalo, uThixo uya kuba sindisa abantu baKhe. “Wambongoza uYehova uThixo wakhe, wathi, Yini na, Yehova ukuba uvuthe umsindo wakho kubantu bakho, obakhuphileyo ezweni laseYiputa ngamandla amakhulu, nangesandla esithe nkqi?”

UThixo wayebonakalise ukuba uya balahla abantu baKhe. Wayethethe ngabo kuMoses ngokuthi, “abantu bakho, owabanyusayo ezweni laseYiputa.” Kanti ke kunjalo, noMoses, ngokuzithoba, wakulandula ukuba uyinkokeli kaIsrayeli. Babengengabo abakhe, kodwa babe ngabakaThixo--“kubantubakho,obakhuphileyoezwenilaseYiputa ngamandla amakhulu,nangesandla esithe nkqi. Yini na,” wacenga, “ukuba amaYiputa atsho ukuthi, Wabakhuphela ububi, ukuze ababulalele ezintabeni, abagqibezele bemke emhlabeni?”

Ngeenyanga ezimbalwa kususela ukuba uIsrayeli wayishiyayo iYiputa, ingxelo emangalisayo yokuhlangulwa kwabo yafikelela kuzo zonke izizwe ezibangqongileyo. Uloyiko nokunxuba okukhulu kwazinza phezu kwabahedeni. Bonke babekhangele ukuba babone ukuba uThixo kaIsrayeli uya kubenzela ntoni abantu baKhe. Ukuba bangatshatyalaliswa ngoku, iintshaba zabo zingaba zoyisile, noThixo alahlekwe luzuko lwaKhe. AmaYiputa angabanga ukuba izityholo zawo zaziyinyaniso: endaweni yokukhokelela abantu baKhe ukuba baye kubingelela entlango, ubenze ukuba babingelelwe. Babengayi kuzibona izono zikaIsrayeli; ukutshabalala kwabantu (uThixo) awayebazukise ngokuncamisileyo, kwakuya kuzisa ukugculelwa kwigama laKhe. Ubukhulu bomthwalo phezu kwabo uThixo abazukisileyo kakhulu, ukuba benze ukuba igama laKhe lidunyiswe emhlabeni! Indlela ekufuneka belumke ngayo ukuba bangenzi sono, ukuze bazibizele izigwebo zaKhe, balenze negama laKhe ukuba libe sisigculelo kwabo bangahloneli Thixo!

Ngexesha uMoses ethethelela uIsrayeli, ukunkwantya kwakhe kwanyamalala ngenxa yomdla nothando lwakhe kwabo awathi, ezandleni zikaThixo, wasisixhobo sokubenzela okukhulu kakhulu. UYehova wakuva ukucenga kwakhe, wakwenza okufunwa ngumthandazo wakhe ongasekelezanga okwakhe. UThixo wayemvavanyile umkhonzi waKhe; wakulinga ukunyaniseka kwakhe nothando lwakhe kwabo bantu bonayo bangenawo nombulelo, wathi ngesidima wakuthwala ukulingwa. Umdla wakhe kuIsrayeli wawungaphumi kwinjongo yokuzithandela. Impumelelo yabantu abanyuliweyo nguThixo yayithandeka kuye ngaphezu kokuphakanyiswa kwakhe, kuthandeka ngaphezu kwelungelo lokuba nguyise wohlanga olunamandla. UThixo waneliseke kukunyaniseka kwakhe, ukunganqabi kwentliziyo yakhe, kunye nesidima sakhe, waza wamnika,njengomalusi othembekileyo, umsebenzi omkhulu wokukhokelela uIsrayeli kwiLizwe leDinga.

Ngexesha uMoses noYoshuwa babesihla entabeni, uMoses ethwele “amacwecwe esingqino,” beva imikhwazo namayeyeye esihlwele esivuyileyo, kucaca ukuba sikwimo yobundlongo-ndlongo. KuYoshuwa olisoldati, into yokuqala eyafika engqondweni yeyokuba kukho uhlaselo oluphuma kwiintshaba zabo. “Lilizwi lemfazwe eminqubeni,” watsho. UMoses wayazi kakuhle imvelo yesiphithiphithi. Ingxolo yayingeyiyo eyokulwa. “Asilizwi lakuduma kwabeyisayo; asilizwi lakukhala kwabeyiswayo; lilizwi labahlabelayo nabadumayo, endilivayo mna.”

Ngokuya besondela eminqubeni, bababona abantu bekhwaza bengqungqa bejikeleza isithixo sabo. Yayingumbono wobundlobongela bobuhedeni, ofana naxa kunqulwa izithixo zaseYiputa; kodwa, hayi ukungafani nesidima nentlonipho yonqulo lukaThixo! UMoses woyisakala. Wayesanda kusuka phambi kobukho kobuqaqawuli bukaThixo, wathi nangona wayelunyukisiwe ngento eyenzekayo, yayinto engumbono ombi ohlazisayo kaIsrayeli angakhange awulindele. Wavutha umsindo wakhe. Ukubonakalisa kwakhe intiyo yakhe yokwaphula kwabo umthetho, wawalahla phantsi amacwecwe amatye, ophuka, abantu bonke bekhangele, ngaloo ndlela ebonisa ukuba, njengoko bewaphule umnqophiso wabo noThixo, noThixo uwaphule umnqophiso nabo.

Wangena enkampini, wanqumla phakathi kwesihlwele sabadlali, wasithabatha isithixo, wasiphosa emlilweni. Emva koko wasisila sangumgubo, wathi akuba ewulahlele kumsinga owawusihla usuka entabeni, wabenza abantu ukuba bawusele. Ngoko wayebonisa indlela angenaxabiso ngayo konke uthixo ababemnqula.

Inkokeli enkulu yambiza umkhuluwa wayo onetyala yambuza kabukhali, isithi, “Benze ntoni na aba bantu kuwe, ukuba ubazisele isono esikhulu kangaka?” UAron wazama ukuzikhusela ngokuchaza isikhalo sabantu; nokuthi, ukuba ebengenzanga ngokweminqweno yabo, ngebabembulele. “Umsindo wenkosi yam mawungavuthi,” watsho; “wena uyabazi aba bantu ukuba banobubi. Bathi kum, Senzele uthixo oya kuhamba phambi kwethu; kuba lo Moses, le ndoda yasinyusayo ezweni laseYiputa, asazi ukuba uhlelwe yintoni na. Ndathi kubo, Ubani onegolide makayiqhawule; bandinika ke. Ndayiphosa emlilweni kwaphuma eli thole.” Wayenga angamkhokela uMoses ukuba akholelwe ukuba kwenzeke ummangaliso—wokuba igolide iphoswe nje emlilweni, kwathi ngamandla avela ngasentla, yatshintshwa yalithole. Noko kunjalo, izizathwana zakhe nokukhohlisa kwakhe akuzange kusebenze nto. Waphathwa kanye ngohlobo olufanele umoni omkhulu.

Into yokuba uAron wayesikelelwe wazukiswa kakhulu ngaphezu kwabantu yiyo eyasenza sathiyeka kakhulu isono sakhe. YayinguAron “ongcwele kaYehova” (Ndumiso 106:16), owenza umfanekiso oqingqiweyo wavakalisa nesidlo. Nguye owanyulwa ukuba athethele uMoses, nawathi ngaye uThixo ngokwaKhe wangqina esithi, “Ndiyazi ukuba yena uyakwazi ukuthetha” (Eksodus 4:14),loosileleyo ukunqanda abanquli bezithixo

kwinjongo yabo yokudelela okubi. Yena lowo uThixo wazisa ngaye izibetho kumaYiputa kunye noothixo bawo, waphulaphula engachukumiseki yimikhwazo phambi komfanekiso otyhidiweyo, “Nanko uthixo wakho, Israyeli, okunyusileyo ezweni laseYiputa!” Yayinguye owayenoMoses entabeni, apho wabona ubuqaqawuli bukaYehova, owabonayo ukuba kuloo mbonakalo yobo buqaqawuli akukho nto ingumfanekiso inokwenziwa; nguye lo owatshintsha obo buqaqawuli ngokwenza umfanekiso wenkomo. Yena lowo uThixo wanikela ulawulo lwabantu ngexesha engekho uMoses, wafunyanwa evumela uvukelo lwabo. “UYehova wamfuthela kunene uAron ukuba amtshabalalise.” Duteronomi 9:20. Sekunjalo, ukuphendula ekutarhuzeni okunyanisekileyo kukaMoses, ubomi bakhe basindiswa; wathi ngokuguquka nokuzithoba ngenxa yesono sakhe esikhulu, wabuyiselwa eluthandweni lukaThixo.

Ukuba uAron wayenaso isibindi sokumela into elungileyo, nokuba zithini iziphumo, ngewaluthintela olo kreqo. Ukuba wayemi akagungqa kokwakhe ukuthembeka kuThixo, ukuba wayebaxelele abantu iingozi zaseSinayi, wabakhumbuza ngomnqophiso wabo noThixo wokuba, baya kuwuthobela umthetho waKhe, ububi ngebabunqandiwe. Ukuvumelana kwakhe neminqweno yabantu nengqinisekiso ezolileyo awaya wawenza ngayo amacebo abo, kwabanika isibindi ukuba bahlabele mgama kwisono sabo kunokuba babesicingile ngaphambili.

Akuba uMoses ebuyele eminqubeni, ukuthethisa kwakhe abavukeli, ukungxola kwakhe okuqatha kunye nengqumbo awayibonakalisa ngokwaphula amacwecwe angcwele omthetho, abantu bakuthelekisa nentetho emyoli nendlela enesidima yomkhuluwa wakhe, baza banemfesane ngakuAron. Ukuzithethelela kwakhe, uAron wazama ukubeka ityala ebantwini ngenxa yobuthakathaka bakhe ngokubavumela kwisinyanzelo sabo; nangona kunjalo, babezaliswe kukuthanda ubulali bakhe nomonde wakhe. Noko kunjalo, uThixo akaboni njengokubona komntu. Umoya oyekelelayo ka-Aron kunye nokulangazelela kwakhe ukukholisa (abantu) kwamfamekisa kubukhulu bobubi bolwaphulo-mthetho awaluvumelayo. Indlela yakhe yokunikela ngempembelelo yokuba koniwe nguIsrayeli, yabangela ukulahlekisa kwamawaka emiphefumlo. Athi ubukhulu bomahluko woku kwinto eyenzeka kuMoses owathi ngexesha enika izigwebo zikaThixo ngokunyaniseka, wabonisa ukuba ukuphatheka kakuhle kukaIsrayeli kubaluleke kuye ngaphezu kwempumelelo okanye ukuphakanyiswa okanye ubomi.

Kuzo zonke izono aya kuzohlwaya uThixo, azikho ezibi kakhulu emehlweni aKhe ukudlula ezokukhuthaza abanye ekwenzeni ububi. UThixo unga abakhonzi baKhe bangakubonakalisa ukunyaniseka kwabo ngokuthembeka ekukhalimeleni kwabo ulwaphulo-mthetho, nokuba ukwenza oko kuya kuba buhlungu kangakanani. Abo baphakanyiswe ngokunikwa umsebenzi ongcwele akufuneki babe ngamabhetyebhetye, abahambisi bexesha abalala bephethuka. Akufuneki basebenzele ukuziphakamisa, okanye

bayiphephe imisebenzi engamkelekanga, kodwa bawenze umsebenzi kaThixo ngokunyaniseka okungagungqiyo.

Nangona uThixo wawuva wawuphendula umthandazo kaMoses ngokumsindisa uIsrayeli entshabalalweni, ukreqo lwakhe kwakufuneka lohlwaywe ngendlela ebonakalayo. Ukungabi namthetho nokungathobeli awabavumela ukuba bawe kuko uAron, ukuba abunyhashwanga ngokukhawuleza, buya kuba yinkohlakalo eyenza isidubedube, ize isizwe isifake kwintshabalalo engekuba irhoxisiwe. Ububi kufuneka bususwe ngeyona ndlela ingqongqo kakhulu. Wathi emi esangweni le nkampu, uMoses wathetha nabantu, “OngakuYehova makeze kuma apha.” Abo bangakhange babe yinxalenye yolo kreqo kwafuneka ukuba beme ngasekunene kukaMoses; abo babe nobutyala kodwa baguquka, beme ngasekhohlo. Umyalelo wathotyelwa. Kwafumaniseka ukuba isizwe sikaLevi asizange sibe nenxaxheba kunqulo lwezithixo. Kwezinye izizwe ayemakhulu amanani abantu abathi, nangona bonayo, ngoku babonakalisa ukuguquka kwabo. Noko kunjalo, iqela elikhulu ngakumbi kwindibandiba emxube eyaphembelela ukwenziwa kwethole, laba neenkani liqhubeka nokuvukela kwalo. Egameni “likaYehova uThixo kaIsrayeli,” uMoses wayalela ukuba abo bangasekunene kuye, abazigcina bemsulwa ekunquleni izithixo, bakhuphe amakrele abo babaxabele abo babeqhubeka novukelo. “Kwawa ebantwini loo mini ngathi ngamawaka omathathu amadoda.” Kwathi kungahlonitshwanga sikhundla, ukuzalana, nobuhlobo, iinkokeli zonke zanqanyulwa; kodwa zonke abaguqukayo zazithoba, zasindiswa.

Abo babesenza lo msebenzi mbi wokugweba, babesenza ngegunya elingcwele, besenza isigwebo sikaKumkani wezulu. Abantu kufuneka bayilumkele indlela abathi, ebumfameni bobuntu babo, bagwebe, balahle abazalwana babo; kodwa xa athe uThixo wayalela ukuba benze ngokwesigwebo sakhe ebugwenxeni, kufuneka athotyelwe. Abo babesenza esi senzo sibuhlungu, babebonakalisa ukucekiseka kovukelo nokunqula izithixo, baza bazinikela bona ngokupheleleyo ngakumbi emsebenzini kaThixo wenene. UYehova wakuzukisa ukunyaniseka kwabo ngokuthi jize ngewonga elilodwa uhlanga lwabaLevi.

AmaIsrayeli ayenobutyala bokuvukela ubukumkani, ngolo hlobo aba achasene noKumkani owayebaxakathisa iintsikelelo negunya laKhebathi ngokuzithandela babhambathisa ukubabaya kulithobela. Ukuze ulawulo olungcwele lugcinwe, kufuneka ubulungisa bomthetho bubafikele abangcatshi. Noko kunjalo, nalapha, inceba yabonakaliswa. Lo gama ephakamisa umthetho waKhe, wanikeza inkululeko yokuzikhethela kunye nethuba lokuguquka kubo bonke. Kuphela ngabo babesusiwe abaqhubeka novukelo.

Kwakunyanzelekile ukuba esi sono sohlwaywe, njengobungqina kwizizwe ezingqongileyo kokungakholiswa kukaThixo kukunqulwa kwezithixo. Ngokwenza

ngokwesigwebo kwabo banobutyala, uMoses, njengesixhobo sikaThixo, kufuneka eshiye kwingxelo inkcaso engagungqiyo nephandle ngasekwaphuleni kwabo umthetho. Njengoko amaIsrayeli ayeza kuthi kamva akugwebe ukunqulwa kwezithixo ziintlanga eziwangqongileyo, iintshaba zawo zaziya kubuyisela kuwo isityholo sokuba abantu ababanga uYehova njengoThixo wabo benza ithole baqubuda kulo eHorebhe. Kwakuya kuthi ke ngoko, naxa kufuneka ivunywe inyaniso ehlazisayo, uIsrayeli ebeya kukwazi ukwalatha kwisiphelo esibi sabo bawophulayo umthetho, njengesibonakaliso sokuba isono sabo asizange sivunyelwe okanye sibethwe ngoyaba.

Uthando olungekho nganeno kobulungisa bomthetho lwalufuna ukuba, ngenxa yesi sono, kufuneka kunikwe isigwebo. UThixo ungumalusi ekwa ligunya kubantu baKhe. Uya basusa abo bazimisele ukuqhuba uvukelo, ukuze bangakhokeleli abanye entshabalalweni. Ekusindiseni ubomi bukaKayin, uThixo wayibonisa yonke iyunivesi ukuba sinokuba yintoni isiphumo sokuvumela isono ukuba siqhube ngaphandle kwesohlwayo. Impembelelo ebekwe phezu kwenzala yakhe yindlela yokuphila kwakhe kunye nemfundiso yakhe yakhokelela kwimo yenkohlakalo eyabanga ukutshatyalaliswa kwawo wonke umhlaba ngonogumbe. Imbhali yabantu ababephila phambi kukanogumbe ingqina ukuba ubomi obude abuyiyo intsikelelo kumoni; ukunyamezela okukhulu kukaThixo, akuzange kuyilungise inkohlakalo yabo. Okona abantu baphila ixesha elide, kokona baya bekhohlakala.

Lwaba njalo ke ukreqo eSinayi. Ukuba ukwaphulwa komthetho kwakungohlwaywanga ngokukhawuleza, iziphumo ezifanayo zaziya kuphinda ukubonakala. Umhlaba ubuya kukhohlakala njengakwimihla kaNowa. Ukuba aba boni babesindisiwe, ububi ngebalandela, bubukhulu kunobo bathi babakho ngokusindiswa kukaKayin. Yinceba kaThixo eyenza ukuba kubethwe amawaka, ukuthintela isidingo sokuba kohlwaywe izigidi. Ukuze kusinde abaninzi, kufuneka ohlwaye abambalwa. Ngaphezu koko, njengoko abantu bakulahla ukuthemba kwabo uThixo, baphulukana nokhuselo lwezulu, bathi, belahlekene nokhuseleko lwabo, sonke isizwe sasesichengeni kwigunya leentshaba zabo. Ukuba ububi babungasuswanga ngokukhawuleza, babeya kuba lixhobakwiintshabazabo ezininzinezinamandlangokukhawuleza. Kwakunyanzelekile, ukuba, ukuze kulunge kuIsrayeli, nokunika isifundo kuzo zonke izizukulwana ezilandelayo, kufuneke ulwaphulo-mthetho lohlwaywe ngokukhawuleza. Kwaye kungakuko ukungabi nanceba ngakuboni ukuba banqanyulwe kwindlela yabo yobubi. Ukuba ubomi babo babugciniwe, kwalo moya wawubakhokelele ekuvukeleni uThixo ngewawubonakele kwintiyo nembambano phakathi kwabo, baze, ekugqibeleni, batshabalalisane. Kwakungothando ehlabathini, uthando kuIsrayeli, nakuboni ngokwabo, okwenza ukuba ukwaphulwa komthetho kohlwaywe ngobungqongqo obukhawulezileyo nobubuhlungu.

Njengoko abantu bavuswa ukuba babubone ubukhulu betyala labo, ukoyika kwangena kuyo yonke inkampu. Kwakusoyikwa hleze wonke umoni anqanyulwe. Ngemfesane, ngenxa yoxinzelelo lwabo, uMoses wathembisa ukuba uya kuphinda acenge uThixo ngenxa yabo.

“Nonile nina, nenza isono esikhulu;” watsho, “ndiya kunyuka ngoku ndiye kuYehova; mhlawumbi ndingacamagusha ngenxa yesono senu.” Waphuma, wathi, ekuvumeni kwakhe phambi kukaThixo, “Yoo! Aba bantu bonile, benza isono esikhulu bazenzela uthixo ngegolide. Khawusixolele ngoko isono sabo; ukuba akunakuba njalo, wose undicima encwadini yakho oyibhalileyo.” Impendulo yathi, “Ubani osukuba onile kum, ndiya kucima yena encwadini yam. Ke ngoko hamba ubalathise abantu, baye kuloo ndawo ndathethayo ngayo kuwe. Yabona, isithunywa sam sohamba phambi kwakho; ke mini ndivelelayo, ndiya kusivelela isono sabo kubo.”

Emthandazweni kaMoses, iingqondo zethu zikhokelelwa kwiingxelo zasezulwini apho amagama abo bonke abantu akrolwe khona, nezenzo zabo, nokuba zilungile okanye zibi, zigcinwe ngokunyanisekileyo engxelweni. Incwadi yobomi inamagama abo bonke abakha bangena ekukhonzeni uThixo. Ukuba ubani uthi emke kuYe, athi, azingise ukuhlala esonweni, ekugqibeleni uthi abelukhuni ngakwiimpembelelo zikaMoya Oyingcwele, amagama abanjalo aya kuthi emgwebeni acinywe kuyo incwadi yobomi, baze bona banikelwe entshabalalweni. UMoses wayiqonda ukuba soyikeka kangakanani isiphelo somoni; ukanti, ukuba abantu bakwaIsrayeli babeya kwaliwa nguYehova, walangazelela ukuba igama lakhe licinywe kunye nawabo; wayengenako ukunyamezela ukubona izigwebo zikaThixo zisiwa phezu kwabo babehlangulwe ngenceba. Ukungenelela kukaMoses endaweni kaIsrayeli kubonisa ukuthethelela kukaKristu abantu abonileyo. Noko kunjalo, uYehova akazange amvumele uMoses ukuba athwale, njengoko wenzayo uKristu, ubutyala bomaphuli womthetho. “Ubani osukuba onile kum,” watsho, “ndiya kucima yena encwadini yam.”

Ngosizi olukhulu, abantu babangcwaba ababo abafileyo. Amawaka amathathu awa ngekrele; isibetho safika kwakamsinyane enkampini; saza safika isigidimi kubo sokuba uBukho obungcwele abusayi kuba sahamba nabo kwiihambo zabo. UYehova wathi, “Andisayi kunyuka phakathi kwenu nina; kuba ningabantu abantamo ilukhuni, hleze ndiniphelise endleleni.” Waya wanikwa umyalelo othi, “Zikhululeni izivatho zenu, ndize ndazi endokwenza kuni.” Kwabakhona ukumbambazela kuyo yonke inkampu. Ngokuguquka nokuzithoba, “Bazijaca oonyana bakaIsrayeli izivatho zabo, beqalela entabeni yaseHorebhe.”

Ngomyalelo ongcwele, intente eyayisetyenziswe njengendawo yokunqula yasiwa “kude neminquba.” Noku yayisekukubonisa ukuba uThixo ububuyisile uBukho baKhe kubo. Wayeya kuzityhila kuMoses, kodwa hayi kubantu abanje ngabo. Ukukhalima

kwavakala kakhulu, kwaza kwathi kwisihlwele esilinyazwe isazela, kwavakala ngokungathi kuhlola intlekele enkulu. Ingaba uThixo wayengamahluli uMoses enkampini ukuze abatshabalalise kuphele? Noko kunjalo abazange bashiywe bengenathemba. Intente yamiswa ngaphandle kweminquba, kodwa uMoses wayibiza ngokuthi "yintente yokuhlangana." Bonke ababeguqukile ngokwenene, baza balangazelela ukubuyela kuYehova, babeyalelwa ukuba baye kuyo bavume izono zabo bafune inceba yaKhe. Bathi bakubuyela ezintenteni zabo, uMoses wangena emnqubeni. Abantu balindela ngomdla onentlungu ukubona umqondiso wokuba ukubathethelela kwakhe kwamkelekile. Ukuba uThixo wayenokuhla ahlangane naye, babeya kuthemba ukuba abasayi kugqitywa ngokupheleleyo. Wathi wakuhla umqulu welifu, wema ekungeneni komnquba, abantu bakhala luvuyo, "besuka bema bonke abantu, baza baqubuda, elowo esemnyango wentente yakhe."

UMoses wayekwazi kakuhle ukugqwetheka nobumfama babantu ababephantsi kweliso lakhe; wayebazi ubunzima awayejongene nabo. Sekunjalo, wayefunde ukuba, ukuze aboyise abantu, kufuneka afumane uncedo kuThixo. Wacengela ukuba afumane intyilelo ecace ngakumbi yentando kaThixo nengqinisekiso yoBukho baKhe: "Uyabona uthi kum, Nyusa aba bantu; ke wena akundazisanga lowo uya kundithuma naye; kanti ke uthe, Ndikwazile ngegama, kananjalo ndikubabale. Ngoko ukuba undibabale, khawundazise indlela yakho,, ukuze ndikwazi, ukuze undibabale, ukhumbule ukuba olu hlanga lungabantu bakho."

Impendulo yathi, "Ubuso bam bohamba nawe, ndikunike ukuphumla." Noko kunjalo, uMoses akazange aneliseke. Kwabakho into enyanzelisayo emphefumlweni wakhe ngeziphumo ezibi ukuba uThixo angamshiya uIsrayeli eqaqadekile engaguqukanga. Wayengayi kuyinyamezela into yokuba oko akufunayo kwahlulwe koko kwabazalwana bakhe, waza wathandazela ukuba uthando lukaThixo lubuyiselwe kubantu baKhe, nokuba umqondiso woBukho baKhe buqhubeke buyalela iihambo zabo: "Ukuba ubuso bakho abuhambi nathi, musa ukusinyusa, simke apha. Kuya kwaziwa ngantoni na khona, ukuba undibabale mna nabantu bakho? Akungokuthi na uhambe nathi, sibaluleke thina, mna nabantu bakho, ebantwini bonke abaphezu komhlaba?"

Wathi uYehova, "Nale nto uyithethileyo ndiya kuyenza; kuba ndikubabale, ndikwazile ngegama." Kunjalo, umprofeti akayeka ukucenga. Yonke imithandazo yayiphendulwe, kodwa wayenxanelwe imiqondiso emikhulu yothando lukaThixo. Wenza ngoku isicelo esingazange senziwa mntu ngaphambili: "Khawundibonise ubuqaqawuli bakho."

UThixo akazange asikhalimele njengesinobuganga esi sicelo; kodwa wathetha amazwi abonisa inceba, "Ndiya kukudlulisa konke ukulunga kwam ebusweni bakho." Ubuqaqawuli obungagqunywanga bukaThixo, akakho umntu kule meko yokufa onakho

ukubukhangela abuye aphile; kodwa uMoses waqinisekiswa ukuba uya kubona ubuqaqawuli kangangoko anakho ukunyamezela. Wabuya wayalelwa ukuba anyuke aye encotsheni yentaba; saza isandla esenza ihlabathi, eso sandla "[si]shenxisa iintaba zingazi" (Yobhi 9:5), sathabatha esi sidalwa sothuli, le ndoda iligorha lokholo, sayifaka emfanteni yeliwa, lo gama ubuqaqawuli bukaThixo nako konke ukulunga kudlula phambi kwayo.

La mava,--ngaphezu kwako konke okunye okwakuthenjiswe buBukho obungcwele obuya kuba naye—kuMoses kwaba sisiqinisekiso sempumelelo kumsebenzi owawuphambi kwakhe; wakubala konke ukuba kulixabiso elikhulu elingenasiphelo ngaphezu kwako konke ukufunda kwaseYiputa okanye konke awakwenzayo njengendoda ebalulekileyo esizweni okanye inkokeli emkhosini. Alikho igunya emhlabeni okanye ubuchule okanye imfundo enokuma endaweni yoBukho bukaThixo obuhlala buhleli.

Kulowo ungumgqithi-mthetho yinto eyoyikekayo ukuwa ezandleni zikaThixo ophilayo; kodwa uMoses wema yedwa phambi kwaLowo uSisimakade, engoyiki; kuba umphefumlo wakhe wawuhambelana nentando yoMenzi wakhe. Uthi umdumisi, "Ukuba bendisekeleze ubutshinga ngentliziyo yam, iNkosi yam ibingayi kuphulaphula." Ndumiso 66:18. Kanti ke, "ukucweya kukaYehova kunabamoyikayo; ubazisa umnqophiso wakhe." Ndumiso 25:14.

UThixo wazazisa ngokwaKhe, "UYehova, uYehova, uThixo onemfesane, onobabalo, ozeka kade umsindo, omninzi ngenceba nenyaniso; olondolozela amawaka inceba, oxolela ubugwenxa, nokreqo, nesono; ongakhe amenze msulwa onetyala."

"Wakhawuleza uMoses, wathoba emhlabeni, waqubuda kuye." Waphinda ukumcenga uThixo ukuba abuxolele ubugwenxa babantu baKhe, abamkele njengelifa laKhe. Wamkeleka umthandazo wakhe. UYehova wathembisa ngenceba ukuba uya kuluhlaziya uthando lwaKhe kuIsrayeli, athi, ngenxa yabo, enze imimangaliso engazange yenziwa "ehlabathini lonke nasezintlangeni zonke."

Iintsuku ezimashumi mane nobusuku bazo, uMoses wahlala entabeni; kwathi ngalo lonke eli xesha, njengakuqala, waxhaswa ngendlela engummangaliso. Akuzange kuvunyelwe mntu ukuba ahambe kunye naye, nokuba, ngexesha lokungabikho kwakhe, kungabikho mntu uyayo entabeni. Ngokomyalelo kaThixo, kwakufuneka elungise amacwecwe amabini amatye, aze anyuke nawo ukuya encotsheni yentaba; waphinda uYehova "wawabhala emacwecweni amazwi omnqophiso, la mazwi alishumi." [* Khangela ISIHLOMELO, Inqaku 5.]

Ngexesha elide elichithwe kuthethwa naye nguThixo, ubuso bukaMoses babonakalisa ubuqaqawuli boBukho obungcwele; engazi yena, ubuso bakhe babukhanya

kukukhanya okubengezelayo ukuhla kwakhe entabeni. Oku kukhanya okwakhanyisa imbonakalo kaStefano xa wayeziswe phambi kwabagwebi; “bonke ababehleli entlanganisweni yamatyala, beqwalasele kuye, babubona ubuso bakhe, ngathi bubuso besithunywa sezulu.” Zenzo 6:15. UAron naye, njengabanye abantu, woyika ukusondela kuMoses, kuba bebonke, “boyika ukusondela kuye.” Wathi akukubona ukuphazamiseka noloyiko lwabo, engazi yena ukuba kubangwa yintoni, wabacela ukuba basondele. Wolulela kubo isibhambathiso soxolelaniso lukaThixo, wabaqinisekisa ngothando lwaKhe olubuyiselweyo. Baba nento abayiphawulayo elizwini lakhe, uthando nocengo, baza, ekugqibeleni, banesibindi sokuza kuye. Wathi, enoloyiko olukhulu ukubaangathetha, ngokuzola walatha kwimbonakalo kaMoses, walatha nasezulwini. Inkokeli enkulu yayiqonda into ayithethayo. Kwisazela sabo esinobutyala, beziva bephantsi kokungamkeleki phambi kwezulu, abazange bakwazi ukumelana nokukhanya kwezulu, okwakuya kuthi, ukuba babemthobela uThixo, kubazalise ngovuyo. Lukho uloyiko ekubeni nobutyala. Umphefumlo ongenasono awusayi kulangazelela ukuzifihla ekukhanyeni kwezulu.

Kuninzi awayenako uMoses ukuba akuthethe kubo; kodwa ngovelwano ngenxa yokoyika kwabo, wabeka isigqubuthelo ebusweni bakhe, waza wasoloko esenza njalo lonke ixesha ebuyela eminqubeni evela kuthetha noThixo.

Ngoku kubengezela, uThixo wayefuna ukubethelela kuIsrayeli isimilo esingcwele nesiphakamileyo somthetho waKhe, nobuqaqawuli beendaba ezilungileyo ezityhilwe ngoKristu. Lo gama uMoses wayesentabeni, uThixo wamnika, kungekuphela amacwecwe omthetho, kodwa necebo losindiso. Waqinisekisa ukuba umbingelelo kaKristu ubonakalalisiwe kuzo zonke iintlobo nemifuziselo yesizukulwana sobuYuda; kwaye yayikukukhanya kwezulu okwakuphuma eKhalvari, kungekho nganeno kubuqaqawuli bomthetho kaThixo, okwakunike ukubengezela ebusweni bukaMoses. Oko kukhanya kungcwele kwakufuzisela ubuqaqawuli bexesha apho uMoses waye engumthetheli obonwayo, omele uMthetheli oyinyaniso oyedwa ekuphela kwaKhe.

Ubuqaqawuli obababubonakala kwimbonakalo kaMoses bubonakalisa iintsikelelo ezinokufunyanwa ngabantu abagcina imithetho ngokuthethelela kukaKristu. Bungqina ukuba okona sinoqhagamshelano olusondeleyo kuThixo, nokukona sinokukwazi ngokucacileyo ngakumbi akufunayo, kuya kuba kokona uqinisekiswa ngokupheleleyo umfanekiso ongcwele, nokuba siya kukulungela ngakumbi ukuba ngamadlelane endalo engcwele.

UMoses wayeluhlobo [umfuziselo] lukaKristu. Ngohlobo umthetheli kaIsrayeli awaye gqubuthela ngalo imbonakalo yakhe, kuba abantu bengakwazi ukumelana nokukhangela kubuqaqawuli bakhe, ngokunjalo noKristu, uMmeli ongcwele, wabugquma ubuThixo baKhe ngobuntu xa wayesiza emhlabeni. Ukuba wayeze

embathiswe ngokukhanya kwezulu, ngewayengazange wakwazi ukungena ebantwini kwimeko yabo yesono. Ngebabengazange bakwazi ukumelana nobuqaqawuli boBukho baKhe. Kungoko ke, wathi wazithoba, enziwe wabonakala “efana nenyama elawulwa sisono,” (Roma 8:3), ukuze afikelele kuhlanga loluntu oluwileyo, aluphakamise.

# Isahluko 29—Ukuchasa Umthetho KukaSathana

Uvukelo lokuqala lukaSathana, zisuka nje, lwalujonge ukubhukuqa umthetho kaThixo, lusenziwa phakathi kwabemi abangenasono basezulwini, lwaza, okwethutyana, lwakhangeleka ngathi lunempumelelo. Iqela elikhulu leengelosi lakhohliseka; kodwa okwakubonakala ngathi luloyiso lukaSathana kwaba nesiphumo sokoyiswa nelahleko, ukwahlukana noThixo nokugxothelwa ngaphandle kwezulu.

Yathi yakuphindwa emhlabeni imfazwe, uSathana wazuza into embonakalo yayo ingathi luloyiso. Ngokwaphula umthetho, umntu waba libanjwa lakhe, baza ubukumkani bomntu ngokungcatshwa, bawela ezandleni zomvukeli omkhulu. Ngoku, yakhangeleka ivulekile indlela kuSathana ukuba amise ubukumkani obuzimele geqe, nokuba adelele igunya likaThixo kunye noNyana waKhe. Sekunjalo, icebo losindiso lenza ukuba umntu aphinde abuyiselwe kubudlelwane noThixo, nokuba awuthobele umthetho waKhe, ukuze, kokubini, umntu kunye nomhlaba, ekugqibeleni, kuhlangulwe kwigunya longendawo.

Waphinda woyiswa uSathana, kodwa wabuya wayibuyisela inkohliso, enethemba lokuguqula ukoyiswa kwakhe kube luloyiso. Ukuvusa uvukelo kuhlanga oluwileyo, wamveza ngoku uThixo njengongenabo ubulungisa ngokumvumela umntu ukuba awophule umthetho waKhe. “Ngokuba kutheni?” watsho umlingi olichule, “njengoko uThixo wayesazi ukuba sasiya kuba yintoni isiphumo, ukuze avume ukuba umntu abekwe kuvavanyo, esonweni, ukuze kubekho inkxwaleko nokufa?” Abantwana baka-Adam, ngomonde wenceba owanika umntu olunye uvavanyo, naxa sekukho umbingelelo omangalisayo oluthe uvukelo lwakhe [umntu] lwanexabiso elibubomi boKumkani wezulu, baphulaphula umlingi, bamkrokrela Lowo ekuphela kwaKhe onokubasindisa kwigunya elitshabalalisayo likaSathana.

Kukho amawaka abantu namhlanje abaphinda olo vukelo lokumkhalala uThixo. Ababoni ukuba ukumvimba inkululeko yokuzikhethela kungaba kukumhlutha ilungelo njengomntu onobuchopho, kumenze oko umashini ozisebenzayo. Asiyiyo injongo kaThixo ukuyinyanzela intando. Umntu wadalwa wasisidalwa esinenkululeko ekuziphatheni. Njengabemi bawo onke amanye amazwe, kufuneka abe phantsi kovavanyo lwentobelo; kodwa akaze abekwe kwimeko apho ukoyiseka bububi kuba yinto enyanzelekileyo. Akukho silingo okanye sihendo sivunyelwayo ukuba sifike kulowo ongekhe akwazi ukumelana naso. UThixo weyenze umsindleko owaneleyo kangangokuba, umntu wayengamele ukuba woyiswa edabini noSathana.

Ngokuya besanda abantu emhlabeni, phantse wonke umhlaba wangenelela kwimikhosi yovukelo. Kwakhona, uSathana waba ngathi uzuza uloyiso. Usomandla waphinda wawuqhawula umsebenzi wobugwenxa, waza umhlaba wacocwa kwimo yokuzingcolisa kwawo ekuziphatheni ngoNogumbe.

Uthi umprofeti, “Xenikweni imigwebo yakho ibhekiswe ehlabathini, baya kufunda ubulungisa abemi belimiweyo. Nokuba uthe wababalwa ongendawo, akafundi bulungisa; . . . akabuboni ubungangamsha bukaYehova.” Isaya 26:9, 10. Kwakunjalo emva kukaNogumbe. Bakuba bekhululekile kwizigwebo zaKhe, abemi basemhlabeni baphinda bamvukela uYehova. Kabini, umnqophiso kaThixo nemimiselo yaKhe isaliwa lihlabathi. Omabini amaqela abantu, phambi kukaNogumbe nenzala kaNowa balilahla igunya lezulu. Ngoko uThixo wangena emnqophisweni noAbraham, wathabathela kuYe abantu ukuba babe ngabagciniswe umthetho waKhe. Ukulahlekisa nokutshabalalisa aba bantu, uSathana waqala kwangoko ukubeka izabatha zakhe. Abantwana bakaYakobi balingwa ukuba bangene emitshatweni nabahedeni, nokuba banqule izithixo zabo. Yena uYosefu wayethembekile kuThixo, kwaza ukunyaniseka kwakhe kwaba bubungqina kwinkolo yenyaniso. Yayikukuzama ukucima oku kukhanya okwenza ukuba uSathana asebenze ngomona wabakhuluwa bakaYosefu ukwenza ukuba athengiswe njengekhoboka elizweni labahedeni. Sekunjalo, UThixo wazilawula iziganeko, ukuze ukwaziwa kwaKhe kunikezwe kubantu baseYiputa. Kuko kokubini, endlwini kaPotifaro nasentolongweni, uYosefu wafumana imfundo noqeqesho olwathi, lunokoyika uThixo, lwamlungisela isikhundla sakhe esiphezulu njengenkulu-mbuso yesizwe. Ukususela kwibhotwe likaFaro, impembelelo yakhe yaviwa kumhlaba wonke, nokwaziwa kukaThixo kwasasazeka kude nangokubanzi. AmaIsrayeli eYiputa aba nempumelelo, azizityebi, ngenxa yoko, athi ngokunyaniseka kuThixo, asasaza impembelelo kwindawo yonke. Ababingeleli ababenqula izithixo bazaliswa kukothuka bakubona inkolo entsha ithandwa. Bathi, bephenjelelwe nguSathana ngobakhe ubutshaba ngakuThixo, bazimisela ukukucima ukukhanya. Kwanikelwa kubabingeleli ukufundiswa kwendlalifa eza kulandela ukuhlala etroneni, yaza yaba ngulo moya owagqiba ngenkcaso kuThixo nenzondelelo yonqulo-zithixo ekwakhiweni kwesimilo sekumkani yexesha elizayo, waza wakhokelela kwinkohlakalo nengcinezelo ngakumaHebhere.

Ngexesha leminyaka engamashumi amane uMoses ebalekile eYiputa, kwaba ngathi loyisiwe unqulo lwezithixo. Umnyaka ngomnyaka amathemba amaIsrayeli aya efiphala ngokufiphala. Bobabini, ukumkani nabantu, bavuyela amandla abo, bamgculela uThixo kaIsrayeli. Le nto yakhula yada yafikelela kuFaro awajongana naye uMoses. Naxa inkokeli yamaHebhere yema phambi kokumkani inesigidimi esivela ku“Yehova, uThixo kaIsrayeli,” yayingekuko ukungamazi uThixo oyinyaniso, kodwa ikukudelela amandla aKhe, okwenza ukuba kubekho impendulo ethi, “Ngubani na uYehova, ukuba ndiphulaphule izwi lakhe? . . . Andimazi uYehova.” Kususela kwasekuqaleni kuse ekugqibeleni, ukuchasa kukaFaro umyalelo wezulu kwakungaphumi ekungazini, kodwa kwakuyintiyo nokudelela.

Nangona amaYiputa ayenexesha elide ekwala ukumazi uThixo, uYehova wayesawanikile ithuba lokuguquka. Ngemihla kaYosefu, iYiputa yayiyindawo

yokubalekela kuIsrayeli; uThixo waphakanyiswa bububele obaboniswa ngabantu baKhe; ngoku Lowo unokunyamezela, ozeka kade umsindo, nozele yimfesane, wanika isigwebo ngasinye ngexesha ukuba senze umsebenzi waso; amaYiputa, eqalekiswe ngezi zinto kanye ayezinqula, aba nobungqina obuphathekayo ngamandla kaYehova, aza onke awayenakho, azinikela kuThixo asinda kwizigwebo zaKhe. Iinkani nokuqhankqalaza kukakumkani kwaba nesiphumo sokusasazeka kokumazi uThixo, nokuzisa abaninzi bamaYiputa ekuzinikeleni ekukhonzweni kwaKhe.

Kwakungenxa yokuba amaIsrayeli ayekuthande kakhulu ukuzihlanganisa nabahedeni nokulinganisa kwabo ukunqula izithixo okwenza ukuba uThixo abavumele baye eYiputa, apho yayivakala kakhulu impembelelo kaYosefu, nalapho iimeko zazibavumela ukuba bahlale bengabantu abakhethekileyo. Kukwalapha apho unqulo lwezithixo olukhulu lwamaYiputa nenkohlakalo nengcinezelo yawo ngemihla yokugqibela yokuphambukela kwamaHebhere kwakunokuwakhuthaza ukuba akuthiye ukunqula izithixo, kuze kuwakhokelele ekusabeni afune inkuseleko kuThixo wooyise. Oku kubonelela kukaThixo, kuko kanye uSathana afune ukuba usebenzisa ukufezekisa injongo yakhe, ukuzenza mnyama iingqiqo zamaIsrayeli nokuwakhokelela ukuba alinganise izenzo zeenkosi zawozabahedeni.Ngendlelayenkolo yokuhlonitshwa kwezilwanyana ngamaYiputa, amaHebhere ayengavumelekanga, ngexesha lobukhoboka bawo, ukuba enze imibingelelo. Ngenxa yoko, iingqondo zawo azizange zikhokelelwe kuMbingelelo omkhulu yile nkonzo, nokholo lwawo lwababuthakathaka. Lathi lakufika ixesha lokukhululwa kukaIsrayeli, uSathana wazimisela ukumelana neenjongo zikaThixo. Kwaba sekuzimiseleni kwakhe ukuba, olu hlanga lukhulu lwabantu, beyimiphefumlo engaphezu kwezigidi ezibini, kufuneka begcinwe bengazi, beneenkolo. Abantu awaye uThixo wabathembisa ngokubasikelela nokubandisa, ukubenza igunya emhlabeni, waza kuthi ngabo enze abagcini bomthetho waKhe, ngabo kanye uSathana awayefuna ukubagcina besemfihlakalweni nasebukhobokeni, ukuze akucime ezingqondweni zabo ukukhumbula uThixo.

Kwathi kwakwenziwa imimangaliso phambi kokumkani, waye ekho uSathana ukuba ayithintele impembelelo yayo, amthintele noFaro ekubuvumeni ubukhulu bukaThixo nasekuthobeleni umyalelo waKhe. USathana wenza konke okusemandleni akhe ukwenza okufana nomsebenzi kaThixo nokumelana nentando yaKhe. Esona siphumo yaba kukulungiselelwa kwemiboniso emikhulu yamandla angcwele nobuqaqawuli, nokwenza kucace ngakumbi, kumaIsrayeli nakuwo onke amaYiputa, ubukho bobungangamsha bukaThixo oyinyaniso nophilileyo.

UThixo wamhlangula uIsrayeli ngemiqondiso emikhulu yamandla aKhe, nangemigwebo phezu kwabo bonke oothixo baseYiputa. “Wabakhupha abantu bakhe benemihlali, abanyulwa bakhe bememelela: . . . ukuze bayigcine imimiselo yakhe, bayibambe imiyalelo yakhe.” Ndumiso 105:43-45. Wabahlangula kwimeko yobukhoboka

babo, ukuze abazise kwilizwe elilungileyo — ilizwe elathi ngokwazelelela kwaKhe lalungiselelwa bona njengendawo yokubalekela ukusaba kwiintshaba zabo, apho babeya kuhlala khona phantsi komthunzi wamaphiko aKhe. Wayeza kubazisa kuYe, abawole ngeengalo zaKhe ezingunaphakade; kuze ukubuyekeza konke ukulunga nenceba yaKhe kubo, kufuneke ukuba bona bangabi nathixo bambi ngaphandle kwaKhe (uYehova), uThixo ophilileyo, baliphakamise igama laKhe balenze lizukiswe emhlabeni.

Ngexesha lobukhoboka eYiputa, amaIsrayeli amaninzi, kakhulukazi, alahlekana nokuwazi umthetho kaThixo, axuba imiyalelo namasiko nezithethe zabahedeni. UThixo wabazisa eSinayi, waza apho, ngelaKhe ilizwi, wawuvakalisa umthetho waKhe.

USathana nezithunywa zakhe ezikhohlakeleyo babekho kula ndawo. Nangexesha uThixo wayevakalisa umthetho waKhe, uSathana wayeceba ukubalinga ukuba bone. Aba bantu uThixo abanyulileyo, (uSathana) wayeza kubahlutha kuYe, iZulu lijongile. Ngokubakhokelela ekunquleni izithixo, wayeza kutshabalalisa ukusebenza kwalo lonke unqulo; kuba yayinokwenzeka njani into yokuphakanyiselwa komntu phezulu kukunqula into engamdluliyo nenokufuziselwa ngumsebenzi wezakhe izandla? Ukuba umntu ebengamfamekiswa kangako kwigunya, kubungangamsha, nobuqaqawuli boThixo ongenasiphelo, kangangokuba enze ukuba amelwe ngumfanekiso oqingqiweyo, okanye isilwanyana, okanye icikilishe; ukuba bangathi balibale kangako olwabo ulwalamano nezulu, bade benze umfanekiso woMenzi wabo, bade baguqe phantsi kwezi zinto zithiyekileyo nezingenayo ingqondo—ngoko ke indlela yayivulekile ukuba kubekho isivumelwano esingekho mgangathweni; iinkanuko ezimbi zentliziyo zazingayi kulawuleka,aze uSathana abe nolawulo olupheleleyo.

Kanye emazantsi eSinayi, uSathana waqala ukwenza amacebo akhe okubhukuqa umthetho kaThixo, ngolo hlobo eqhubela phambili umsebenzi wakhe awawuqala ezulwini. Ngeentsuku ezimashumi mane uMoses esentabeni noThixo, uSathana waxakeka efaka intandabuzo, ukukreqa, novukelo. Ngeli xesha uThixo ebhala phantsi umthetho waKhe, owawuza kunikelwa kubantu baKhe bomnqophiso, amaIsrayeli, ekutshikilela ukunyaniseka kwawo kuYehova, ayefuna ngamandla oothixo begolide! Wathi akubuya uMoses kubuqaqawuli obungcwele oboyikekayo, ephethe imiyalelo yomthetho ababebhambathise ukuba baya kuyithobela, wabafumana bekuqhankqalazo oluphandle ngakwimiyalelo leyo, bethoba ngentlonipho phambi komfanekiso wegolide.

Ngokukhokelela uIsrayeli kwesi sithuko nonyeliso lunesibindi ngakuYehova, uSathana wayecebe ukubazisela intshabalalo yabo. Njengoko bona ngokwabo bazibonakalisa ukuba bahlazeke ngokwenene, balahlekwe yiyo yonke ingqondo yamalungelo neentsikelelo uThixo awayebanikile, baza bathi kwizibhambathiso zabo abazenzayo ezinendili nabaziphindayo zokuba baya kunyaniseka, wakholwa [uSathana] ukuba, uYehova uya kubalahla bemke kuye abanikele entshabalalweni. Ngaloo ndlela

yayiya kuba ifunyenwe indlela yokutshabalalisa imbewu ka-Abraham, imbewu yesithembiso eyayiza kugcina ukwaziwa kukaThixo ophilayo, nalowo eyayiya kufika ngaye—iMbewu yenyaniso, eyayiza koyisa uSathana. Umvukeli omkhulu wayecebe ukumtshabalalisa uIsrayeli, abe ngaloo ndlela uyaziphuthisa iinjongo zikaThixo. Sekunjalo, nangeli xesha, woyiswa. Benesono benjalo, abantu bakwaIsrayeli abazange batshatyalaliswe. Nangona abo bazayamanisa necala likaSathana baya banqanyulwa, abantu abazithobayo baguquka, ngenceba baxolelwa. Imbali yesi sono yayiza kuma ibe bubungqina obungunaphakade bobutyala nokohlwaywa konqulo lwezithixo, kunye nobulungisa basemthethweni nokuzeka kade umsindo kwenceba kaThixo.

Iyunivesiyonkeyayibona imibonisoyaseSinayi.Ekusebenzeni kwamagunya amabini olawulo, wabonakala umahluko phakathi kolawulo lukaThixo nolukaSathana. Kwakhona, abemi abangenasono bamanye amazwe bazibona iziphumo zokreqo lukaSathana, nohlobo lolawulo awayeza kulumisa ezulwini ukuba wayevunyelwe ukuba kwenzeke ngokuthanda kwakhe.

Ngokwenza ukuba umntu ophule umthetho wesibini, uSathana wayejonge ukuyihlisa imbono yabo ngaLowo uNgcwele. Ngokubekela bucala umthetho wesine, wayeya kubenza ukuba bamlibale ngokupheleleyo uThixo. Ibango likaThixo lokuhlonitshwa nokunqulwa, ngaphezu koothixo babahedeni, lisekwe kwinto yokuba unguMdali, nokuba zonke ezinye izinto zixhomekeke kuzo ngobukho bazo. Ibekwe ngolo hlobo eBhayibhileni. Uthi umprofeti uYeremiya: “Ke yena uYehova nguThixo, inyaniso, nguThixo ophilileyo, ngukumkani ongunaphakade. . . . Oothixo abangalenzanga izulu nehlabathi, baya kudaka ehlabathini, naphantsi kwezulu. Ke yena ngulowenza ihlabathi ngamandla akhe; ulozinzisa elimiweyo ngobulumko bakhe; waneka izulu ngengqondo yakhe.” “Uba sisityhakala wonke umntu, engenakwazi; udaniswa wonke umnyibilikisi wegolide ngumfanekiso oqingqiweyo, ngokuba umfanekiso wakhe otyhidiweyo bubuxoki, awunamoya. Zingamampunge ezo zinto, zizenzo zokugxekwa; ngexesha lokuvelelwa kwazo ziyadaka. Akanjengazo yena uSahlulelo sikaYakobi, ngokuba ngumbumbi weento zonke yena.” Yeremiya 10:10-12, 14-16. ISabatha, njengesikhumbuzo samandla akhe okudala, yayalatha kuYe njengomenzi wamazulu nomhlaba. Kungoko ibubungqina obuthe rhoqo bobukho baKhe nesikhumbuzo sobukhulu baKhe, ubulumko baKhe, kunye nothando lwaKhe. Ukuba iSabatha ibiye yahlala igcinwe ngcwele, ngekungazange kwabakho umntu ongakholelwayo kubukho bukaThixo okanye umntu onqula izithixo.

Isimiso seSabatha, esaqala e-Eden, sidala njengoko unjalo umhlaba. Sagcinwa ngawo onke amanyange, kususela ekudalweni ukuhla. Ngexesha lobukhoboka eYiputa, amaIsrayeli ayenyanzelwa ngabaqhubi bawo ukuba ayophule iSabatha, aza alahlekana kakhulu nokubazi ubungcwele bayo. Ekuvakalisweni komthetho eSinayi, amazwi okuqala omthetho wesine athi, “Khumbula umhla wesabatha, ukuba uwungcwalise”--

ubonisa ukuba iSabatha yayingamiselwa ngelo xesha; sikhonjiswa emva apho isuka khona ekudalweni. Ukuze acime uThixo ezingqondweni zabantu, uSathana wajolisa ekusingeleni phantsi esi sikhumbuzo sibalulekileyo. Ukuba abantu bangenziwa ukuba balibale uMdali, abasayi kuzama ukwenza ilinge lokumelana nobubi, aze uSathana aqiniseke ngamaxhoba akhe.

Ubutshaba bukaSathana ngakuThixo bamnyanzelisa ukuba alwe umthetho ngamnye kwimiThetho eliShumi. Kumthetho-siseko omkhulu wothando nokunyaniseka kuThixo, uYise wako konke, umthetho-siseko wothando lobuzalwana wayame kakhulu kuwo. Ukujongela phantsi kwegunya lobuzali kuya kukhawuleza ukukhokelela ekudeleleni igunya likaThixo. Ngeso sizathu, amalinge kaSathana ajoliswa ekunciphiseni amabango omthetho wesihlanu. Phakathi kwabantu abangabahedeni, umthetho-siseko onyanzeliswa kulo mthetho wathotyelwa kancinane. Kwizizwe ezininzi abazali bayalahlwa okanye babulawe ngako nje ukuba iminyaka ibenze bangakwazi ukuzondla. Ekhaya, umama wayenikwa imbeko encinane, kuthi kwakufa umyeni wakhe kufuneke ukuba athobe phantsi kwegunya lonyana wakhe wamazibulo. Ukuthobela kobuntwana kwanyanzeliswa nguMoses; kodwa ngokumka kukaIsrayeli kuYehova, umthetho wesihlanu, kunye neminye, wayekwa ukuthotyelwa.

USathana “waye esisibulala-mntu kwasekuqaleni” (Yohane 8:44); waza wathi, ngako nje ukuba azuze igunya phezu kohlanga loluntu, akanela nje ukubenza ukuba bathiye babulalane omnye nomnye, kodwa, bathi, ngokudlulisa bedelela igunya likaThixo, wabenza ukuba ukwaphula umthetho wesithandathu kube yinxalenye yenkolo yabo.

Ngokuba neembono ezigqwethekileyo ngeempawu zobungcwele, izizwe zabahedeni zenziwa ukuba zikholelwe ukuba imibingelelo yabantu iyafuneka ukuze kuzuzwe ukuthandwa ngoothixo; nezona nkohlakalo zimbi zahambela phambili phantsi kweendlela ezahlukeneyo zokunqulwa kwezithixo. Phakathi kwezi, yayisisenzo sokudluliswa kwabantwana emlilweni phambi kwezithixo zabo. Ubesithi omnye akudlula kule ntlungu engalimelanga, abantu bakholelwe ukuba iminikelo yabo yamkelekile; athi lowo uhlangulwe ngolo hlobo, athatyathwe njengothandwe ngendlela eyodwa ngoothixo, aze afunjwe ngezinto ezintle, aze ukususela ngoko ahlonitshwe kakhulu; kude kuthi nokuba kube kukhulu kangakanani ukuwaphula kwakhe umthetho, angaze ohlwaywe. Ubesithi ke omnye xa athe watsha ekudluleni emlilweni, abe ungofileyo; kwakukholelwa ukuba ingqumbo yoothixo ingathomalaliswa kuphela ngokubulala ixhoba, lize ngokunjalo linikelwe njengedini. Ngamaxesha okreqo olukhulu, lamasikizi ayexhaphakile, naphakathi kwamaIsrayeli.

Ukwaphulwa komthetho wesixhenxe, nako yinto eyenziwa phantsi kwegama lenkolo. Ezona nkonzozombulozimbinezithiyekileyo zaziyinxalenye yonqulo lobuhedeni.

Oothixo bona ngokwabo babefuziselwe njengabangekho nyulu, nabakhonzi babo baziyekela ekulawulweni ziinkanuko eziphantsi. Ububi obungadalwanga babugquba kwaye imigidi yenkolo yayiphawulwa kukungcola okuthe tshitshilili nokusekuhleni.

Ukuba nabafazi abaninzi kwenziwa kwakwimihla yasekuqaleni. Kwakusesinye sezono ezehlisa ingqumbo kaThixo phezu kwabantu ababephila phambi koNogumbe. Kanti kuthe kunjalo, emva kukaNogumbe, kwaphinda kwasasazeka kwakhona. Yayililinge alifundisise kakuhle uSathana ukuze agqwethe ummiselo womtshato, aqhokre izinyanzeliso zawo, abuphelise ubungcwele bawo; kuba yayingekho enye indlela eqiniseke kakhulu yokucima umfanekiso kaThixo emntwini nokuvula ucango oluya kwintlupheko nobubi.

Kwasekuqaleni kwembambano enkulu, yayiyinjongo kaSathana ukusiveza ngendlela engeyiyo isimilo sikaThixo nokuvusa uvukelo ngakumthetho waKhe, kwaye lo msebenzi ukhangeleka ngathi unempumelelo. Iinkulungwane ziyakumamela ukulahlekisa kukaSathana zize zisimise kwicala elilwa noThixo. Sekunjalo, phakathi kokusebenza kobubi, iinjongo zikaThixo zithe chuu ukubheka phambili zifezeka; kuzo zonke izidalwa ezicingayo, uyabubonakalisa ubulungisa bomthetho kwanobubele baKhe. Ngokulingwa nguSathana, lonke uhlanga loluntu lungabaphuli bomthetho kaThixo, kodwa ngombingelelo woNyana waKhe, indlela ivulekile ekungathi ngayo babuyele kuThixo. Ngobabalo lukaKristu, bayakwazi ukuwuthobela umthetho kaBawo. Kungoko kuso sonke isizukulwana, kususela embindini wokreqo novukelo, uThixo uqokelela abantu abanyanisekileyo kuYe, bantu abo "[i]siyalo [sikaThixo sise]ntliziyweni yabo." Isaya 51:7.

Yayiyinkohliso kaSathana eyalahlekisa iingelosi; ngaloo ndlela uwuqhubele phambili umsebenzi wakhe phakathi kwabantu, kwaye uya kukwenza oku kude kube sekupheleni. Ukuba angathi akubonakalise phandle ukulwa kwakhe noThixo nomthetho waKhe, abantu bangamqonda; kodwa uyazifihla, axube inyaniso nobuxoki. Olona lulahlekiso lunamandla lolo kuxutywe kulo inyaniso. Ngolo hlobo, iziphoso eziwuthimbayo ziwutshabalalise umphefumlo ziyamkelwa. Ngale ndlela, uSathana ulithwala ahambe nalo ihlabathi. Iyeza kodwa imini xa uloyiso lwakhe luya kuphela ngonaphakade.

Ukulusebenza kukaThixo uvukelo luya kufikelela apho awutyhila ngokupheleleyo umsebenzi okade uqhutywa ekhusini. Iziphumo zolawulo lukaSathana, iziqhamo zokubekela bucala imiyalelo engcwele, iya kwandlalwa ukuba ibonwe zizo zonke izidalwa ezinengqondo. UmthethokaThixo uya kuma ucace gca into oyiyo. Kuya kubonakala

ukuba konke ukuphatha kukaThixo kwakusenziwa ngokubhekiselele ekulungelweni okungunaphakade kwabantu baKhe, nokulungelwa kwawo onke amazwe awadalileyo.

USathana ngokwakhe, phambi kweyunivesi yonke ebukeleyo, uya kubuvuma ubulungisa bolawulo lukaThixo kunye nobulungisa bomthetho waKhe.

Alikho kude ixesha aya kuthi ngalo uThixo asuke ukuba enze impindezelo ngokunyeliswa kwegunya laKhe. “UYehova uphuma endaweni yakhe, ukuze abuvelele kubo ubugwenxa babemi behlabathi.” Isaya 26:21. “Ngubani na ke onokuyinyamezela imini yokuza kwakhe? Ngubani na ke onokuma ekubonakaleni kwakhe?” Malaki 3:2. Abantu bakwaIsrayeli, ngenxa yesono sabo, balelwa ukuba beze entabeni ngexesha uThixo wayeza kuhla avakalise umthetho waKhe, hleze badliwe kukuvutha kobuqaqawuli boBukho baKhe. Ukuba isibonakaliso esinjalo samandla aKhe saphawula indawo ekhethekileyo yokuvakalisa umthetho kaThixo, inokoyikeka kangakanani inkundla yaKhe xa esiza kugweba ngenxa yemimiselo yaKhe! Abo balinyathelela phantsi igunya laKhe baya kumelana njani nobuqaqawuli baKhe ngemini enkulu yembuyekezo yokugqibela? Izinto ezoyikekayo ezazisenzeka eSinayi zazifuzisela ebantwini imibono yomgwebo. Isandi sexilongo labiza uIsrayeli ukuba ahlangane noThixo. Ilizwi lesiphatha-zithunywa nexilongo likaThixo liya kubiza wonke umhlaba, abaphilileyo nabafileyo phambi koMgwebi wabo. UYise noNyana bephahlwe yintlaninge yezithunywa zezulu, babekho apho entabeni. Ngemini enkulu yomgwebo, uKristu uya kuza “esebuqaqawulini boYise, enezithunywa zakhe.” Mateyu 16:27. Ngelo xesha uya kuhlala phezu kwetrone yobuqaqawuli baKhe, zize zihlanganiselwe phambi kwaKhe zonke izizwe.

Ngexesha kubonakaliswa uBukho obungcwele phezu kweSinayi, ubuqaqawuli bukaYehova babunje ngomlilo odlayo phambi kwakhe wonke uIsrayeli. Kuya kuthi ke xa uKristu esiza esebuqaqawulini enezithunywa zaKhe ezingcwele, umhlaba wonke uya kukhanyiselwa kukukhanya okoyikekayo boBukho baKhe. “Uyeza uThixo wethu, akayi kuthi cwaka. Kudla umlilo phambi kwakhe. Ngeenxa zonke kuye sisaqhwithi esikhulu. Ubiza izulu phezulu, nehlabathi, ukuba agwebe phakathi kwabantu bakhe.” Ndumiso 50:3, 4. Umsinga womlilo uya kuhla uphuma phambi kwaKhe, oya kwenza ukuba iziqalelo zinyibilike bubushushu obukhulu, nomhlaba nawo, kunye nemisebenzi ekuwo, iya kutsha iphele.[Koba njalo] “ekutyhilekeni kweNkosiuYesu, ivela emazulwini inezithunywa zamandla ayo, inomlilo odangazelayo, ibaphindezela abangamaziyo uThixo, nabangazilulameliyo iindaba ezilungileyo.” 2 Tesalonika 1:7, 8.

Akuzange, seloko wadalwayo umntu, kwakha kwakho ukubonakaliswa okunjalo kwamandla ezulu, njengelixa kwakuvakaliswa umthetho eSinayi. “Lanyikima ihlabathi, lavuza izulu ebusweni bukaThixo, iSinayi leya [yashukunyiswa] ebusweni bukaThixo, uThixo kaIsrayeli.” Ndumiso 68:8. Phakathi kokuzamazama okukhulu kwendalo, ilizwi likaThixo, njengexilongo, lavakala liphuma efini. Intaba yashukuma ukusuka emazanti ukuya encotsheni, umkhosi kaIsrayeli, uluthuthu ungcangcazela kukoyika, wawa ngobuso phantsi emhlabeni. Lowo ozwi laKhe lashukumisa umhlaba, uthe, “Kusaya kuba

mzuzwana endiyakuthi mna ndinganyikimisi mhlaba wodwa, ndinyikimise nalo izulu." Hebhere 12:26. Sithi isiBhalo, "UYehova uya kubharhula phezulu, alikhuphe ilizwi lakhe ekhayeni lakhe eliyingcwele;" "linyikime izulu nehlabathi." Yeremiya 25:30; Yoweli 3:16. Ngaloo mini inkulu izayo, izulu liya kumka "njengencwadi esongiweyo." IsiTyhilelo 6:14. Zonke iintaba neziqithi ziya kusuka ezindaweni zazo. "Ihlabathi ke logxadazela njengenxila; lophephuka okwephempe mhla ngomoyakazi. Ihlabathi liyasindeka zizono zalo; losuka lithi folokohlo kube sisiphelo eso." Isaya 24:20, IBHAYIBHILE.

"Ngenxa yoko ziwile iingalo zonke," "ubuso bonke busuke baluthuthu," "zonke iintliziyo zabantu zinyibilikile." Bangenelwe kukoyika: "bafikelwe kukupenapena nayinimba." "Ndolivelela elimiweyo ngenxa yobubi balo" utsho uYehova, "ndiliphelise ikratshi labakhukhumeleyo, ndilithobele phantsi ikratshi labangcangcazelisi." Isaya 13:7, 8, 11; Yeremiya 30:6.

Ngexesha uMoses wayebuya kuBukho obungcwele entabeni, apho wayamkele khona amacwecwe esingqino, uIsrayeli onetyala akazange akwazi ukumelana nokukhanya okwakubengezela kwimbonakalo yakhe. Kuya kubanjani ke ukuba nganeno kubaphuli bomthetho ukukwazi ukukhangela uNyana woMntu xa ebonakala esebuqaqawulini bukaYise, ephahlwe nguwo wonke umkhosi wezulu, ezokugweba abophuli bomthetho waKhe nabo balwalayo ucamagushelo lwaKhe. Abo bangawukhathalelanga umthetho kaThixo, balinyhasha phantsi kwenyawo igazi likaKristu, "ookumkani bomhlaba, namanene, nezityebi, nabathetheli-waka, nabanamandla," bayakuzifihla"emiqolombeni nasemaweni eentaba," bathi kwiintaba nakumawa "Siweleni, nisifihle ebusweni balowo uhleli phezu kwetrone, nasengqumbeni yeMvana; ngokuba ufikile umhla omkhulu wengqumbo yayo ngubani na ke onako ukuma?" IsiTyhilelo 6:15-17. "Ngaloo mini umntu uya kuziphosa ezintukwini nasemalulwaneni izithixo zakhe ezingeni zesilivere, nezithixo zakhe ezingeni zegolide, . . . angene ezimfanteni zamawa nasemiqhokrweni yeengxondorha, ngenxa yokoyika uYehova, nangenxa yozuko lobungangamsha bakhe, ekuphakameni kwakhe ukuba angcangcazelise ilizwe." Isaya 2:20, 21.

Ngelo xesha kuya kubonwa ukuba uvukelo lukaSathana ngakuThixo lube neziphumo eziyintshabalalo kuye nakubo bonke abanyule ukuba phantsi kolawulo lwakhe. Wayeme ngelokuba, kukhulu okulungileyo okuya kuphuma ekwaphulweni komthetho, kodwa kuya kubonakala ukuba, "umvuzo wesono kukufa." "Ngokuba, yabonani, iyeza imini evutha njengeziko; baya kuba ziindiza bonke abakhukhumali, nabenzi bonke bokungendawo, ibalenye loo mini izayo, utsho uYehova wemikhosi, ingabashiyeli ngcambu nasebe." Malaki 4:1. USathana, ingcambu yaso sonke isono, nabo bonke abasebenzi bobubi, abangamasebe akhe, baya kunqanyulwa kuphele. Siya kupheliswa isono, nayo yonke imbandezelo nentshabalalo, iziphumo zaso. Uthi

umdumisi, “Uzikhalimele iintlanga, wabatshabalalisa abantw’ abagwenxa, waliphanzisa kwaphela igama labo. Iintshaba zethu zibhangile mpela,” Ndumiso 9:5, 6, IBHAYIBHILE.

Phakathi koqhwithela lwezulu, abantwana bakaThixo abayi kuba nasizathu sokoyika. “UYehova ulihlathi kubantu bakhe, uligwiba koonyana bakaIsrayeli.” Yoweli 3:16. Imini ezisa ukoyika nentshabalalo kubagqithi bomthetho kaThixo, iya kuzisa kwabathobelayo “[u]vuyo olungathethekiyo, oluzukisiweyo” “Bahlanganiseleni kum abam benceba,” utsho uYehova, “abenze umnqophiso nam ngombingelelo. Izulu lixela ubulungisa bakhe, ngokuba uThixo eza kugweba yena.”

“Nobuya ke niwubone umahluko phakathi kwelungisa nongendawo, phakathi komkhonzayo uThixo nongamkhonziyo.” Malaki 3:18. “Phulaphulani kum, nina nibaziyo ubulungisa, bantu banesiyalo sam entliziyweni yabo.” “Yabona, ndiyayithabatha esandleni sakho indebe ehexisayo, . . . akusayi kuphinda usele kuyo.” “Mna ndinguye uMthuthuzeli wenu.” Isaya 51:7, 22, 12. “Ngokuba zingadezimkeiintaba,neenduli zishukume;yonainceba yam ayiyi kumka kuwe, ungashukumi nomnqophiso wam woxolo; utsho onemfesane kuwe uYehova.” Isaya 54:10.

Icebo elikhulu lohlangulo lineziphumo zokubuyiselwa ehlabathini kothando lukaThixo ngokupheleleyo. Konke okwalahleka ngenxa yesono, kwabuyiselwa. Asingumntu kuphela kodwa nomhlaba wahlangulwa, ukuba ube yindawo yokuhlala abathobelayo. Kwiminyaka engamawaka amathandathu uSathana wayelwela ukugcina umhlaba ungowakhe. Ngoku, injongo kaThixo yasekuqaleni yokuwudala ifezekisiwe. “Ke ubukumkani baya kubuthabatha abangcwele bOsenyanweni, babume ubukumkani, kude kuse ephakadeni lamaphakade.” Daniyeli 7:18.

“Kwasekuphumeni kwelanga kuse ekutshoneni kwalo, malidunyiswe igama likaYehova.” Ndumiso 113:3. “Ngaloo mini iya kuba nguYehova yedwa, negama lakhe lodwa.” Zekariya 14:9. IsiBhalo sithi, “Lingunaphakade, Yehova, limi emazulwini ilizwi lakho.” “Zithembekile zonke iziyalezo zakho. Zizimasekile nanini nangonaphakade.” Ndumiso 119:89; 111:7, 8. Izimiso ezingcwele awazithiyayo uSathana wazama ukuzitshabalalisa, ziya kuphakanyiswa kuyo yonke iyunivesi engenasono. “Kuba njengoko ilizwe livelisa izilimo zalo, njengoko umyezo untshulisa intlwayelelo yawo, yenjenjalo iNkosi uYehova ukuntshulisa ubulungisa nendumiso phambi kweentlanga zonke.” Isaya 61:11.

# Isahluko 30—Umnquba Neenkonzo Zawo

[Esi sahluko sisekwe kwiEksodus 25 ukuya kuma-40; Levitikus 4 ne-16.]

Umyalelo wadluliswa ngoMoses ngexesha wayesentabeni noThixo, “Bandenzele indawo engcwele, ndihlale phakathi kwabo;” yaza yanikwa imiyalelo yendlela owawuza kwakhiwa ngayo umnquba. Ngokukreqa kwabo, amaIsrayeli aphulukana nentsikelelo yoBukho obungcwele, kwathi ixesha elide kwaba nzima ukwakha indawo engcwele kaThixo phakathi kwabo. Bathi emva kokuba bebuyiselwe eluthandweni lweZulu, inkokeli enkulu yaqhubeka nokuwenza umyalelo wezulu.

Amadoda awanyulwayo athiwe jize ngendlela eyodwa nguThixo ngobuchule nobulumko bokwakha isakhiwo esingcwele. UThixo ngokwaKhe wamnika uMoses umzobo weso sakhiwo, nemiyalelo ecacileyo yobukhulu nobunjani baso, izixhobo emazisetyenziswe, nempahla nganye eyayiza kuba kuso. Iindawo ezingcwele ezenziwe ngezandla kwakufuneka zibe “ngumfuziselo weyenyaniso,” “izizekelo zezinto ezisemazulwini” (Hebhere 9:24, 23)—umfanekiso omncinane wetempile yasezulwini apho uKristu, uMbingeleli wethu oMkhulu, emva kokunikela kwaKhe ubomi baKhe njengedini, wayeza kulungiselela esikhundleni somoni. UThixo wabeka phambi kukaMoses entabeni imbonakalo yengcwele yasezulwini, wamyalela ukuba azenze zonke izinto ngokomfanekiso awubonisiweyo. Yonke le miyalelo yayibhalwe ngononophelo nguMoses, owaya wayidlulisela kwiinkokeli zabantu.

Ekwakhiweni kwendawo engcwele kwakufuneka amalungiselelo amakhulu nanexabiso eliphezulu; into eninzi yeyona mpahla inexabiso nedla kakhulu, yayifuneka; kanti kunjalo, uYehova wayesamkela kuphela iminikelo yokuqhutywa yintliziyo. “Nowuthabatha umrhumo wam ebantwini bonke abanikela ngokuqhutywa yintliziyo,” lowo yayingumyalelo wezulu owaphindwa kuMoses nakwintlanganiso yonke. Ukuzinikela kuThixo nomoya wokubingelela zizinto zokuqala ezazifuneka ekulungiseleleni indawo yokuhlala kOsenyangweni.

Abantu bonke basabela ngamxhelo mnye. “Beza bonke abantu abantliziyo zibavuselelayo, abo bonke bamoya wabaqhubayo, bawuzisa umrhumo kaYehova emsebenzini wentente yokuhlangana, nasenkonzweni yayo yonke, nasezambathweni ezingcwele. Beza, amadoda nabafazi, bonke abantliziyo zibaqhubayo, bezisa izacholo, namajikazi, nemisesane, nezidanga, yonke impahla yegolide; bonke abantu ababetshangatshangise kuYehova umtshangatshangiso wegolide, bawuzisa.”

“Bonke abantu abafunyanwa benemisonto emsi nemfusa nebomvu, nelinen ecikizekileyo, noboya bebhokhwe, nezintsu zeenkunzi zezimvu zenziwe zayingqombela, nezikhumba zamahlengezi, bazizisa. Bonke abarhuma umrhumo wesilivere, nowobhedu,

bawuzisa umrhumo kaYehova; bonke abafunyanwa benemingampunzi yomsebenzi wonke wenkonzo, bayizisa.

"Bonke abafazi abantliziyo zilumkileyo basonta ngezandla zabo, bazizisa ezo nto zisontiweyo; imisonto emsi nemfusa nebomvu, nelinen ecikizekileyo. Abafazi bonke, abantliziyo yabavuselelayo ngobulumko, basonta uboya beebhokhwe.

"Izikhulu zazisa amatye ebherilo, namatye okufakwa e-efodini naselubengweni, nobulawu, neoli yesiphatho sezibane, neyamafutha okuthambisa, neyesiqhumiso esimnandi." Eksodus 35:23-28.

Ngexesha ukwakhiwa kwendawo engcwele kwakuqhubeka, abantu, abadala nabatsha; amadoda, abafazi, nabantwana; baqhubeka nokuzisa umnikelo wabo, bada abo bongamele umsebenzi baphawula ukuba kwanele abanako, kwada kwangaphezulu kunokuba benokukusebenzisa. UMoses wathi makuvakaliswe kuyo yonke inkampu, "Amadoda nabafazi mabangabi senza mpahla yamrhumo wengcwele. Bapheza ke abantu ukuzisa." Ukukrokra kwamaIsrayeli kunye nokuhlelwa kwawo zizigwebo zikaThixo ngenxa yezono zawo, konke kubhalwe njengesilumkiso kwizizukulwana ezilandelayo. Ke ngoko, ukuzinikela kwawo, inzondelelo nobubele bawo, zizinto ezingumzekelo ofanele ukulinganiswa. Bonke abakuthandayo ukukhonza uThixo babe beyixabisa intsikelelo yoBukho baKhe obungcwele, babonisa kwalo moya mnye wokubingelela ekulungiseni indlu apho (uThixo) anokuhlangana khona nabo. Baya kuba nolangazelelo lokuzisa kuYehova umnikelo wayo yonke into eyiyeyona ilungileyo abanayo. Indlu eyakhelwa uThixo akufuneki ishiywe inetyala, kuba akazukiseki ngaloo nto. Ixabiso elilingeneyo ukuwugqiba umsebenzi kufuneka linikelwe ngokukhululekileyo, ukuze linikelwe ngokukhululekileyo, ukuze abasebenzi bakwaziukuthi, njengoko batshoyo abakhi bomnquba, "Phezani ukuzisa iminikelo."

Umnquba wawakhiwe ngendlela yokuba ukwazi ukuchithwa uthwalwe ngamaIsrayeli kwiihambo zawo. Ngenxa yaloo nto wamncinane, ungekho ngaphezu kweenyawo ezingamashumi amahlanu anesihlanu ubude, ishumi elinesibhozo ububanzi nokuphakama. Kanti ngoku unjalo, wawumhle kakhulu. Umthi owawusetyenzisiwe ekwakheni nasezimpahleni [ifenishala], wawungumngampunzi owawungaboli lula kuneminye imithi efumaneka eSinayi. Iindonga zazenziwe ngamaplanga amiswayo, awayemiswa phezu kweenyawo zesilivere, aqiniswe ezintsikeni nemiqobo ehlanganisayo; zonke izinto zazalekwe ngegolide, zinike isakhiwo umfanekiso wegolide epheleleyo. Uphahla lwenziwa ngamaqela amane amalengalenga, awona angaphakathi enziwe "ngelinen ecikizekileyo ephothiweyo, nemisonto emsi nemfusa nebomvu, benza iikerubhi, umsebenzi wengcibi yokuluka;" amanye amathathu enziwa ngoboya bebhokhwe, izikhumba zeenkunzi zebhokhwe ezifakwe umbala obomvu, nezikhumba zamahlengezi, zibekwe ngendlela yokuba zinike ukhuseleko olupheleleyo.

Isakhiwo sasahlulwe sangamagumbi amabini, ngomdiyadiya onexabiso nomhle, okanye ikhuselo, elixhonywe kwiintsika ezigqunywe ngegolide; nekhuselo elifanayo elivala umnyango ongena kwigumbi lokuqala. Lena, njengesigqubuthelo sangaphakathi, esikhusa uphahla ngaphakathi, yayiyeyona mibala mihle, oluhlaza okwesibhakabhaka, omfusa, nobomvu, imiswe kakuhle, ngeli xesha kwenziwe ngemisonto yegolide nesilivere ikherubhi emele imikhosi yezithunywa zezulu ezihlanganisa umsebenzi wengcwele yasezulwini neziyimimoya elungiselelayo kubantu bakaThixo emhlabeni.

Intente engcwele yayingaphakathi kwindawo ephangaleleyo eyayibizwa ngokuba yintendelezo, eyayijikelezwe zizinto ezixhonyiweyo, okanye imidiyadiya, eyayenziwe ngelinen ecikizekileyo, exhonywe kwiintsika zobhedu. Isango lokungena kule ntendelezo lalikwicala langasempuma. Yayivalwe ngemidiyadiya yexabiso eliphezulu neyenziwe ngobuchule obuhle, nangona yayinganeno kuleyo yengcwele. Amalengalenga engcwele awayekwisithuba sesiqingatha ukuphakama xa ethelekiswa neendonga zomnquba, isakhiwo sasingabonakali ngokucacileyo kubantu abangaphandle. Entendelezweni kufuphi kakhulu ekungeneni, kwakumi isibingelelo sobhedu sisesomnikelo otshiswayo. Phezu kwesi sibingelelo kwakutshiswa onke amadini omlilo aya kuYehova, zize iimpondo zaso zitshizwe ngegazi locamagusho. Phakathi kwesibingelelo nomnyango womnquba kwakukho isitya sokuhlambela, naso esasenziwe ngobhedu, senziwe ngezipili ezazingumnikelo wokuqhutywa yintliziyo wabafazi bakwaIsrayeli. Kwesi sitya sokuhlambela,ababingelelibabehlamba izandla zabo neenyawo zabo ngalo lonke ixesha bengena kumagumbi angcwele okanye beze esibingelelweni ukuba banikele kuYehova idini elitshisiweyo.

Egumbini lokuqala, okanye endaweni engcwele, kwakukho isonka sokubonisa, isiphatho sezikhanyiso, okanye indawo yokumisa isibane kunye nesibingelelo sesiqhumiso. Itafile yesonka sokubonisa yayimi ngasentla. Inesithsaba sayo sesihombiso, yayigqunywe ngegolide. Phezu kwale tafile, ababingeleli babesithi kwiSabatha nganye babeke ishumi elinambini lamaqebengwana, awayebekwa abe ziinqumba ezimbini, aze atshizwe ngesiqholo sentlaka emhlophe. Izonka ezazisuswa apho, ezazibonwa njengezingcwele, kwakufuneka zityiwe ngababingeleli. Ngasezantsi, kwakukho isiphatho samakhandlela asixhenxe, sinezibane ezisixhenxe. Amasebe aso ayehonjiswe ngeentyatyambo ezenziwe ngobuchule obukhulu, zifana neenyibiba, zaye zonke zenziwe ngokutyhidwa kwigaqa elinye legolide. Njengoko kwakungekho zifestile emnqubeni, izibane zazingazange zacinywa ngaxesha nye, kodwa zazikhanya imini nobusuku. Kanye phambi kwekhuselo elahlula indawo engcwele kwingcwele kangcwele nendawo apho kukho uBukho bukaThixo khona, kwakumi isibingelelo sesiqhumiso esenziwe ngegolide. Phezu kwesi sibingelelo umbingeleli wayetshisa isiqholo esinevumba elimnandi rhoqo kusasa nangokuhlwa; iimpondo zaso zaziphathwa ngegazi lomnikelo wesono, size sitshizwe ngegazi ngeMini yoCamagushelo. Umlilo phezu kwesi sibingelelo

wawuphenjwa nguThixo ngokwaKhe, kwaye wawuvuyelwa ngabantu njengongcwele. Imini nobusuku isiqholo esingcwele sasizalisa ngevumba laso elimnandi kuwo onke amagumbi angcwele, kude kuse nangaphandle, phaya kude emnqubeni jikelele.

Ngaphaya kwekhuselo langaphakathi kwakuyingcwele yeengcwele, apho kwakusenzeka inkonzo yomfuziselo wocamagusho nokuthethelela, neyayilikhonkco elihlanganisa izulu nomhlaba. Kweli gumbi, kwakukho ityeya, umkhombe owenziwe ngomngampunzi ogqunywe ngaphakathi nangaphandle ngegolide, unesithsaba segolide ngaphezulu. Wawenziwe ukuba ube yindawo yokugcina amacwecwe amatye, uThixo ngokwaKhe awayekrole kuwo imiThetho eliShumi. Yiyo le nto yayibizwa ngokuthi, yityeya yomyolelo kaThixo, okanye yityeya yomnqophiso njengoko imiThetho eliShumi yayisisiseko somnqophiso owenziwayo phakathi kukaThixo noIsrayeli.

Isivalo somkhumbi ongcwele sasibizwa ngokuba sisihlalo senceba. Sasenziwe ngegolide esulungekileyo elicwecwe elinye, ekwakukho phezu kwalo iikherubhi zegolide zimi enye ekupheleni, nenye ekupheleni. Elinye iphiko lekherubhi lalibheke phezulu lo gama elinye laligqume umzimba (bona kuHezekile 1:11) ngokophawu lwentlonipho okuzithoba.Kwindawoezazibekwekuyo iikherubhi,ubuso bazo bujongene,ngentloniphozikhangele phantsi emkhombeni, zazimele intlonipho ethi imikhosi yezulu iwuphathe ngayo umthetho kaThixo kwakunye nomdla wazo kwicebo lokuhlangulwa.

Ngaphezu kwesihlalo senceba kwakukho iShekema, ukubonakala koBukho obungcwele; kwaza phakathi kweekherubhi, uThixo wazisa intando yaKhe. Izigidimi zezulu, ngamanye amaxesha, zazithunyelwa kumbingeleli omkhulu ngelizwi elivela efini. Maxa wambi ukukhanya kwakusiwa kwingelosi engasekunene, ukubonisa ukuvuma okanye ukwamkela, okanye ithunzi okanye ilifu lihlale phezu kwale ingasekhohlo ukubonisa ukungavumi okanye ukwala.

Umthetho kaThixo, ovalelwe ngaphakathi etyeyeni, wawungumgaqo omkhulu wobulungisa nogwebo. Loo mthetho wawuvakalisa ukufa komoni; kodwa ngaphezu komthetho kwakukho isihlalo senceba, ekwakutyhilwe phezu kwaso uBukho bukaThixo, nekwakusithi kuso, ngobuhle bocamagushelo, uxolelo lunikwe umoni oguqukayo. Ngokunjalo, emsebenzini kaKristu wokuhlangulwa kwethu, ofuziselwe ngenkonzo yasengcweleni, “kuya kuqubisana inceba nenyaniso, kuya kwangana ubulungisa noxolo.” Ndumiso 85:10.

Alukho ulwimi olunokuchaza umbono onikiweyo ngaphakathi engcweleni, iindonga ezigqunywe ngegolide ebonakalisa ukukhanya okusuka kwiziphatho zezibane, imibala ekhanyayo yemidiyadiya ehonjiswe kakhulu eneengelosi zazo ezikhanyayo, itafile, nesibingelelo sesiqholo, esinegolide emenyezelayo; ngaphaya kwekhuselo lesibini kukho ityeya engcwele, inekherubhi encamise ngobuhle, phezu kwayo kukho iShekina,

ukubonakala okusemehlweni koBukho bukaYehova; konke phofu, ikukubonakala okuluzizi kobuqaqawuli betempile kaThixo ezulwini, iziko elikhulu lomsebenzi wokuhlangulwa komntu.

Isithuba esingangesiqingatha sonyaka sachithwa kusakhiwa umnquba. Wakuba ugqityiwe, uMoses wawuhlola umsebenzi wabakhi, ewuthelekisa nomboniso awayewunikiwe entabeni kunye nemiyalelo awayifumana kuThixo. “Njengoko uYehova abemwisele umthetho ngako, bawenjenjalo. Wabasikelela ke uMoses.” Ngomdla onenzondelelo, izihlwele zikaIsrayeli zabuthelana ukuza kubona isakhiwo esingcwele. Ngexesha besetyisa umbono ngokwaneliseka okunentlonipho, intsika yelifu yandanda phezu kwengcwele, yehla wayigqubuthela. “Ubuqaqawuli bukaYehova bawuzalisa umnquba.” Kwabakho ukubonakala kobungangamsha obungcwele, kwaba lithuba uMoses engenako ukungena. Bathi bezaliswe yimvakalelo enkulu, abantu babona umqondiso wokuba umsebenzi wezandla zabo wamkelekile. Akuzange kubekho zibonakaliso zinengxolo zokuvuya. Kwabakho kubo bonke intlonipho enesidima. Lona uvuyo olwalusezintliziyweni zabo lwaphuphumela kwiinyembezi zovuyo, baza bathethela phantsi, amazwi ombulelo wenene kuba uThixo ehlile waza kuhlala nabo.

Ngomyalelo wezulu, uhlanga lwakwaLevi lwabekelwa bucala ukuba lusebenze ingcwele. Ngamaxesha angaphambili, wonke umntu oyindoda wayengumbingeleli wendlu yakhe. Ngemihla ka-Abraham ububingeleli babuthatyathwa njengelifa loyena nyana umdala. Ngoku, endaweni yezibulo likaIsrayeli wonke, uYehova wamkela uhlanga lukaLevi kumsebenzi wetempile. Ngale mbeko ibonakalayo, wabonisa ukukwamkela ukunyaniseka kwabo, ngokubambelela ekumkhonzeni nasekwenzeni imigwebo yaKhe ngexesha uIsrayeli wayekreqa ngokukhonza ithole legolide. Ububingeleli, sekunjalo, baphelela kwindlu ka-Aron. UAron noonyana bakhe kuphela ngabo ababevunyelwe ukuba balungiselele kuYehova; bonke abanye besizwe (sabaLevi) banikelwa ukuba bajonge umnquba nempahla zawo, baze bancedise ngokulungiselela ababingeleli ngexesha nabo besenza umsebenzi wokulungiselela, kodwa bona bangabingeleli, bangatshisi nesiqhumiso sevumba elimnandi, okanye bangazikhangeli izinto ezingcwele zide zigqunywe.

Ngokwesikhundla sabo, impahla ekhethekileyo yayibekelwe ababingeleli. “UAron, umkhuluwa wakho, umenzele izambatho ezingcwele, zibe zezozuko nezokuhomba,” lowo yayingumyalelo ongcwele kuMoses. Ingubo yomnye umbingeleli nje, yayenziwe ngelinen emhlophe, yalukwe yalilaphu elinye. Yayihamba ifike ezinyaweni, esinqeni ebhinqe intambo yelinen emhlophe ehonjiswe ngemibala, oluhlaza okwesibhakabhaka, omfusa kunye nobomvu. Isigqubuthelo sentloko esenziwe ngelinen, okanye umnqwazi omde, wawusenza siphelele isinxibo sakhe sangaphandle. UMoses, kwityholo elivuthayo, wayalelwa ukuba akhulule iimbadada zakhe, kuba indawo awayemi kuyo yayingcwele. Ngokunjalo, nababingeleli kwakungafuneki bangene engcweleni benezihlangu

ezinyaweni zabo. Uhlalutyana lothuli oluhleli kubo lwaluya kuyenza inqambi indawo engcwele. Kwakufuneka bazishiye izihlangu entendelezweni phambi kokuba bangene engcweleni, nokuba bazihlambe izandla zabo kunye neenyawo zabo phambi kokuba balungiselele emnqubeni okanye esibingelelweni somnikelo otshiswayo. Ngaloo ndlela kwakufundiswa rhoqo isifundo sokuba konke ukungcola kufuneka kususiwe kwabo banga bangeza phambi kukaThixo.

Iingubo zombingeleli omkhulu zazizezexabiso elikhulu, zingumsebenziowenziwengobuchuleobuhle, zifanele isihlalo sakhe. Ukudlula kwimpahla yelinen yombingeleli nje, yena wayenxiba ingubo eluhlaza okwesibhakabhaka, nayo ithungwe ngelaphu elinye. Phaya emazantsi, ingubo yayiqaqelwe ngeentsimbi zegolide, neerhalnati ezinemibala, oluhlaza okwesibhakabhaka, omfusa kunye nobomvu. Ngaphandle koku kwakukho i-efodi, ingutyana emfutshane enombala wegolide, oluhlaza okwesibhakabhaka, omfusa, obomvu, kunye nomhlophe. Yayibanjwe ngentambo enemibala efanayo, eyenziwe kakuhle. Iefodi yayingenayo imikhono, kwizikhafu zasemagxeni ezenziwe ngegolide kukho amatye anqabileyo amabini, ekwakubhalwe kuwo amagama ezizwe ezilishumi elinambini zakwaIsrayeli.

Ngaphezu kwe-efodi, kwakukho isigcina sifuba, eyona nto yayibaluleke kakhulu kwisinxibo sombingeleli. Naso sasenziwe ngempahla efanayo ne-efodi. Sasimile okwesikwere, sithabatha indawo enkulu, saye sasijinga emagxeni ngentambo eluhlaza okwesibhakabhaka ebotshelelwe kumakhonkco egolide. Le efodi yayirhaselwe ngamatye anqabileyo awahlukeneyo, afana nala enze iziseko ezilishumi elinambini eziseko zoMzi kaThixo. Apha ngaphakathi korhaselo, kwakukho amatye alishumi elinambini egolide, ebekwe ngamane ngamane, nawo, njengalawo asemagxeni, ekrolwe amagama ezizwe. Umyalelo kaYehova wawusithi, “ Wowathwala uAron amagama oonyana bakaIsrayeli elubengweni lwesigwebo phezu kwentliziyo yakhe, ekungeneni kwakhe engcweleni, luhlale lusisikhumbuzo phambi koYehova.” Eksodus 28:29. Ngoko ke, uKristu uMbingeleli oMkhulu, ecenga ngegazi laKhe phambi kukaYise ngenxa yomoni, uthwele entliziyweni yaKhe igama lomphefumlo ngamnye oguqukayo nokholwayo. Uthi umdumisi, “Mna ke ndilusizana, ndilihlwempu; INkosi iya kundikhumbulela.” Ndumiso 40:17.

Ngasekunene nangasekhohlo kwesigcina-sifuba kwakukho amatye amabini abengezela kakhulu. La ayesaziwa ngokuba yiUrim neThumim. Ngawo kwakusaziswa intando kaThixo ngombingeleli omkhulu. Xa kuziswe imibuzo efuna isigqibo phambi kukaYehova, isangqa sokukhanya esijikeleze ilitye langasekunene sasingumqondiso wemvume yezulu okanye ukwamkelwa, kanti ilifu elisitha ilitye ngasekhohlo lalisisiboniso sokwala okanye ukungavumi.

Umnqwazi omde wombingeleli omkhulu wawuneqhiya yelinen emhlophe, ebotshelelwe kuwo ngentanjana eluhlaza okwesibhakabhaka, necwecwe legolide elinombhalo othi, “INGCWELE KUYEHOVA.” Yonke into ehlangene nesinxibo kunye nokuziphatha kwababingeleli kwakufuneka ukuba inike obukeleyo ingqondo yobungcwele bukaThixo, ubungcwele bonqulo lwaKhe, nobunyulu obufunekayokwabobeza phambi kwaKhe.

Asikuphela kwengcwele yodwa, kodwa nolungiselelo lwababingeleli, kwakufuneka “ bakhonze umzekelo nesithunzi sezinto zasemazulwini.” Hebhere 8:5. Ngaloo ndlela, yayibaluleke kakhulu; waza uYehova, ngoMoses, wanikela owona myalelo uqinisekileyo nocacileyo ngengongoma nganye kule nkonzo ingumfuziselo. Ulungiselelo lwengcwele lwalunamahlelo amabini, olwemihla ngemihla kunye nenkonzo eyenziwa kube kanye ngonyaka. Inkonzo yemihla ngemihla yayisenziwa esibingelelweni somnikelo otshisiweyo kwinkundla [okanye ebaleni] yomnquba nasendaweni engcwele; lo gama inkonzo yomnyaka yayisenziwa kwingcwele kangcwele.

Kwakungafuneki kubekho iliso lomntu, onokufa, ngaphandle kwelombingeleli omkhulu, ekwakufuneka likhangele kwigumbi elingaphakathi engcweleni. Wayekwazi ukungena kube kanye apho ngonyaka umbingeleli, nalapho, emva kokulungisa ngononophelo nondiliseko. Ngongcangcazelo, wayengena phambi kukaThixo, baze abantu, ngembeko nokuzola, balindele ukubuya kwakhe, iintliziyo zabo zinyuswe ngomthandazo ukuba bazuze intsikelelo yezulu. Phambi kwesihlalo senceba, umbingeleli omkhulu wayecamagushela uIsrayeli; kuthi elifini lobuqaqawuli, uThixo ahlangane naye. Ukuhlala kwakhe apho ngaphezu kwexesha eliqhelekileyo kwakubazalisa ngoloyiko abantu, hleze kuthi kanti, ngenxa yezono zabo okanye ezakhe, abe ubulewe bubuqaqawuli bukaYehova.

Inkonzo yemihla ngemihla yayiba neminikelo, owakusasa nowangokuhlwa, umnikelo wesiqhumiso esimnandi phezu kwesibingelelo segolide, neminikelo eyodwa yezono zabantu ngabanye. Kwakukwakho neminikelo yeesabatha, iinyanga ezintsha, nezidlo ezikhethekileyo.

Yonke imihla, kusasa nangokuhlwa, imvana emnyaka mnye yayitshiswa phezu kwesibingelelo, kuthi ngomnikelo wenyama yayo ofanelekileyo, ifuzisele ukunikelwa kwamihla le kwesizwe kuYehova, nokuxhomekeka kwaso ngamaxesha onke kwigazi elicamagushayo likaKristu. UThixo wayalela ngokuphandle ukuba wonke umnikelo wasengcweleni kufuneka ukuba ube ngo“gqibeleleyo.” Eksodus 12:5. Ababingeleli kwakufuneka bazihlole zonke izilwanyana ezaziziswa njengombingelelo, kufuneke bayale yonke into ekufunyenwe kuyo isiphako. Kuphela ngumnikelo “ogqibeleleyo” onokuba ngumfuziselo wobunyulu baKhe obufezekileyo awayeza kuwunikela “njengelemvana engenasiphako, engenabala.” 1 Petros 1:19. Umpostile uPawulos

walatha kule mibingelelo njengesibonelo sento abalandeli bakaKristu ekufuneka babeyiyo. Uthi, “Ndiyanivuselela ngoko, bazalwana, ngeemfefe zikaThixo, ukuba niyinikele imizimba yenu ibe lidini eliphilileyo, elingcwele, elikholekileyo kuThixo; inkonzo yenu ke leyo yasengqondweni.” Roma 12:1. Kufuneka sizinikele emsebenzini kaThixo, kwaye kufuneka sifune ukwenza umnikelo osondele kakhulu ekufezekeni kangangoko sinako. UThixo akasayi kwaneliswa nayintoni engaphantsi kweyona ilungileyo esinokuyinikela. Abo bamthandayo ngentliziyo yabo yonke, baya kulangazelela ukumnika eyona nkonzo ilungileyo yobomi (babo), baze basoloko bezisa onke amandla abo ekuvumelaneni nemithetho eya kukhuthaza isakhono sabo ekwenzeni intando yaKhe.

Ekunikelweni kwesiqhumiso umbingeleli wayesondezwa ngakumbi phambi kukaThixo kunaxa kwenziwe esinye isenzo sokulungiselela semihla ngemihla. Njengoko ikhuselo lengcwele lalingafiki phezulu apha egumbini, ubuqaqawuli bukaThixo, obabubonakala ngaphezu kwesihlalo senceba, babubonakala kancinane xa ubani ekwigumbi lokuqala. Xa umbingeleli enikela isiqhumiso phambi kukaYehova, wayekhangela ngakwicala letyeya; lithi xa linyuka ilifu lomsi wesiqhumiso, ubuqaqawuli obungcwele buhle phezu kwesihlalo senceba buyizalise ingcwele kangcwele, ngokunjalo buzalise omabini amagumbi nekwakunyanzelekile ukuba umbingeleli ahlale kumnyango wawo emnqubeni. Njengakuloo nkonzo ingumfuziselo, umbingeleli wayekhangela ngokholo kwisihlalo senceba awayengakwazi ukusibona, nabantu bakaThixo ngoku kufuneka bayise imithandazo yabo kuKristu, uMbingeleli wabo oMkhulu, othi, naxa engabonwa liliso lomntu, abe ecenga ngenxa yabo engcweleni yaphezulu.

Isiqhumiso, esinyuka nemithandazo kaIsrayeli, simele ubuhle nokuthethelela kukaKristu, ubulungisa baKhe obugqibeleleyo, obuthi ngokholo bubalelwe ebantwini baKhe, nobuthi, bubodwa, benze ukuba ukunqula kwabantu abangaboni kwamkeleke kuThixo. Phambi kwekhuselo lengcwele kangcwele, kwakukho isibingelelo sentethelelo engunaphakade, phambi kwengcwele, isibingelelo socamagushelo oluqhubekayo. Ngegazi nangesiqhumiso kwakuyiwa kuThixo, imifuziselo eyalatha uMmeli omkhulu, ekuthi ngaYe aboni bakwazi ukuya kuYehova, nekuthi ngaYe kuphela, inceba nosindiso lunikwe umphefumlo oguqukayo nokholwayo.

Njengokuba kusasa nangokuhlwa ababingeleli babengena kwindawo engcwele ngexesha lokuqhumisa, umbingelelo wemihla ngemihla wawulungela ukunikelwa phezu kwesibingelelo kwintendelezo engaphandle. Eli yayilixesha lomdla omkhulu kubanquli ababehlanganisana emnqubeni. Phambi kokungena ngaphambi kukaThixo ngolungiselelo lombingeleli, kwakufuneka bayihlolisise intliziyo, bavume nesono. Babemanyana kumthandazo othe cwaka ubuso babo bukhangele ngasengcweleni. Ngaloo ndlela imithandazo yabo yayinyuka nelifu lomsi wesiqhumiso, lo gama ukholo lubambelele ekulungeni koMsindisi wesithembiso emelwe ngumbingelelo wocamagushelo. Iiyure

ezibekelwe umnikelo wakusasa nangokuhlwa zazithatyathwa ngcwele, zaza zagcinwa njengexesha elimisiweyo lokunqula kuso sonke isizwe sakwaYuda. Kwathi nangamaxesha amva, xa amaYuda esasazekile engabathinjwa kumazwe akude, aqhubeka nokuthi, ngexesha elimisiweyo, abujike ubuso bawo abukhangelise ngaseYerusalem anyusele imithandazo yawo kuThixo kaIsrayeli. Kweli siko, amaKristu anomzekelo womthandazo wakusasa nangokuhlwa. Nangona uThixo elugxeka uzengezenge lweenkonzo, ezingenawo umoya wokunqula, ubakhangela ngolonwabo olukhulu abo bamthandayo, bethoba kusasa nangokuhlwa befuna ukuxolelwa izono abazenzileyo nokubeka izicelo zabo zeentsikelelo ezidingekayo.

Isonka sokubonisa sasihlala sikho phambi kukaYehova njengomnikelo ongenasiphelo. Ngoko wawuyinxalenye yombingelelo wemihla ngemihla. Sasibizwa ngokuthi sisonka sokubonisa, okanye “isonka sobukho,” kuba sasihlala sikho phambi kobuso bukaYehova. Yayikukuvuma ukuxhomekeka komntu kuThixo ngokutya kwexesha nokwasemoyeni, nokuba kwamkelwa kuphela ngokuthethelela kukaKristu. UThixo wamondla uIsrayeli entlango ngesonka esivela ezulwini, kwaye babesaxhomekeke kwindyebo yaKhe, ngako konke, ukutya kwasemhlabeni neentsikelelo zasemoyeni. Zombini, imana kunye nesonka sokubonisa zazisalatha kuKristu, iSonka esiphilayo, esihlala sikho phambi kukaThixo ngenxa yethu. Yena ngokwaKhe wathi, “Ndim isonka esiphilileyo, esi sehlayo emazulwini.” Yohane 6:48-51. Intlaka emhlophe yayibekwa phezu kwezonka. Xa isonka sisuswa, ngazo zonke iiSabatha, ukuba kubekwe esitsha endaweni yeso sidala, intlaka emhlophe yayitshiswa phezu kwesibingelelo njengesikhumbuzo phambi kukaThixo.

Eyona ndawo yayibalulekile kulungiselelo lwemihla ngemihla yayiyinkonzo eyenzelwa abantu ngokwabo. Umoni oguqukayo wayezisa umnikelo wakhe emnyangweni womnquba, aze athi, akuba ebeke isandla sakhe phezu kwentloko yexhoba, avume izono zakhe, ngaloo ndlela efuzisela ukuzidlulisa kuye ziye kumbingelelo omsulwa. Ngesakhe isandla, isilwanyana sasibulawa, lize igazi laso lithwalwe ngumbingeleli angene nalo kwindawo engcwele alitshize phambi kwekhuselo ekwakukho emva kwalo ityeya eyayinomthetho owawaphulwe ngumoni. Ngale nkonzo, isono sasisuswa ngegazi, ngokomfuziselo, sisiwe engcweleni. Kwezinye iimeko, igazi lalingangeniswa kwindawo engcwele; [*Bona kwiSIHLOMELO, Inqaku 6.] kodwa inyama kwakufuneka ityiwe ngumbingeleli, njengoko wayalelayo uMoses koonyana baka-Aron, esithi, “[UThixo] uninike lona ukuze nibuthwale ubugwenxa bebandla.”Levitikus 10:17. Zombini ezi nkonzo zazifuzisela ukususwa kwesono kulowo uguqukayo sisiwe engcweleni.

Wawunjalo umsebenzi owawusenzeka imihla yonke unyaka wonke. Izono zikaIsrayeli zisuswa zisiwa engcweleni, iindawo ezingcwele zazingcolisiwe, kuze kufuneke umsebenzi okhethekileyo wokusususwa kwezono. UThixo wayalela ukuba

ukucanyagushelwa kwegumbi ngalinye kumagumbi angcwele kwenziwe, ngokwesibingelelo, “asihlambulule, asingcwalise, ebunqambini boonyana bakaIsrayeli.” Levitikus 16:19.

Kanye ngonyaka, ngeMini yoCamagushelo, umbingeleli wayengena kwingcwele kangcwele ukuba ahlambulule ingcwele. Umsebenzi owawusenziwa apho wawugqibezela umsebenzi wolungiselelo lonyaka.

NgeMini yoCamagusho, amaxhwane amabini ebhokhwe ayeziswa emnyango womnquba, kwenziwe amaqashiso phezu kwawo, “elinye iqashiso libelelikaYehova, elinye iqashiso libelelika-Azazele.” Ibhokhwe eliwe phezu kwayo iqashiso lokuqala kwakufuneka ixheliwe njengedini lesono labantu. Umbingeleli kwakufuneka alizise igazi lalo ngaphakathi komkhusane, alitshize phezu kwesihlalo senceba. “Ayicamagushele ingcwele ngenxa yobunqambi boonyana bakaIsrayeli, nangenxa yezikreqo zabo ngokubhekisele ezonweni zabo zonke; enjenjalo kwintente yokuhlangana ehleliyo nabo phakathi kobunqambi babo.”

“Woyisondeza inkunzi yebhokhwe ephilileyo, acinezele uAron ngezandla zakhe zozibini entlokweni yenkunzi yebhokhwe ephilileyo, abuvume phezu kwayo bonke ubugwenxa boonyana bakaIsrayeli, nezikreqo zabo zonke ngokubhekisele ezonweni zabo zonke, azibeke ke phezu kwentloko yenkunzi leyo yebhokhwe, ayithumele entlango ngendoda elungiselwe oko. Inkunzi leyo yebhokhwe yobuthwala ke phezu kwayo bonke ubugwenxa babo, iye ezweni eliqhiwukileyo; ayikhulule inkunzi yebhokhwe leyo entlango apho.” Kwakufuneka ukuba ide ibe ithunyelwe kude ibhokhwe leyo ukuze abantu bazibone njengabakhululekileyo kumthwalo wezono zabo. Wonke umntu kwakufuneka awucikide umphefumlo wakhe ngexesha umsebenzi wocamagusho uqhubeka. Wonke umsebenzi kwakufuneka ubekwe bucala, nebandla lonke likaIsrayeli kwakufuneka lichithe imini ngokuzithoba okunendili phambi kukaThixo, lithandaza, lizila, lihlola intliziyo.

Ezona nyaniso zibalulekileyo ngocamagushelo zazifundiswa abantu ngale nkonzo yomnyaka. Kumnikelo wesono onikelwa ebudeni bonyaka, ummeli wayesamkelwa endaweni yomoni; kodwa igazi lexhobaalizange lenze uxolelanisooluphele leyolwesono. Lanikakuphela indlela ekunokuthi ngayo isono sigqithiselwe engcweleni. Ngokunikela igazi, umoni wayevuma igunya lomthetho, evuma ubutyala bokreqo lwakhe, ebonisa ukholo lwakhe kuLowo wayeza kuthwala asuse isono sehlabathi; kodwa wayengakhululekanga kwaphela ekugwetyweni ngumthetho. NgeMini yoCamagusho, umbingeleli omkhulu, akuba ethabathele ibandla umnikelo, wayengena kwingcwele kangcwele ephethe igazi alitshize phezu kwesihlalo senceba, ngaphezu kwamacwecwe omthetho. Ngaloo ndlela amabango omthetho, awayenyanzelisa ukufa komoni, ayesanezwa. Wayesithi ngokwesimo sakhe sokuba ngumthetheleli, umbingeleli

azithabathele kuye izono, aze, akuba eyishiyile ingcwele, awuthwale ngokwakhe umthwalo wetyala likaIsrayeli. Phambi komnyango womnquba, wazibeka izandla zakhe phezu kwentloko yebhokhwe ephilileyo abuvume phezu kwayo "bonke ubugwenxa boonyana bakaIsrayeli, nezikreqo zabo zonke ngokubhekisele ezonweni zabo zonke, azibeke ke phezu kwentloko yenkunzi leyo yebhokhwe." Bekusithi, ngexesha ibhokhwe ethwele izono isiwa kude, bona, bekunye naye, babethatyathwa njengabahlulwe ngonaphakade ebantwini. Yayisenziwa njalo inkonzo, "umzekelo nesithunzi sezinto zasemazulwini." Hebhere 8:5.

Njengoko bekusele kuxeliwe, ingcwele yasemhlabeni yayakhiwe nguMoses ngokomfanekiselo awayewuboniswe entabeni. Yaye "[i]ngumzekeliso ozise exesheni elingeneyo, ekuthi ngalo kusondezwe iminikelo kwanamadini;" iindawo zawo ezimbini ezingcwele zizi"zizekelo zezinto ezisemazulwini;" uKristu uMbingeleli wethu oMkhulu "ongumbusi wengcwele, nowomnquba wenyaniso owamiswayo yiNkosi, awamiswa ngumntu." Hebhere 9:9, 23; 8:2. Njengasembonweni, umpostile uYohane wanikwa umbono wetempile kaThixo ezulwini, wabona "izibane zomlilo ezisixhenxe phambi kwetrone." Wabona isithunywa "sinesiqhumiselo segolide, sanikwa iziqhumiso zazininzi, ukuze sizinikele, kunye nemithandazo yabangcwele bonke, phezu kwesibingelelo segolide esiphambi kwetrone." IsiTyhilelo 4:5; 8:3. Apha, umprofeti wavunyelwa ukuba abone igumbi lokuqala lengcwele ezulwini; wabona kukho "izibane zomlilo ezisixhenxe" kunye "nesibingelelo segolide" simelwe zizibane zegolide ezisixhenxe nesibingelelo sesiqhumiso engcweleni esemhlabeni. Kwakhona, "yavulwa itempile kaThixo" (IsiTyhilelo 11:19), wakhangela phakathi kwikhuselo elingaphakathi, elikwingcwele kangcwele. Apha wabona "ityeya yomnqophiso wakhe" (IsiTyhilelo 11:19), eyayimelwengumkhombe ongcwele owakhiwa nguMoses ukuba uhlale umthetho kaThixo.

UMoses wayenza ingcwele yasemhlabeni "ngokomfanekiso abewubonile." UPawulos uthi, "Nomnquba ke, nazo zonke iimpahla zombuso," xa ugqityiwe, wafana "[ne]zisekelo zezinto ezisemazulwini." Zenzo 7:44; Hebhere 9:21, 23. UYohane yena uthi, wayibona ingcwele esezulwini. Loo ngcwele, apho uYesu alungiselela khona ngenxa yethu, iyingqalo enkulu, eyathi ingcwele eyakhiwa nguMoses yangumfanekiselo wayo.

Itempile yasezulwini, indawo yokuhlala uKumkani wookumkani, apho "amawaka amawaka ayelungiselela kuye, nezigidi zezigidi bezimisa phambi kwakhe" (Daniyeli 7:10), loo tempile yayizaliswe bubuqaqawuli betrone engunaphakade, apho iiserafim, abalusi bayo ababengezelayo, zibugqumayo ubuso bazo zinika imbeko--ekungekho simiso sasemhlabeni sinokumela ububanzi nobuqaqawuli bayo. Noko kunjalo, iinyaniso ezibalulekileyo ezingengcwele yasezulwini kunye nomsebenzi omkhulu owenziwa khona wokuhlangulwa komntu, zafundiswa ngengcwele yasemhlabeni kunye neenkonzo zayo.

Emva kokunyukela kwaKhe ezulwini, uMsindisi wayeza kuqala umsebenzi waKhe njengoMbingeleli oMkhulu. Uthi uPawulos, “UKristu akangenanga kweyona ngcwele inokwenziwa ngezandla, engumfuziselo weyenyaniso; ungene kuwo amazulu ngokwawo, ukuba abonakale ngoku ebusweni bukaThixo ngenxa yethu.” Hebhere 9:24. Njengoko ulungiselelo lukaKristu kwakufuneka lube namacandelo amabini, lilinye linexesha lalo, linendawo ebalulekileyo engcweleni yasezulwini, ngokunjalo nolungiselelo olungumfuziselo lwalunamacandelo amabini, imibingelelo yemihla ngemihla kunye nenkonzo yomnyaka, kwaye icandelo ngalinye, lalinikwe indawo emnqubeni.

Njengoko uKristu akuba enyukile, wayakuvela phambi kukaThixo ukuba acenge ngegazi laKhe ngenxa yamakholwa aguqukayo, ngokunjalo nombingeleli kulungiselelo lwemihla ngemihla, wayetshiza igazi lombingelelo kwindawo engcwele ngenxa yomoni.

Igazi likaYesu, nangona laliza kumkhulula umoni oguqukayo ekugwetyweni ngumthetho, lalingayi kusicima isono; sasiya kuma kwingxelo engcweleni kude kube lucamagushelo lokugqibela; ngoko ke, kumfuziselo igazi lomnikelo wesono lalisusa isono kumoni oguqukayo, kodwa sasihlala engcweleni kude kube yiMini yoCamagushelo.

Ngemini enkulu yomvuzo wokugqibela, abafileyo baya kugwetywa “ngokubhaliweyo ezincwadini ezo, ngokwemisebenzi yabo.” IsiTyhilelo 20:12. Kwakusithi ke ngoko, ngenxa yokulunga kwegazi elicamagushayo likaKristu,izono zabo bonkeabaguqukayongenene, zicinywe kwiincwadi zasezulwini. Ngolo hlobo, ingcwele yayikhululeka, okanye ihlanjwa, kwingxelo yesono. Kumfuziselo, lo msebenzi mkhulu wocamagusho, okanye ukucinywa kwezono, wawumelwe ziinkonzo zeMini yoCamagushelo, ukuhlanjululwa kwengcwele yasemhlabeni, okwakusenziwa ngokususwa, ngokulunga kwegazi lomnikelo wesono, kwezono ezaziyingcolisile.

Njengakucamagushelo lokugqibela, izono zabaguquke ngenene ziya kucinywa kwingxelo yezulu, ukuba zingayi kubuya zikhunjulwe okanye zifike engqondweni, ngokunjalo nasemfuziselweni zazithwalwa zisiwe entlango, zisahlulwa ngonaphakade ebandleni.

Njengoko uSathana eyimbangi yesono, umphembeleli ngqo wazo zonke izono ezakhokelela ekufeni kukaNyana kaThixo, ubulungisa bomthetho bufuna ukuba uSathana athwale isohlwayo sokugqibela. Umsebenzi kaKristu wokuhlangulwa kwabantu nokuhlanjululwa kweyunivesi esonweni uya kuvalwa ngokususwa kwesono engcweleni yasezulwini nokubekwa kwezi zono phezu kukaSathana, oya kuthwala isohlwayo sokugqibela. Ngokunjalo kwinkonzo yokufuzisela, umsebenzi waminyaka le wokulungiselela, wawuvalwa ngokuhlanjululwa kwengcwele, nokuvunywa kwezono phezu kwentloko ka-Azazele.

Ngokunjalo nakulungiselelo lwasemnqubeni, nokwetempile eyathabatha indawo yayo kamva, abantu babefundiswa imihla ngemihla iinyaniso ezinkulu ezayame ekufeni kukaKristu nolungiselelo, nokuba, kanye ngonyaka, iingqondo zabo zazithwalwa zisiwe kwiziganeko zokuphela zembambano enkulu phakathi kukaKristu noSathana, ukuhlanjululwa kokugqibela kweyunivesi esonweni nakuboni.

# Isahluko 31—Isono SikaNadabhi NoAbhihu

[Esi sahluko sisekwe kwiLevitikus 10:1-11.]

Emva kokuba kungcwaliswe umnquba, ababingeleli bathanjiselwa umsebenzi wabo ongcwele. Ezi nkonzo zathabatha iintsuku ezisixhenxe, iyileyo iphawulwa ngeenkonzo ezikhethekileyo. Ngosuku lwesibhozo bangena kumsebenzi wabo wolungiselelo. Encedwa ngoonyana bakhe, uAron wanikela imibingelelo eyayifunwa nguThixo, waziphakamisela phezulu izandla zakhe wabasikelela abantu. Konke kwenziwa njengoko uThixo wayeyalele, waza wawamkela umbingelelo, wabutyhila ubuqaqawuli baKhe ngendlela emangalisayo; kwehla umlilo uphuma kuYehova wawudla umnikelo ophezu kwesibingelelo. Abantu bakuqwalasela oku kubonakaliswa kwamandla ezulu kumangalisayo ngoloyiko nomdla omkhulu. Babona kukho umqondiso wobuqaqawuli nothando lukaThixo, baza bakhwaza jikelele indumiso nokubonga, baza bawa ngobuso kwangathi baphambi kobuso bukaYehova.

Kwathi kungekudala emva koko, intlekele embi kakhulu yehlela usapho lombingeleli omkhulu. Ngeyure yokunqula, xa kanye imithandazo nendumiso yabantu zazinyuka ukuya kuThixo, ababini koonyana baka-Aron bathabatha isiqhumiso sakhe bafaka isiqholo sevumba elimnandi kuso, ukuze kunyuke ivumba elimnandi phambi kukaYehova. Noko kunjalo, baya bagqitha kumyalelo waKhe ngokusebenzisa “umlilo ongesesikweni.” Ukutshisa isiqhumiso, bathabatha umlilo nje endaweni yomlilo ongcwele owawuphenjwe nguThixo ngokwaKhe, nowayeyalele ukuba usetyenziselwe le njongo. Ngenxa yesi sono, kwehla umlilo uvela kuYehova wabatshabalalisa, abantu bekhangele.

Ngaphantsi kukaMoses noAron, uNadabhi noAbhihu babemi bengabona baphezulu kuIsrayeli. Babebekelwe phezulu ngendlela eyodwa nguYehova, bevunyelwe, kunye namadoda amakhulu angamashumi asixhenxe, ukuba babubone ubuqaqawuli baKhe entabeni. Ngenxa yeso sizathu ukona kwabo kwakungenakuxolelwa nje okanye kuthatyathwe lula. Into yokuba abantu bafumene ukukhanya okukhulu, kuba bethe njengeenkosana zakwaIsrayeli, benyuka bahlala ekukhanyeni kobuqaqawuli baKhe, mabangazikhohlisi ngokuthi, emva koko, bona bangona bangabekwa tyala, kuba, ngenxa yokuba bebephakanyisiwe, uThixo akayi kuba ngqongqo ekubohlwayeni. Yinkohliso eyingozi le. Ukukhanya okukhulu namalungelo anikwayo afuna imbuyekezo yokulungileyo nobungcwele obuhambelana nokukhanya oko kunikiweyo. Akufuneki ukuba kunike imvume yokona okanye yokwenza abo bakufumeneyo ukuba bacinge ukuba uThixo akayi kubangqongqo kubo. Konke okuhle uThixo akunikileyo, ziindlela zaKhe zokugalela ivumba elimnandi emoyeni, kwinzondelelo, nodlamko ekwenzeni intando yaKhe engcwele.

UNadabhi noAbhihu abazange ebutsheni babo baqeqeshwa kwimikhwa yokuzilawula. Ukuyekelela kukayise, ukuswela kwakhe ukumela okulungileyo, kwamkhokelela ekubeni akutyeshele ukuqeqesha abantwana bakhe. Oonyana bakhe babevunyelwe ukuba balandele intando yabo. Imikhwa yokuziyekela, ekukade benayo, yaba nokubalawula ngokupheleleyo ngendlela esingazange sikwazi nesona sikhundla sinoxanduva esingcwele ukuyaphula. Babengazange bafundiswe ukuhlonipha igunya likayise, baza abakuqonda ukufuneka kokona kuthobela izinto ezifunwa nguThixo. Ukuyekela oonyana bakhe uAron, okwakuyimpazamo, kwabalungiselela ukuba babe ngamaxhoba ogwebo lwezulu.

UThixo waceba ukubafundisa abantu ukuba kufuneka beze phambi kwaKhe ngentlonipho nokoyika, nangendlela yaKhe ayibekileyo. Akanako ukwamkela ukuthobela okungaphelelanga. Kwakunganele ukuba eli xesha lilodwa lokunqula ibe yonke into yayiphantse ukwenziwa njengoko wayeyalele. UThixo ubeke isiqalekiso phezu kwabo basukayo emithethweni yaKhe, basuke bangabonisi mahluko phakathi kwezinto ezingengcwele kwezo zingcwele. Uthi ngomprofeti: “Yeha, abathi okubi kulungile, okulungileyo kubi; abamisa ubumnyama endaweni yokukhanya, ukukhanya endaweni yobumnyama! . . . Yeha, abalumkileyo kwawabo amehlo, abanengqondo kokwabo ukubona! . . . abagwebela abangendawo, besekeleze isicengo; ubulungisa bamalungisa babususe kuwo!. . . Kuba besilahlile isiyalo sikaYehova wemikhosi, bayigiba intetho yOyingcwele kaIsrayeli.” Isaya 5:20-24. Makungabikho uzikhohlisayo ngokuthi indawo ethile kumthetho kaThixo ayibalulekanga, okanye (uThixo) uya kwamkela into emi endaweni yoko akufunayo. Wathi umprofeti uYeremiya, “Ngubani na okhewathetha, kwenzeka, iNkosiyam ingawisanga mthetho?” Izililo 3:37. UThixo akabekanga elizwini laKhe umyalelo onokuthotyelwa okanye ungathotyelwa ngabantu ngokuzithandela baze bangaxhamli iziphumo. Ukuba abantu bakhetha nayiphi na indlela kunaleyo yokuthobela ngokungqongqo, baya kufumanisa ukuba “ukuphela kwayo ziindlela zokufa.” Mizekeliso 14:12.

“Wathi uMoses kuAron, nakuElazare, nakuItamare, oonyana bakhe, Musani ukuziyeka ziyakazele iinwele zenu, ningazikrazuli iingubo zenu, ukuze ningafi, . . . kuba ioli yokuthambisa kaYehova iphezu kwenu.” Inkokeli enkulu yamkhumbuza umkhuluwa wayo amazwi kaThixo, “Ndozingcwalisela abasondela kum, ndizizukise ebusweni babantu bonke.” UAron wathi cwaka. Ukufa koonyana bakhe, bewiswe ngaphandle kokulunyukiswa, kwakusisono esibi kakhulu, isono awasibonayo ngoku ukuba sisiphumo sokutyeshela kwakhe umthwalo wakhe, saza sayikrazula intliziyo yomzali ngentlungu, kodwa akazibonakalisa izimvo zakhe. Kwakungafuneki ukuba abonakalise ukuba nemfesane ngakwisono ngokuthi abonakalise usizi analo. Ibandla akufuneki likhokelelwe ekumkrokreleni uThixo.

UYehova wayenga angabafundisa abantu baKhe ukubamkela ubulungisa bezohlwayo zaKhe, ukuze nabanye boyike. Babekho abo kwaIsrayeli ababeya kuthi ngesilumkiso sesi sigwebo sibuhlungu basinde ekukucingeleni ukunyamezela kukaThixo ngokokude nabo bade basitywine isiphelo sabo. Ukukhalima kwezulu kuhleli phezu kovelwano olungelulo ngakumoni noluzama ukusithethelela isono sakhe. Yimpembelelo yesono ekubulalayo ukukuqaphela ukuziphatha, ade umoni angabuqondi ububi bokona, kuthi kwakuba engekho amandla abonisa ubutyala kaMoya Oyingcwele, ahlale engasiboni kakuhle isono sakhe. Ngumsebenzi wabakhonzi bakaKristu ukubonisa abo bonayo ingozi yabo. Abo batshabalalisa impembelelo yokucetyiswa ngokumfamekisa amehlo aboni kweyona meko neziphumo zesono, baye baziqhathe ngokuthi ngokwenza njalo babonisa uthando lwabo; kanti ngokwenza njalo basebenza ngqo ngokuchasene nokuthintela umsebenzi kaMoya Oyingcwele kaThixo; bemthuthuzela umoni ukuba onwabe esemngciphekweni wentshabalalo; bazenza ukuba babe ngamadlelane naye ebutyaleni bakhe nasekuthwaleni uxanduva oloyikekayo ngokungaguquki kwakhe. Baninzi ngendlela engathethekiyo abasinge kwantshabalalo ngenxa yolu velwano lungalunganga nolulahlekisayo.

UNadabhi noAbhihu ngebengazange basenza esi sono sibulala ngolu hlobo ukuba babengathanga kuqala bamana besiba semqheleni wokunxila ngokusebenzisa ngokulula iwayini. Babesazi ukuba okona kuzilungisa ngononophelo nesidima kwakufuneka phambi kokuba beze engcweleni, apho uBukho obungcwele babubonakala khona; kodwa, ngenxa yokungabi nabungcathu, baya abawufanela umsebenzi wabo ongcwele. Iingqondo zabo zaphazamiseka, zathi iimbono zabo zokuziphatha zadodobala baza abakwazi ukwahlula phakathi kokungcwele nokungengcwele. KuAron nakoonyana bakhe abaphilayo, kwanikwa isilumkiso, “Musa ukusela wayini nasiselo sinxilisayo, wena noonyana bakho kunye nawe, ekungeneni kwenu ententeni yokuhlangana, ukuze ningafi. Ngummiselo ongunaphakade ezizukulwaneni zenu ke lowo; ukuze kwahlulwe okungcwele kokuhlabelayo, nokuyinqambi kokuhlambulukileyo; nokuze bayalwe oonyana bakaIsrayeli ngemimiselo yonke awayithethayo uYehova.” Ukusebenzisa iziselo ezinxilisayo kunempembelelo yokwenza buthakathaka umzimba, kuphazamise ingqondo, kuhlazise indlela yokuziphatha. Kuthintela abantu ekubuqondeni ubungcwele bezinto ezingcwalisiweyo okanye igunya elibophelelayo loko uThixo akufunayo. Bonke ababekwizikhundla zomthwalo ongcwele, kwakufuneka babengabantu abangqongqo kubungcathu, ukuze iingqondo zabo zikucacele ukwahlula phakathi kokulungileyo nokungalunganga, ukuze bakwazi ukuma baqine kumthetho-siseko, babe nobulumko bokulawula ngobulungisa nokubonisa inceba.

Kwaeso sinyanzeliso sinye, sihleli phezu kwakhe wonke ongumlandeli kaKristu. Umpostile uPetros uthi, “Ke nina nisisizukulwana esinyuliweyo, isibingeleli esibukumkani, uhlanga olungcwele, abantu abayinqobo.” 1 Petros 2:9. Silindelwe

nguThixo ukuba sigcine onke amandla ekwimo elunge kakhulu kangangoko, ukuze simnike uMdali wethu inkonzo eyamkelekileyo. Xa kusetyenziswa izinto ezinxilisayo, kuya kulandela iziphumo ezifanayo nezo zababingeleli bakwaIsrayeli. Isazela siya kulahlekelwa kukusiqonda isono, kuze ngokuqinisekileyo iqale inkqubo yokuqaqadeka, kude kulahleke ukwazi umahluko ngokubaluleka phakathi kokungengcwele nokungcwele. Singathini na, ke ngoko, ukuze sifikelele kumgangatho woko kufunwa lizulu? “Anazi na, ukuba umzimba wenu uyitempile yoMoya Oyingcwele ongaphakathi kwenu, eninaye evela kuThixo; nokuba ke aningabenu? Kuba nathengwa ngexabiso. Mzukiseni ke uThixo ngomzimba wenu nangomoya wenu, izinto ezizezikaThixo ezo.” 1 Korinte 6:19, 20. “Ke ngoko nokuba niyadla, nokuba niyasela, nokuba nenza yiphi na into, zenzeleni uzuko lukaThixo izinto zonke.” 1 Korinte 10:31. Kwibandla likaKristu, kuzo zonke izizukulwana, kuthunyelwa isilumkiso esinendili nesoyikekayo, “Ukuba umntu uyayonakalisa itempile kaThixo, uThixo womonakalisa lowo; kuba itempile kaThixo ingcwele; ninjalo ke.” 1 Korinte 3:17.

# Isahluko 32—Umthetho Neminqophiso

UAdam noEva, ekudalweni kwabo, babenalo ulwazi ngomthetho kaThixo; babeqhelene namabango awo kubo; imiyalelo yayibhalwe ezintliziyweni zabo. Ukuwa komntu ngokreqo, akuzange kuwuguqule umthetho, kodwa kwamiselwa uhlelo lokulungisa ukuze abuyiselwe ekuthobeleni. Isithembiso soMsindisi sanikwa, kwamiselwa iminikelo yemibingelelo eyalatha ekufeni kukaKristu njengomnikelo wesono omkhulu. Ukuba umthetho kaThixo wawungazange waphulwe, ngekwakungazange kwakho ukufa, kungazange kubekho nasidingo soMsindisi; ngokunjalo kwakungayi kubakho sidingo semibingelelo.

UAdam wayifundisa inzala yakhe umthetho kaThixo, wanikelwa ukusuka kuyise kuye kunyana kuse kuzo zonke izizukulwana ezilandelayo. Nangona wawukho umsindleko wobabalo wokuhlangulwa komntu, bambalwa abawamkelayo bawuthobela. Ngokwaphula umthetho ihlabathi lakhohlakala kwada kwafuneka ukuba lihlanjululwe kwinkohlakalo yalo ngoNogumbe. Umthetho wagcinwa nguNowa nentsapho yakhe, waza uNowa wayifundisa inzala yakhe imiThetho eliShumi. Kwathi ngokuya abantu besimka kuThixo, uYehova wanyula uAbraham, awathi ngaye, “UAbraham waliphulaphulayo izwi lam, wasigcina isigxina sam, nemithetho yam, nemimiselo yam nemiyalelo yam.” Genesis 26:5. Kuye kwanikelwa inkonzo yolwaluko, eyayiza kuba ngumqondiso wokuba abo bawamkeleyo babezinikele ekukhonzeni uThixo--isibhambathiso sokuba baya kuhlala bezahlule ekunquleni izithixo, baze bathobele umthetho kaThixo. Ukusilela kwenzala ka-Abraham ukugcina esi sibhambathiso, njengoko kwabonakala ekuzayamaniseni kwabo nabahedeni baze bamkele izinto abazenzayo, kwaba ngunobangela wokuphambukela nasebukhobokeni baseYiputa. Kunjalo, ekuhambisaneni kwabo nabakhonzi bezithixo, nasekunyanzelweni kwabo ukuba baziyekele kumaYiputa, imiyalelo engcwele kwabakukonaisonakaliswaziimfundisoezimbi nezikhohlakeleyo zobuhedeni. Kungoko wathi uYehova xa ebakhupha eYiputa, wehla phezu kweSinayi, egutyungelwe bubuqaqawuli engqongwe ziingelosi zaKhe ezingcwele, wathi, ekubungangamsha oboyikekayo, wawuvakalisa umthetho waKhe ezindlebeni zabo bonke abantu.

Akazange ayinikele imithetho yaKhe ezingqondweni zabantu ababenokukulibala oko akufunayo, kodwa wayibhala emacwecweni amatye. Wayenako ukususa kuIsrayeli konke ukuxubana kwezithethe zabahedeni nemiyalelo yaKhe engcwele, okanye ukuphazamisa oko akufunayo nemimiselo okanye nezithethe zomntu. Ngenxa yoko, akazange aphelele ekubanikeni imiyalelo yemiThetho eliShumi. Abantu babonakalisa ukuba banokulahlekiswa lula, waza akalishiya isango lokulingwa lingaqatshelwanga. UMoses wanikwa umyalelo wokuba abhale, njengoko uThixo wayemxelela, izigwebo nemithetho enika iinkcukacha zako konke okufunekayo. Le miyalelo yokumelwe

kukwenziwa ngabantu ngakuThixo, nakomnye umntu, nakowasemzini, yayiyimithetho-siseko yemiThetho eliShumi eyandisiweyo yanikwa ngendlela eqinisekileyo, ukuze kungabikho bani uphazamayo. Yayilungiselwe ukwalusa ubungcwele bemithetho elishumi eyayibhalwe emacwecweni amatye.

Ukuba umntu wayewugcinile umthetho kaThixo, njengoko wanikelwa kuAdam emva kokuwa kwakhe, wagcinwa nguNowa, wagcinwa nguAbraham, ngekungazange kubekho sidingo senkonzo yolwaluko. Ukuba inzala ka-Abraham yayiwugcinile umnqophiso, ukwaluka okwakungumqondiso wawo, ngebabengazange bawexulelwa ekukhonzeni izithixo, kungazange kufuneke ukuba baphile nzima ubomi bobukhoboka eYiputa; ngebabewugcine engqondweni umthetho kaThixo, kungabikho mfuneko yokuba uvakaliswe eSinayi okanye ukrolwe emacwecweni amatye. Ngokunjalo, ukuba abantu babeyenzile imithetho-siseko yemiThetho eliShumi, ngekungazange kubekho isidingo semiyalelo eyongeziweyo eyanikwa uMoses.

Uhlelo lwemibingelelo olwanikwa uAdam, nalo lwagqwethwa yinzala yakhe. Inkolo, unqulo lwezithixo, inkohlakalo, nokuziyekela ebubini, konke kwayonakalisa inkonzo eyayilula, ibalulekile, uThixo awayeyimisile. Ngokuhambelana ixesha elide nabakhonzi bezithixo, abantu bakaIsrayeli baxuba amasiko amaninzi obuhedeni nonqulo lwabo; ngenxa yaloo nto, uYehova wabanika eSinayi imfundiso eqinisekileyo ngenkonzo yemibingelelo. Wakuba ugqityiwe umnquba, wathetha (uYehova) noMoses esefini lobuqaqawuli phezu kwesihlalo senceba, wamnika imiyalelo epheleleyongohlelolweminikelo neendlela zokukhonza ekufuneka zenziwe engcweleni. Umthetho wamadini wawunikelwe kuMoses, yaza yabhalwa nguye encwadini. Yona imiThetho eliShumi eyathethwa eSinayi yayibhalwe nguThixo ngokwaKhe emacwecweni amatye, yagcinwa ngcwele etyeyeni.

Baninzi abazama ukuwamisa kunye la mahlelo, besebenzisa iindima ezithetha ngomthetho wamadini ukubonisa ukuba umthetho wokuziphatha wacinywa; kodwa oku kukuzigqwetha iziBhalo. Umahluko phakathi kwala mahlelo ubanzi kwaye ucacile. Uhlelo lwamadini lwalwenziwe ngemifuziselo eyalatha kuKristu, kumbingelelo waKhe nakububingeleli baKhe. Lo mthetho wenkonzo, nemibingelelo nemiyalelo yawo, wawuza kwenziwa ngamaHebhere ude umfuziselo uhlangane noqobo ekufeni kukaKristu, iMvana kaThixo esusa isono sehlabathi. Emva koko ibiya kuphela yonke iminikelo yemibingelelo. Ngumthetho lo, [athi umpostile uPawulos], uKristu “uwususile ke kanye, ngokuwubethelela emnqamlezweni.” Kolose 2:14. Ngomthetho wemiThetho eliShumi, uthi umdumisi, “Lingunaphakade, Yehova, limi emazulwini ilizwi lakho.” Ndumiso 119:89. UKristu Yena ngokwaKhe uthi, “Ningabi ndize kuchitha umthetho. . . . inene ndithi kuni,” esitsho egxininisa akuthethayo kangangoko anako, “Koda kudlule izulu nehlabathi, kungakhanga kudlule nalinye iganyana nokuba lisuntswana emthethweni, kude kwenzeke konke.” Mateyu 5:17, 18. Apha ufundisa, kungekuphela nje oko

bekuhleli kungamabango omthetho kaThixo, nawayengawo ngoko, kodwa nokuba la mabango kufuneka abambelele lonke ixesha kusekho amazulu nomhlaba. Umthetho kaThixo awunakuguqulwa njengokuba injalo netrone yaKhe. Uya kuwagcina amabango awo eluntwini kuzo zonke izizukulwana.

Ngokubhekisele kumthetho owavakaliswa eSinayi, uNehemiya uthi, “Wehla phezu kwentaba yeSinayi, wathetha nabo uvela emazulwini, wabanika amasiko athe tye, nemiyalelo eyinyaniso, nemimiselo, nemithetho elungileyo.” Nehemiya 9:13. UPawulos, “umpostile weentlanga,” uthi, “Umyalelo okunene ungcwele; nomthetho ungcwele, unobulungisa, ulungile.” Roma 7:12. Ayinako ukuba ngomnye umthetho lo ngaphandle kwemiThetho eliShumi; kuba nguwo umthetho othi, “Uze ungakhanuki.” Indima 7.

Nangona ukufa koMsindisi kwazisa ekupheleni umthetho wemifuziselo nezithunzi, akuzange nakancinane kukususe ukubophelela komthetho wokuzithanda ngokusesikweni. Ngokuchaseneyo noko, kwaukuba kufuneke ukuba uKristu afe ukuze kucanyagushelwe ukwaphulwa kwawo loo mthetho, kubonisa ukuba awunako ukuguqulwa. Abo bathi uKristu weza kuwucima umthetho kaThixo, nokususa iTestamente eNdala, baye bathethe ngexesha lamaYuda njengelobumnyama, bayibeke inkolo yamaHebhere njengezithethe neenkonzo nje zamasiko. Yimposiso le. Kuyo yonke imbali engcwele, apho kubhalwe khona ngendlela uThixo awayephethe ngayo abantu baKhe abanyuliweyo, kukho imizila etshisayo kaNdinguye omkhulu. Akazange wanika oonyana babantu ukubonakalaliswa ngokukhulu kwamandla nobuqaqawuli baKhe ngaphezu kwaxa Yena kuphela wayesamkelwa njengoMlawuli kaIsrayeli, waza wanikela umthetho kubantu baKhe. Apha, intonga yolawulo yayingaphethwe sisandla somntu; neehambo ezinendili zikaKumkani ongabonwayo kaIsrayeli zazibukeka, zisoyikeka.

Kuzo zonke ezi zityhilelo zobukho obungcwele, ubuqaqawuli bukaThixo babonakalaliswa ngoKristu. Kungekuphela ekufikeni koMsindisi, kodwa nakuzo zonke izizukulwana emva kokuWa kunye nedinga lokuhlangulwa, “uThixo waye ekuKristu, elixolelanisa naye ngokwakhe ihlabathi.” 2 Korinte 5:19. UKristu wayesisiseko, engumbindi wohlelo lwemibingelelo ngexesha lamanyange nelamaYuda. Kususela kwisono sabazali bethu bokuqala, aluzange lubekho uqhagamshelwano oluthe ngqo phakathi kukaThixo nomntu. UBawo ulinikele ihlabathi ezandleni zikaKristu, ukuze kuthi ngomsebenzi waKhe wokuthethelela akwazi ukumhlangula umntu angqinele (ngokulibuyisela) igunya nobungcwele bomthetho kaThixo. Lonke unxulumano phakathi kwezulu nohlanga oluwileyo lubekho ngoKristu. NguNyana kaThixo owanika abazali bethu bokuqala idinga lokuhlangulwa. YayinguYe owazityhila kumanyange. UAdam, uNoah, uAbraham, uIsake, uYakobi, noMoses, baziqonda iindaba ezilungileyo. Babelindele ukusindiswa ngoMmeli nesiBambiso esingumntu. La madoda angcwele akudala aye nonxulumano noMsindisi owayeza kuza emhlabeni esenyameni; amanye awo athetha noKristu nezithunywa zezulu ubuso ngobuso.

UKristu wayengengumkhokeli kuphela wamaHebhere entlango --iNgelosi ekwakuhleli kuyo igama likaYehova, neyathi, igqunywe kwintsika yelifu, yahamba phambi komkhosi—kodwa yayinguYe owanika uIsrayeli umthetho. [*Bona: ISIHLOMELO, Inqaku 7.] Phakathi kobuqaqawuli oboyikekayo beSinayi, uKristu wavakalisa ezindlebeni zabantu bonke imiyalelo elishumi yomthetho kaYise. NguYe owanika uMoses umthetho okrolwe emacwecweni amatye.

NguKristu owathethanabantubaKhengabaprofeti.Umpostile uPetros, ebhalela ibandla lamaKristu, uthi, abaprofeti baprofeta “ngalo ubabalo olwamiselwa nina; bephengulula ukuba wayesalatha xesha lini na, linjani na, uMoya kaKristu, awayezingqinela kubo ngenxa engaphambili iintlungu ezamiselwa uKristu, nozuko oluya kuzilandela.” 1 Petros 1:10, 11. Lilizwi likaKristu elithetha kuthi ngeTestamente eNdala. “Ubungqina bukaYesu bungumoya wesiprofeto.” IsiTyhilelo 19:10.

Kwiimfundiso zaKhe, esekho ngokwaKhe phakathi kwabantu, uYesu wazikhokelela iingqondo zabantu kwiTestamente eNdala. Wathi kumaYuda, “Niyaziphengulula izibhalo, ngokuba nina niba ninobomi obungunaphakade kuzo; zaye zona zingqina ngam.” Yohane 5:39. Ngeli xesha iincwadi zeTestamente eNdala yayikuphela kwazo ezikhoyo eziyinxalenye yeBhayibhile. Kwakhona uNyana kaThixo wathi, “BanoMoses nabaprofeti, mabeve bona.” Wongeza wathi, “Ukuba uMoses nabaprofeti ababeva, abayi koyiseka, nokuba kuthe kwavuka bani kwabafileyo.” Luka 16:29, 31.

Umthetho wamadini wawuvela kuKristu. Nasemva kokuba kufuneka ungenziwanga, uPawulos wawubeka phambi kwamaYuda kwindawo yawo efanelekileyo nexabiso lawo, ebonisa indawo yawo kwicebo lokuhlangulwa, nokwalamana kwawo nomsebenzi kaKristu; ade umpostile omkhulu axele ukuba lo mthetho unozuko, ngokufanelene neMbangi yawo engcwele. Inkonzo ezukileyo yasengcweleni yayifuzisela iinyaniso ezinkulu ezaziya kutyhilwa kwizizukulwana ngokulandelelana kwazo. Ilifu lesiqhumiso elinyuka nemithandazo kaIsrayeli limele ubulungisa baKhe obububo kuphela obunokwenza ukuba umthandazo womoni wamkeleke kuThixo; ixhoba elophayo esibingelelweni sedini, lingqina ngoMhlanguli oza kuza; kuze kwingcwele kangcwele kubonakale kuphuma, kubengezela umqondiso woBukho obungcwele. Ngoko ke, kwiinkulungwane ngeenkulungwane zobumnyama nokreqo, ukholo lwagcinwa luphilile ezintliziyweni zabantu lada lafika ixesha lokufika kukaMesiya owayedingiwe.

UYesu wayekukukhanya kubantu baKhe, ukuKhanya kwehlabathi, engekezi emhlabeni ekwisimo somntu. Ukuthi chapha kokuqala kokukhanya okwahlaba kubumnyama apho isono sasigubungele ihlabathi, kwavela kuKristu. KuYe, kuphume yonke imitha yokubengezela kwezulu eyathi yawela kubemi bomhlaba. Kwicebo lokuhlangulwa, uKristu unguAlfa no-Omega, isiQalo nesiPhelo.

Kususela ukuba uMsindisi waphalaza igazi laKhe ukuze kuxolelwe izono, wenyukela ezulwini“ukuba abonakale ngoku ebusweni bukaThixo ngenxa yethu” (Hebhere 9:24), ukukhanya kube ngumsinga osuka emnqamlezweni waseKhalvari nakwiindawo ezingcwele kwingcwele yaphezulu. Sekunjalo, akufuneki ukuba ukukhanya okuqaqambe kakhulu kusenze ukuba sikujongele phantsi oko kwathi, ngamaxesha angaphambili, kwafunyanwa ngemifuziselo eyayisalatha kuMsindisi ozayo. Iindaba ezilungileyo zikaKristu zinika ukukhanya kwinkonzo yamaYuda, zinike ukubaluleka kumthetho wamadini. Ngokutyhilwa kweenyaniso ezintsha, naleyo yayisaziwa kwasekuqaleni iziswa ekukhanyeni okucace ngakumbi, isimilo neenjongo zikaThixo ziyabonakalaliswa kwindlela aphethe ngayo abantu baKhe abanyuliweyo. Wonke umtha wokukhanya owongeziweyo esithi siwufumane, usinika ukuqonda okucace ngakumbi icebo lokuhlangulwa, elisebenza ngokwentando yezulu ekusindisweni komntu. Sibona ubuhle obutsha, namandla, elizwini eliphefumlelweyo, siwafunde amaphepha alo ngokunzulu ngakumbi nangomdla ozinze kakhulu.

Kukho ingcamango ebanjwe ngabaninzi ethi, uThixo wamisa udonga lokwahlula phakathi kwamaHebhere nelizwe langaphandle; nethi, ukukhathalela nothando lwaKhe, ubukhulu becala, lwasuswa kwabanye abantu lwabekwa kuIsrayeli. UThixo akazange enze ukuba abantu baKhe bamise udonga olwahlulayo phakathi kwabo nabanye abantu. Intlizyo yoThando Olungapheliyo yafikelela kubo bonke abemi bomhlaba. Nangona babemalile, wathi rhoqo ezama ukuzityhila kubo ukuze abenze baxhamle uthando nobabalo lwaKhe. Intsikelelo yanikwa abanyuliweyo ukuze basikelele abanye.

UThixo wabiza uAbraham, wamphumelelisa, wamzukisa; kwaza ukunyaniseka kwenyange kwakukukhanya kuwo onke amazwe elaphambukela kuwo. UAbraham akazange azivalele kude kubantu abamngqongileyo. Walugcina ulwalamano lobuhlobo nezikumkani zezizwe ezimrhangqileyo, awaya waphathwa ngentlonipho enkulu zezinye zazo; saza isidima nokungatsaleli kuye, ubugorha nobubele bakhe, basibonakalisa isimilo sikaThixo. EMesopotami, eKanan, eYiputa, nakubemi baseSodom, uThixo wasezulwini watyhilwa ngummeli waKhe.

Ngoko, kubantu baseYiputa, nakuzo zonke izizwe ezihlangene nobo bukumkani bunamandla, uThixo wazibonakalalisa ngoYosefu. Kwakutheni ukuze uYehova anyule ukuphakamisa uYosefu kakhulu phakathi kwamaYiputa? Wayenako ukumisa enye indlela ukuze azifeze iinjongozaKhengakubantwanabakaYakobi;kodwawalangazelela ukumenza ukukhanya uYosefu, wambeka kwibhotwe likakumkani, ukuze ukukhanya kwezulu kuhambe kufike kude nakufuphi. Ngobulumko nobulungisa bakhe, ngobunyulu nobubele bobomi bakhe bemihla ngemihla, ngokuzinikela kokuthandwa ngabantu—nabo bantu besisizwe sabanquli bezithixo—uYosefu waba ngummeli kaKristu. Kulowo babezuza okuhle kuye, eyakhangela kuye yonke iYiputa inombulelo nendumiso, abantu abangabahedeni babeza kubona uthando loMdali noMhlanguli wabo. Ngokunjalo

nakuMoses, uThixo wabeka ukukhanya ngakwitrone yobona bukumkani bukhulu, ukuze bonke abanako, bafunde ngoThixo oyinyaniso nophilayo. Konke oku kukhanya akunikwa amaYiputa phambi kokuba solulwe isandla sikaThixo phezu kwawo ngezibetho.

Ekukhululweni kukaIsrayeli eYiputa, ukwaziwa kwamandla kaThixo kwasasazeka kuyo yonke indawo. Amatsha-ntliziyo abantu bengingqi yaseYeriko bangcangcazela. “Sivile ke,” watsho uRhahabhi, “zanyibilika iintliziyo zethu, akwaba sabakho kuqina kwamxhelo mntwini ngenxa yenu; ngokuba uYehova uThixo wenu nguye uThixo emazulwini phezulu, nasehlabathini phantsi apha.” Yoshuwa 2:11. Kwakude kwazinkulungwane emva kweMfuduko, ababingeleli bamaFilisti bebakhumbuza abantu ngezibetho zaseYiputa, bebalumkisa ukuba bangamelani noThixo kaIsrayeli.

UThixo wambiza uIsrayeli, wabasikelela, wabazukisa, kungengakuba ngokuthobela umthetho waKhe ngabo bodwa abafumana uthando lwaKhe ukuze kube kuphela kwabo abazuza iintsikelelo zaKhe, kodwa ukuze azityhile ngabo kubo bonke abemi bomhlaba. Kwakujongwe ekufezekisweni kwale njongo kanye ukuze abayalele ukuba bazigcine bahlukile kwizizwe ezibangqongileyo ezikhonza izithixo.

Ukukhonzwa kwezithixo nazo zonke izono okuzirholayo, kwakuthiyekile kuThixo, waza wabayalela abantu baKhe ukuba bangazihlanganisi nabantu bezinye izizwe, khon’ ukuze “[ba]ngezi ngokwemisebenzi yabo,” baze bamlibale uThixo. Wabalela ukuba bendiselane nabakhonzi bezithixo, hleze iintliziyo zabo zikhokelelwe kude kuYe. Kwakunyanzelekile ngoko, kwanje ngokuba nangoku kunjalo, ukuba abantu bakaThixo babe nyulu “[be]ngenabala kulo ihlabathi.” Kufuneka bazigcine bemsulwa kumoya walo, kuba uchasene nenyaniso nobulungisa. Yayingeyiyo kodwa, injongo kaThixo ukuba abantu baKhe, bazivalele kude nehlabathi, benobulungisa babo obuchwethela kude abanye, ukuze bangabi nampembelelo kulo.

NjengoMsindisi wabo, abalandeli bakaKristu kuzo zonke izizukulwana kwakufuneka babe kukukhanya kwehlabathi. Wathi uMsindisi: “Umzi omi phezu kwentaba awunakufihlakala; kananjalo abasibaneki isibane basibeke phantsi kwesitya; basibeka esiphathweni saso, sikhanyisele bonke abasendlwini” — ngoko, ehlabathini. Aphinde ongeze athi, “Malukhanye ngokunjalo ukhanyiselo lwenu phambi kwabantu; ukuze bayibone imisebenzi yenu emihle, bamzukise uYihlo osemazulwini.” Mateyu 5:14-16. Yile nto kanye eyenziwa nguEnoki, uNowa, uAbraham, uYosefu, noMoses. Yinto kanye uThixo ayilungisele ukuba abantu baKhe, uIsrayeli, bayenze.

Yayibububi obusentliziyweni yabo yokungakholwa, eyayilawulwa nguSathana, obabakhokelela ekubeni bakufihle ukukhanya kwabo, endaweni yokukukhanyisa kubantu ababangqongileyo; yayikwa nguloo moya mnye weenkani owabenza ukuba balandele izenzo zenkohlakalo zobuhedeni okanye bazivalele kude ngokuzikhetha okuzaliswe likratshi, ngokungathi uthando nenkathalo kaThixo ziphezu kwabo bodwa.

Njengoko iBhayibhile inika imithetho emibini, ongaguqukiyo ongunaphakade, nosisibambiso wethutyana, kwangolo hlobo, mibini neminqophiso. Umnqophiso wobabalo wenziwa kuqala nomntu e-Eden, xa kwathi emva kokuwa kwanikwa idinga lezulu lokuba imbewu yomfazi iya kutyumza intloko yenyoka. Kubo bonke abantu, lo mnqophiso wanika uxolelo nobabalo oluncedayo lukaThixo lokuthobela kwexesha elizayo ngokukholwa kuKristu. Yayikwabathembise ubomi obungunaphakade ngokuxhomekeke ekunyanisekeni kwabo emthethweni kaThixo. Ngoko ke, amanyange alizuza ithemba losindiso.

Lo mnqophiso mnye wahlaziywa kuAbraham kwidinga elithi, “Zisikelelwe ngembewu yakho zonke iintlanga zehlabathi.” Genesis 22:18. Eli dinga lalijonge kuKristu. Waliqonda ngolo hlobo uAbraham (bona: Galati 3:8, 16), waza wamthemba uKristu ngoxolelo lwezono. Lolu kholo olwabalelwa kuye ebulungiseni. Umnqophiso noAbraham wakwaligcina igunya lomthetho kaThixo. UYehova wavela kuAbraham, wathi, “NdinguThixo uSomandla; hamba phambi kwam ube ngogqibeleleyo.” Genesis 17:1. Ubungqina bukaThixo ngomkhonzi waKhe othembekileyo bathi, “UAbraham waliphulaphulayo izwi lam, wasigcina isigxina sam, nemithetho yam.” Genesis 26:5. UYehova wathi kuye, “Ndiwumise umnqophiso wam phakathi kwam nawe, naphakathi kwembewu yakho emva kwakho kwizizukulwana zayo, ube ngumnqophiso ongunaphakade wokuba ndibe nguThixo kuwe, nakwimbewu yakho emva kwakho.” Genesis 17:7.

Nangona lo mnqophiso wawenziwe noAdam wahlaziywa noAbraham, wawungenakho ukulungiswa kude kufe uKristu. Wabakho ngedinga likaThixo kususela ekwaziseni kokuhlangulwa; wamkelwa ngokholo; kodwa uthe wakulungiswa nguKristu, wabizwa ngokuba ungumnqophiso omtsha. Umthetho kaThixo wawusisiseko salo mnqophiso, owawukukulungiselela ukuzisa abantu kwakhona ekuhambelaneni nentando yezulu, ubabeka apho baya kukwazi ukuthobela umthetho kaThixo.

Esinye isivumelwano, esibizwa esiBhalweni ngokuthi ngumnqophiso “omdala,” senziwa phakathi kukaThixo noIsrayeli eSinayi, kwaza ngelo xesha salungiswa ngegazi lombingelelo. Umnqophiso ka-Abraham walungiswa ngegazi likaKristu, kwaye ubizwa ngokuba ngumnqophiso “wesibini,” okanye “omdala,” kuba igazi owatywinwa ngalo laphalala emva kwegazi lomnqophiso wokuqala. Into yokuba umnqophiso omtsha wawusebenza ngemihla ka-Abraham ibonakala kwinto yokuba, kwakungelo xesha ekwathi kwaqinisekiswa ngendlela ezimbini, ngedinga nangesifungo sikaThixo, izinto “ezimbini ezingenakuguquleka angenako ukuxoka ngazo uThixo.” Hebhere 6:18.

Ukuba ke ngoko umnqophiso ka-Abraham wawunesithembiso sokuhlangulwa, wenzelwa ntoni omnye umnqophiso eSinayi? Ebukhobokeni babo, kakhulukazi abantu balahlekwa kukumazi uThixo kunye nemithetho-siseko yomnqophiso ka-Abraham.

Ekubakhululeni kwabo eYiputa, uThixo wafuna ukubatyhilela amandla aKhe nenceba yaKhe, ukuze bakhokelelwe ekubeni bamthande bamthembe. Wabazisa kuLwandle oluBomvu, apho bathi besukelwa ngamaYiputa, kwabonakala ukuba abanako ukusinda, ukuze bakuqonde ukungabi nakuzinceda kwabo, nendlela abadinga ngayo uncedo lwezulu; ngelo xesha wabazisela ukuhlangulwa kwabo. Ngenxa yoko, bazaliswa luthando nombulelo kuThixo nakukuthembela kumandla aKhe ukuba abancede. Wabaqamangela kuYe njengomhlanguli kubukhoboka basemhlabeni.

Noko kunjalo, yayisekho inyaniso enkulu ekwakufuneka ibethelelekile ezingqondweni zabo. Njengoko babephila phakathi konqulo lwezithixo nenkohlakalo, babengenalo ulwazi olululo lobungcwele bukaThixo - ukuzaliswa sisono ngokugqithisileyo kweentliziyo zabo, ukungabi nako, bona ngokwabo, ukuthobela umthetho kaThixo ngokupheleleyo, kunye nokudinga kwabo uMsindisi. Konke oku, kufuneka bekufundisiwe.

UThixo wabazisa eSinayi; wabonakalisa ubuqaqawuli baKhe; wabanika umthetho waKhe, nesithembiso seentsikelelo ezinkulu xa bathe bathobela: “Ukuba nithe naliphulaphula okunene izwi lam, nawugcina umnqophiso wam, noba . . . bubukumkani bababingeleli kum, nohlanga olungcwele.” Eksodus 19:5, 6. Abantu abazange bakuqonde ukuba nesono kwentliziyo zabo, nokuba, ngaphandle kukaKristu, babenganako ukuwugcina umthetho kaThixo; bakhawuleza bangena emnqophisweni noThixo. Ngokuziva benokungathi bangakwazi ukumisa obabo ubulungisa, bathi, “Yonke into ayithethileyo uYehova soyenza siyive.” Eksodus 24:7. Babekuvile ukuvakaliswa komthetho ngobungangamsha oboyikekayo, bangcangcazela kukoyika phambi kwentaba; kodwa kwathi emva kweeveki nje ezimbalwa, bawaphula umnqophiso wabo noThixo, bathoba phantsi banqula umfanekiso oqingqiweyo. Babengenakulindela ukuthandwa nguThixo ngomnqophiso abawaphuleyo; ngoku, xa bezibona ukubanesono kwabo nokudinga kwabo uxolelo, bafikelela ekubeni bazive ukudinga kwabo uMsindisi owayetyhilwa emnqophisweni ka-Abraham nosithunzi saKhe sasibonakala kwiminikelo yemibingelelo. Ngoku, ngokholo nothando, babopheleleka kuThixo njengomhlanguli wabo ebukhobokeni besono. Ngoku, babekulungele ukuxabisa iintsikelelo zomnqophiso omtsha.

Izigqibo zo“mnqophiso omdala” zazikukuthobela nokuphila: “awothi umntu ewenzile, aphile ngawo.” (Hezekile 20:11; Levitikus 18:5); kodwa “uqalekisiwe ongawamisiyo amazwi alo myalelo ukuba awenze.” Duteronomi 27:26. “Umnqophiso omtsha” wamiselwa phezu “kwawona madinga alungileyo” —idinga lokuxolelwa kwezono nelobabalo lukaThixo lokwenza ntsha intliziyo kuyizise kuvumelwano nemithetho-siseko yomthetho kaThixo. “Nguwo ke lo umnqophiso, endiya kuwenza nendlu kaIsrayeli emva kwaloo mihla, utsho uYehova, Ndiya kuwubeka umyalelo wam

emibilinini yabo . . . ndiwubhale ezintliziyweni zabo. Ndiya kubuxolela ubugwenxa babo, ndingabi sasikhumbula isono sabo.” Yeremiya 31:33, 34.

Kwalo mthetho wawukrolwe emacwecweni amatye, ubhalwe ngoMoya Oyingcwele emacwecweni entliziyo. Endaweni yokuhamba sizimisela obethu ubulungisa, samkela ubulungisa bukaKristu. Igazi laKhe liyazicamagushela izono zethu. Ukuthobela kwaKhe kwamkelelwa thina. Ithi, ke ngoko, intliziyo eyenziwe yabantsha ngoMoya Oyingcwele, ithwale “iziqhamo zikaMoya.” Ngobabalo lukaKristu, siya kuphila sithobela umthetho kaThixo obhalwe ezintliziyweni zethu. Sithi sinoMoya kaKristu, sihambe njengoko naYe wahambayo. Ngomprofeti, uthi xa ethetha ngaYe, “Ukwenza okulikholo kuwe, Thixo wam, ndikunanzile; nomyalelo wakho esezibilinini zam ngaphakathi.” Ndumiso 40:8. Ngexesha wayephakathi kwabantu wathi, “UBawo akandishiyanga ndedwa; ngokuba mna ndihleli ndizenza izinto ezikholekileyo kuye.” Yohane 8:29.

Umpostile uPawulos ububeka ngokucacileyo ubudlelwane phakathi kokholo nomthetho phantsi komnqophiso omtsha. Uthi: “Sigwetyelwe nje ngokwaselukholweni, sinoxolo kuThixo ngayo iNkosi yethu uYesu Kristu.” “Umthetho siyawuphuthisa na ngalo ukholo? Nakanye! Siyawumisa wona umthetho.” “Kuba ekukhohlweni komthetho, ekubeni uswele amandla ngayo inyama”-—awunakho ukumgwebela umntu, kuba, kwindalo yakhe yesono akakwazi ukuwugcina umthetho—“uThixo ethume owakhe uNyana, efana nenyama elawulwa sisono, emthume ngenxa yesono, wasigweba isono esenyameni leyo; ukuze ubulungisa bomthetho (KJV) buzaliseke kuthi, thina singahambiyo ngokwenyama; sihambayo ngokoMoya.” Roma 5:1, 3:31, 8:3, 4.

Umsebenzi kaThixo mnye ngamaxesha onke, nangona kukho amanqanaba okukhula nokubonakaliswa okwahlukeneyo kwamandla aKhe, ukuhlangabezana neemfuno zabantu kwizizukulwana ezahlukeneyo. Kuqalela kwidinga leendaba ezilungileyo zokuqala, kuhle kwizizukulwana zomawokhulu nobuYuda, kude kube leli xesha langoku, kube kukho ukutyhileka okuthe chu kwenjongo kaThixo kwicebo lokuhlangula. UMsindisi owafuziselwa kwiinkonzo namadini omthetho wobuYuda, ikwanguYe lo otyhilwa kwiindaba ezilungileyo. Amafu asithe imo yobuThixo baKhe abuyiswe umva; iinkungu nezithunzi zithe shwaka; uYesu, uMhlanguli womhlaba, umi etyhilekile. Lowo wavakalisa umthetho eSinayi, wanika uMoses imiyalelo yenkonzo yamadini, ikwanguYe owanika iNtshumayelo eNtabeni. Imithetho-siseko yothando lukaThixo, awayimisa njengesiseko somthetho nabaprofeti, ikukuphindwa koko wayekuthethile ngoMoses kubantu bamaHebhere: “Yiva, Israyeli, uYehova uThixo wethu nguYehova mnye. Uze umthande uYehova uThixo wakho ngentliziyo yakho yonke, nangomphefumlo wakho wonke, nangamandla akho onke.” Duteronomi 6:4, 5. “Uze umthande ummelwane wakho ngoko uzithanda ngako.” Levitikus 19:18. Itishala inye kuwo omabini la maxesha. Amabango kaThixo manye. Imithetho-siseko yolawulo lwaKhe minye. Kungokuba konke kuphuma kuLowo “ongenabuyambo nasithunzi sakujika.” Yakobi 1:17.

# Isahluko 33—Ukusuka ESinayi Ukuya EKadeshe

[Esi sahluko sisekwe kwiNumeri 11 ne-12.]

Ukwakhiwa komnquba kwathabatha ithuba elide phambi kokuba kuqalwe emva kokuba uIsrayeli efikile eSinayi; saza isakhiwo esingcwele saqala ukumiswa ekungeneni konyaka wesibini ukusuka kwiMfuduko. Oku kwalandelwa ngokungcwaliswa kwababingeleli, ukwenziwa kwesikhumbuzo sePasika, ukubalwa kwabantu, nokugqityezelwa kwamalungiselelo afunekayo ohlelo lolawulo lwabantu okanye lwenkolo, nto leyo eyenza ukuba kuthabathe phantse unyaka kumiswe eSinayi. Apha, unqulo lwaba nokumiswa ngendlela ecacileyo, imithetho yokulawula isizwe yasendaweni, kwabakhona ucwangcwiso lokulawula isizwe olusebenza kakuhle ukulungiselela ukungena eKanana. Ukulawulwa kukaIsrayeli kwakuqulunqwe ngokucokisekileyo, lukwamangalisa ngokugqibelela nokuba lula.

Ucwangco olubonakala kakuhle ngokugqibelela nokulungiselelwa kwayo yonke imisebenzi edaliweyo kaThixo lwabonakalaliswa kulawulo loqoqosho lwamaHebhere. UThixo wayesembindini wegunya nolawulo, ingangalala kaIsrayeli. UMoses wema njengenkokeli ephambi kwamehlo abo, ngokunyulwa nguThixo, ukuba alawule ngemithetho egameni laKhe [uThixo]. Emva koko, kumadoda amakhulu ezizwe [zakwaIsrayeli], kwanyulwa amashumi asixhenxe ukuba abe liqumrhu eliza kunceda uMoses emicimbini yesizwe [sikaIsrayeli] jikelele. Kwalandela ababingeleli, ababebonisana noYehova engcweleni. Emva kwawo kwamiswa amadoda aziintloko okanye iinkosi, alawula izizwe [okanye iintlanga zakwaIsrayeli]. Ngaphantsi kwawo kwamiswa “abathetheli-waka, nabathetheli-makhulu, nabathetheli-mashumi ngamahlanu, nabathetheli-mashumi ngamanye,” ekugqibeleni yangabaphathi ababesebenza imisebenzi ekhethekileyo. Duteronomi 1:15.

Inkampu yamaHebhere wayimiswe ngocwangco olucacileyo. Yayahlulwe yazizigaba ezikhulu ezithathu, iseso sinendawo eyeyasoenkampini.Embindini kwakukho umnquba, indawo yokuhlala uKumkani ongabonwayo. Kwakubekwe ababingeleli nabaLevi ukuba bahlale beyingqongile. Ngaphaya kwaba, kwakukho zonke ezinye izizwe.

AbaLevi banikelwa ukuba bajonge umnquba nako konke okuhambelana nawo, enkampini naseluhambeni. Xa inkampu ifuduselwa phambili, babeza kufunqula intente engcwele; xa kufikwe endaweni ekuza kumiswa kuyo, bayimise intente. Akakho omnye umntu wesinye isizwe owayevumelekile ukuba asondele, kungenjalo wayeya kufa. AbaLevi babohlulwe bazizahlulo ezithathu, inzala yoonyana abathathu bakaLevi, yaseso sanikwa indawo ekhethekileyo nomsebenzi ngokunjalo. Ngaphambi komnquba, kufuphi kakhulu kuwo, kwakukho iintente, ekaMoses neka-Aron. Ngasezanti kwakukho

amaKhehati, awayejongene nokukhathalela ityeya nezinye iimpahla; ngasentla ingamaMerari, awayebekwe ukuba ajonge iintsika, iziseko, amaplanga, njalo, njalo; ngasemva kwakukho amaGershon, awayenikwe umsebenzi wokujonga imidiyadiya nezinye izinto ezixhonywayo.

Indawo yesizwe ngasinye yayibalulwe. Iseso sasiza kuhamba simise ngakwibhanile yaso, ngokomyalelo kaYehova: “Elowo koonyana bakaIsrayeli woyimisa intente yakhe ngakwibhanile yakowabo, eziqondisweni zezindlu zooyise, bamise malunga nentente yokuhlangana ngeenxa zonke.” “Njengoko bamisa ngako, bonduluka ngako, elowo endaweni yakhe ngokwebhanile yakowabo.” Numeri 2:2, 17. Abantu ababeyindibandiba emxube eyaphuma noIsrayeli eYiputa babengavunyelwanga ukuba bahlale ndawonye nezizwe, kodwa kwafuneka bahlale emideni yenkampu; nenzala yabo yahlulwe eluntwini kude kube sisizukulwana sesithathu. Duteronomi 23:7, 8.

Kwawiswa umthetho wococeko olwenziwa ngenyameko kunye nocwangco olungqongqo kuyo yonke inkampu kunye nendawo ehlangene nayo. Imithetho yempilo yanyanzeliswa ngqongqo. Wonke umntu ongahlambulukanga, nokuba kungasiphi na isizathu, wayengavunyelwa ukuba angene enkampini. Le miqathango yayinyanzelekile ukuze kugcinwe impilo kweso sihlwele sikhulu; kwaye kwakunyanzelekile ukuba ucwangco olugqibeleleyo nobunyulu bugcinwe, ukuze uIsrayeli onwabele ubukho bukaThixo ongcwele. Kungoko wathi, “UYehova uThixo wakho uhambahamba phakathi kweminquba yakho, ukuba akuhlangule, azinikele iintshaba zakho kuwe. Ize icokiseke iminquba yakho.”

Kuko konke ukuhamba kukaIsrayeli, “ityeya yomnqophiso kaYehova ihambaphambi kwabo, . . . ukubahlolela indawo abangalalisa kuyo.” Numeri 10:33. Uthwelwe ngoonyana bakaKehati, lo mkhombe ungcwele unomthetho ongcwele kaThixo, kwakufuneka uwukhokele wonke loo mkhosi. Phambi kwawo kwakuhamba uMoses noAron; ababingeleli, abaphethe izigodlo zesilivere, babesiba kufuphi. Ababingeleli babefumana imiyalelo kuMoses, ababeyidlulisela bona ebantwini ngezigodlo. Yayingumsebenzi weenkokeli kwiqela ngalinye ukunika imiyalelo ecacileyo ngohambo ekufuneka lwenziwe, ngokuyalelwa zizigodlo. Nabani na ofunyenwe engenzi ngokwemiyalelo wayesohlwaywa ngokufa.

UThixo nguThixo wocwangco. Yonke into ehlangene nezulu inocwangco olupheleleyo; ukuthobela nokuphatheka ngqongqo zimpawu zehambo zemikhosi yeengelosi. UThixo ufuna ucwangco nohlelo emsebenzini waKhe, ngeli xesha langoku ngokungekho nganeno kokwemihla kaIsrayeli. Bonke abamsebenzelayo kufuneka basebenze ngobulumko, kungabi ngendlela yokungakhathali nesiphithiphithi. Unga umsebenzi waKhe ungenziwa ngokholo nangokuchanekileyo, ukuze abeke itywina lokuwamkela kwaKhe phezu kwawo.

NguThixo ngokwaKhe owayeyalela amaIsrayeli kwiihambo zawo. Indawo yokumisa yayisalathwa ngokuhla komqulu welifu; kuthi ngalo lonke ixesha kufuneka behleli apho, ilufu lihlale phezu komnquba. Xa kufuneka beqhubekile nohambo, laliphakama ngaphezulu kwentente engcwele. Ukukhunga okunendili kwakuphawula ukuma nokusuka. “Kube kusakuthi ekundulukeni kwetyeya, athi uMoses, Vuka, Yehova; zichithachithe iintshaba zakho, basabe phambi kwakho abakuthiyayo: kuthi ekulaliseni kwawo athi, Buyela, Yehova, kumawaka amawaka akwaIsrayeli.” Numeri 10:35, 36.

Yayisisithuba sohambo lweentsuku ezilishumi elinanye kuphela olwaluphakathi kweSinayi neKadeshe, kwimida yeKanan; kwaye kwakungenxa yethemba elikhulu lokungena kwelo lizwe lilungileyo eyaluqala ngalo imikhosi kaIsrayeli uhambo lakuba ilifu, ekugqibeleni, linike umqondiso wokuba kubhekwe phambili. UYehova wayenze imimangaliso ekubakhupheni kwaKhe eYiputa, izeziphi, ke ngoko, iintsikelelo abanokungazilindeli ngoku, njengokuba bethe, ngokusemthethweni, banqophisa ukumamkela njengoMlawuli wabo, baze bamkelwa njengabantu abanyuliweyo bOsenyangweni?

Kwakukho, kanti, ukuthingaza okwaphantsa ukubakho ekuyishiyeni kwabaninzi indawo ababehleli kuyo ixesha elide. Babesondele ekuyithabatheninjengekhayalabo.Phakathikwenkuselekoyezo ndonga zelitye,uThixo wayehlanganise khona abantu baKhe, bethe cebu ecaleni kwezinye izizwe, ukuze abaphindele umthetho waKhe ongcwele. Bakuthanda ukuhlala bekhangele kwintaba engcwele, apho kwiincopho ezingwevu nemiqolo embatshileyo, ubuqaqawuli bezulu babusoloko bubonakalaliswa khona. Umbono wawuhlanganiswe kakhulu nobukho bukaThixo nezithunywa ezingcwele, kangangokuba yabukeka ingcwele kakhulu ukuba ingashiywa kungacingwanga, okanye ngovuyo.

Sekunjalo, ekuvakaleni komqondiso kwabezigodlo, inkampu yonke yabheka phambili, umnquba uthwelwe esazulwini, isizwe ngasinye sikwindawo esibekwe kuyo, phantsi kwebhanile yaso. Onke amehlo ajika, ngenkxalabo, ukuba abone ukuba ilifu likhokelela kweliphi icala. Lathi lakuya ngasempuma, apho kwakukho kuphela iintaba eziphakamileyo, nezihlangeneyo, zimnyama, zibharhile, kwabakho ukukhedama nokuthandabuza kwiintliziyo ezininzi.

Ngokuya bebheka phambili, indlela yaya isiba nzima. Indlela yabo yayicanda umwonyo neendawo ezimbatshileyo. Ngeenxa zonke kubo kwakukho intlango enkulu—“ezweni eliyinkqantosi, lezihogo, ezweni elingumqwebedu, elethunzi lokufa, ezweni elingacandi mntu, elingahlali mntu.” Yeremiya 2:6. Iingxingwa ezinamatye, kude nakufuphi, zazizele ngamadoda, abafazi nabantwana, izilwanyana neenqwelo, imiqodi yemihlambi yempahla emfutshane neenkomo. Ukubheka phambili kwakufanelekile

ukuba kucothe kube nzima; zaye izihlwele, emva kokumisa kwazo ixesha elide, zingakulungelanga ukunyamezela ingozi nokungonwabi endleleni.

Emva kweentsuku ezintathu zavakala izikhalazo. Ezi zaziqale kwindibandiba emxube, uninzi lwabo olwalungazange luzimanye ngokupheleyo noIsrayeli, baye babesoloko bekhangela ithuba lento enokugxekwa. Abakhalazi babenganelisekanga yindlela ehanjwayo, basoloko befumana ukugxeka ukukhokela kukaMoses, nangona babesazi kakuhle ukuba ulandela ilifu elikhokelayo, njengabo bonke. Ukunganeliseki kuyasulela, kwaza noku kwakhawuleza kwasasazeka kuyo yonke inkampu.

Baphinda kwakhona bakhalela inyama. Nangona babenikwe imana eyaneleyo, babenganelisekanga. AmaIsrayeli, ngexesha lobukhoboka bawo eYiputa, ayenyanzelekile ukuba aphile ngokona kutya kuqhelekileyo nje okungenanto; kodwa kwathi ngenxa yokufuna ukutya okubangwa kukuhlupheka nokusebenza nzima, kwenzeka ukuba bakuthande. AmaYiputa amaninziawayephakathikwabo,wona ayeqhelene nokutya okumnandi, aza la angawokuqala ukukhalaza. Ekubanikeni kwabo imana, kanye phambi kokuba bafike eSinayi, uYehova wayebanikile inyama ngenxa yokukhala kwabo; kodwa oko kwaba kokosuku olunye kuphela.

UThixo ngewayebanike ngokulula inyama kwanjengemana, kodwa kwabekwa umqathango ukwenzela okwabo ukulungelwa. Yaye iyinjongo yaKhe ukubanika ukutya okwakuza kulungela iimfuno zabo kunokutya okungenampilo ababekuqhele eYiputa. Ilithe labo eligqwethekileyo kwakufuneka liziswe phantsi kolawulo olunempilo, ukuze bakonwabele ukutya okwakumiselwe umntu kwasendalweni — iziqhamo zomhlaba, uThixo awazinika uAdam noEva e-Eden. Kwakungenxa yesi sizathu awathi amaIsrayeli akuvinjwa, ngokukhulu, ukutya okuzizilwanyana [okuyinyama].

USathana wabalinga ukuba bakuthabathe oku kwalelwa njengobungenabulungisa nobuyinkohlakalo. Wabenza ukuba bakhanukele izinto ezalelweyo, kuba wayebona ukuba ukuziyekela ekufuneni ukutya okungalawulwayo kungenza ukuba kuzise ukungakwazi ukuziphatha, kuze ngale ndlela abantu bangene lula phantsi kolawulo lwakhe. Imbangi yesifo nentlupheko ibahlasela abantu apho ithi ibe nokuzuza khona impumelelo enkulu. Ngezilingo eziye zajoliswa ekufuneni ukutya, iye yabalasela ukubakhokelela abantu esonweni, kusukela ekoyiseleni uEva ukuba atye isiqhamo esalelweyo. Kwakungayo le ndlela awakhokelela uIsrayeli ukuba akrokre ngakuThixo. Ukungabi ngcathu ngasekutyeni nasekuseleni, okuye kukhokelele ekuziyekeleleni kwimizwa ephantsi, kuye kubalungiselele abantu ukuba bangayinanzi imiyalelo yokuziphatha. Bathi xa behlaselwa sisilingo, babe bengenawo amandla aneleyo okumelana naso.

UThixo wawakhupha amaIsrayeli eYiputa, ukuze awamise ezweni laseKanan, enyulu, engcwele, onwabile. Ukuze kube nokwenzeka oku, wabanikela kwindlela

yoqeqesho, ukwenzela ukulungelwa kwabo kwakunye nokulungelwa kwenzala yabo. Ukuba babenentumekelelo yokulilawula ilithe, ngokuthobela izithintelo ezilumkileyo, ubuthakathaka nesifo zazingayi kuze zaziwe phakathi kwabo. Inzala yabo yayiya komelela emzimbeni nasengqondweni. Yayiya kuziqonda kakuhle iinyaniso nomthwalo, babe nobunzulu ekwahluleni kokuhle nokubi, nobukhali ekwenzeni izigqibo. Ukungabi nantumekelelo kwabo ukwamkela imiqathango nezinto ezifunwa nguThixo, kakhulukazi, kwabathintela ekufikeleleni kumgangatho ophezulu awayefuna ukuba bafikelele kuwo, nasekuzuzeni iintsikelelo awayekulungele ukuzibeka phezu kwabo.

Uthi umdumisi: “Bamlinga uThixo ngentliziyo yabo, ngokuwubizela umphefumlo wabo ukudla. Bathetha ngoThixo, bathi, Unako na uThixo ukulungisa isithebe entlango? Yabona walibetha iliwa, abaleka amanzi, yakhukula nemilanjana; woba nako na nokubanika ukutya, nokubalungiselela inyama abantu bakhe? Weva ke uThixo, waphuphuma umsindo wakhe.” Ndumiso 78:18-21. Ukukrokra nesiphithiphithi zaziqhelekile kuhambo olusuka kuLwandle oluBomvu, kodwa, ngenxa yosizi kukungazi nobumfama babo, uThixo akazange asohlwaye isono ngezibetho. Ukususela ngelo xesha wazityhila kubo eHorebhe. Babefumene ukukhanya okukhulu, xa babebona ubungangamsha obukhulu, amandla, nenceba kaThixo; kwaza ukungakholwa nokunganeliseki kwabo kwabazisela ityala elikhulu. Ngaphezu koko, babenqophise ukumamkela uYehova njengokumkani waba nokuba baya kulithobela igunya laKhe. Ukukrokra ngoku kwathi kwaba luvukelo, ke ngoko, kufuneka ukuba lufumane ukusabela okukhawulezileyo nesohlwayo esibonakalayo, ukuze kukhweleliswe kude kuIsrayeli ukuvukela nentshabalalo. “Watsha umlilo kaYehova phakathi kwabo, wadla esiphelweni seminquba.” Abona banobutyala kakhulu kubakhalazi babethwa ngumbane ophuma efini.

Abantu, ngokoyika, bamcela uMoses ukuba abacengele kuYehova. Wakwenza oko, waza wacinywa umlilo. Njengesikhumbuzo soku kubethwa, walibiza igama laloo ndawo ngokuthi yiTabhera, “ukutshisa komlilo.”

Ububi bakhula bangaphezu kwangaphambili. Endaweni yokubakhokelela abasindileyo ekuzithobeni nasenguqukweni, esi sibetho soyikekayo sabukeka ngokungathi kokona sikukhulisayo ukukrokra kwabo. Kumacala onke, abantu babehlanganisene ngaseminyangweni yeentente zabo, bekhala besenza isimbonono. “Indibandiba ephakathi kwabo yakhanuka ikhanukile; babuya balila oonyana bakaIsrayeli, bathi, ngubani na oya kusinika inyama sidle. Sikhumbula iintlanzi esibe sizidla eYiputa ngelize, kwaneekomkomere, neevatala, neelike, namatswele, nekonofile. Kungoku umphefumlo wethu womile; akukho nento, yile mana yodwa emehlweni ethu.” Ngaloo ndlela babonakalalisa ukunganeliseki kwabo kukutya ababekunikwa nguMdali wabo. Kanti ke kunjalo nje, babeqinisekile ukuba kwakulungele iimfuno zabo; kuba,

nangona babeneenzima ekwakufuneka bezinyamezele, kwakungekho noyedwa obuthakathaka kuzo zonke izizwe zabo.

Intliziyo kaMoses yadakumba. Wayecele ukuba uIsrayeli angatshatyalaliswa, nangona eyakhe inzala yayiza kuba luhlanga olukhulu. Ngenxayothandoawayenalongakubo,wathandazela ukuba igama lakhe kungakuhle licinywe encwadini yobomi endaweni yokuba bangayekwa batshabalale. Wayebeke konke esichengeni ngenxa yabantu, kodwa yayindlela abaphendula ngayo le. Bonke ubunzima babo, nokutsala nzima abakucingayo, bakubeka phezu kwakhe;kwaza ukukrokra kwabo okunenkohlakalo, kwawenza wanzima ngokuphindiweyo umthwalo wokubakhathalela, noxanduva awagxadazela eluthwele. Kuxinzelelo lwakhe, walingeka ukuba angamthembi uThixo. Umthandazo wakhe wawusondele ekubeni sisikhalazo. “Yini na ukuba umphathe kakubi umkhonzi wakho lo? Yini na ukuba ndingababalwa nguwe, usuke uwubeke umthwalo waba bantu bonke phezu kwam? . . . Ndoyizuza phi na inyama, ndibanike bonke aba bantu? Ngokuba balila kum, besithi, Sinike inyama sidle. Andinako mna ukubathwala aba bantu ndedwa, ngokuba kunzima oko kum.”

UThixo wawuva umthandazo wakhe, wamyalela ukuba abize amadoda angamashumi asixhenxe kumadoda amakhulu akwaIsrayeli, amadoda anganele kuba phambili ngeminyaka, kodwa anesidima, anengqiqo, kunye namava. “Uwazise ententeni yokuhlangana,” watsho, “eme khona nawe. Ndiya kuhla, ndithethe nawe khona, ndicaphule kumoya okuwe ndibeke kuwo, awuthwale nawe umthwalo wabantu aba, ungawuthwali wedwa.”

UYehova wamvumela uMoses ukuba azikhethele abantu abangabona banyanisekileyo nabanesakhono sokwabelana naye ngomthwalo. Impembelelo yabo yayiza kunceda ukunqanda inkohlakalo yabantu, nokudambisa uvukelo lolawulo; ukanti kuya kusuka kuvuke ububi obukhulu ekunyuselweni kwabo. Ngebabengazanga banyulwa ukuba uMoses wayebonakalalise ukholo oluhambelana nemiqondiso awayibonayo yamandla nokulunga kukaThixo. Eyona nto yena, wasuka wababaza imithwalo yakhe nomsebenzi wakhe, ade aphantse ukulahlekwa yinto yokuba yena wayesisixhobo nje kuphela awayesebanza ngaso uThixo. Wayengaxoleleki nakancinane, ngokuvumela, umoya wokukrokra owawusisiqalekiso kuIsrayeli. Ukuba wayexhomekeke ngokupheleleyo kuThixo, uYehova ngewamkhokela rhoqo amnike namandla okuhlangana nayo nayiphi imeko evuka ingalindelekanga.

UMoses wayalelwa ukuba abalungiselele abantu into awayeza kubenzela yona uThixo. “Zingcwaliseleni ingomso, nodla inyama; kuba nililile ezindlebeni zikaYehova, nisithi, Ngubani na oya kusinika inyama sidle; ngokuba kwakumnandi kuthi eYiputa. UYehova uya kuninika ke inyama nidle. Aniyi kuyidla mhla mnye, namihla mibini, namihla mihlanu, namihla ilishimi, namihla imashumi mabini; nodla inyanga iphela, ide

iphume ngeempumlo zenu, ibe lubhokra kuni; ngenxa enokuba nimcekisile uYehova ophakathi kwenu, nalila phambi kwakhe, nisithi, Saphumelani na eYiputa?"

"Wathi uMoses, Ngumqikela ongamakhulu omathandathu amawaka abantu endiphakathi kwabo; ke uthi wena, Ndiya kubanika inyama, badle inyanga iphela. Impahla emfutshane neenkomo ziya kuxhelelwa bona na, zibalingane? Ziya kuhlanganiselwa bona na zonke iintlanzi zolwandle, zibalingane?"

Wathethiswa kalukhuni ngokungathembi kwakhe: "Isandla sikaYehova sifutshane na? Ngoku uya kubona ukuba ilizwi lam liya kwenzeka, aliyi kwenzeka, kusini na."

UMoses wawaphinda ebandleni amazwi kaYehova, wavakalisa nokukhethwa kwamadoda amakhulu angamashumi asixhenxe. Umngeni wenkokeli enkulu awawunika la madoda anyuliweyo ungasebenza njengesibonelo kwisidima sokugweba kwabagwebi nabaphathi bala maxesha angoku: "Noyilamla into ephakathi kwabazalwana benu, nigwebe ngobulungisa phakathi komntu nomzalwana wakhe, nowasemzini okuye. Ize ningakhethi buso ekugwebeni kwenu; ize nimphulaphule omncinane njengomkhulu, ninganxunguphaliswa bubuso bomntu; ngokuba ukugweba oku kokukaYehova. Duteronomi 1:16, 17.

UMoses waya wabizela emnqubeni amashumi asixhenxe. "Wehla uYehova ngelifu, wathetha kuye, wacaphula kumoya okuye, wawubeka kumadoda amakhulu angamashumi osixhenxe; kwathi xa wahlala umoya phezu kwawo, aprofeta, akaphinda kodwa." Njengabafundi ngemini yePentekoste, bazaliswa "[nga]mandla aphuma enyangweni." Kwakholeka kuThixo ukuba abalungiselele umsebenzi wabo, nokubazukisa phambi kwebandla, ukuze kubekho ukubathemba njengamadoda anyulelwe ukuba ahlangane noMoses elulawulweni lukaIsrayeli.

Kwaphinda kwabonakala ubungqina bomoya ophakamileyo wokungabi namona wenkokeli enkulu. Isibini kumashumi asixhenxe, sathi ngokuzithoba, sazibona singasifanelanga isikhundla soxanduva olungako, saza asazihlanganisa nabazalwana baso emnqubeni; kodwa uMoya kaThixo wehla phezu kwaso saza naso sasisebenzisa isipho sokuprofeta. Wathi akukuxelelwa oku uYoshuwa, walangazelela ukukukhangela oko kungahambi kakuhle kwezinto, esoyikela ukuba kungenza kubekho iyantlukwano. Ngekhwele ngenxa yokuhlonipheka kwenkosi yakhe, "Nkosi yam, Moses," watsho, "bathintele." Yathi impendulo, "Unekhwele ngenxa yam na? Akwaba bonke abantu bakaYehova babengabaprofeti, waba uYehova ubeke uMoya wakhe kubo!"

Kwabakho umoya omkhulu owavela ngaselwandle, weza nemihlambi yezagwityi, "zaba ngangohambo lwemini ngapha, zaba ngangohambo lwemini ngapha, zajikeleza iminquba; zangangeekubhite zombini, ukuphakama phezu komhlaba." Numeri 11:31. Yonke loo mini nobusuku, abantu basebenza nzima beqokelela ukutya okufike

ngommangaliso. Kwaqokelelwa iimfumba ezininzi kakhulu. “Owabutha kancinane wabutha iihomere ezilushumi.” Zonke ezazingadingeki ngokwelo xesha, zongiwa ngokomiswa, ukuze okunikiweyo, njengoko kwakuthenjisiwe, kuyanele inyanga yonke.

UThixo wabanika abantu oko kwakungabalungelanga ngokupheleleyo kuba bazingisa ukukufuna; babengasayi kuze baneliswe zezo zinto zaziza kubalulutho kubo. Ulangazelelo lwabo olwaluluvukelo lwaneliswa, kodwa basala bevuna iziphumo. Badla bengenakuzibamba, kwaza ukudlulisa kwabo kohlwaywa ngokukhawuleza. “Wababetha uYehova abantu ngesibetho esikhulu kunene.” Abaninzi kakhulu basingelwa phantsi ngumkhuhlane otshisayo, lo gama abanye abaninzi babethwa ngako nje ukuba bakungcamle ukutya abakukhanukayo.

EHatseroti, indawo elandelayo abamisa kuyo ukusuka eTabhera, uMoses wayelindelwe sesinye isilingo esibi kakhulu. UAron noMiriyam babekwisikhundla sembeko ephezulu nobunkokeli kwaIsrayeli. Bobabini babenikwe isipho sokuprofeta, baye bobabini babesetyenzisiwe lizulu bekunye noMoses ekuhlangulweni kwamaHebhere. “Ndathuma phambi kwenu ooMoses, noAron, noMiriyam.” (Mika 6:4), ngamazwi kaYehova kumprofeti uMika. Ukunyanzelisa kwesimilo sikaMiriyam kwabonakala kwamhla mnene xa, esengumntwana, wayeqaphele ngakumNayile ingobozi encinane apho kwakufihlwe khona usana uMoses. Ukukwazi kwakhe ukuzilawula nobuchule, uThixo wakusebenzisa njengesixhobo sokugcina umhlanguli wabantu baKhe. Njengoko wayekwanikwe izipho, esokubonga nokuvuma, uMiriyam wakhokela abafazi bakwaIsrayeli engomeni nasemngqungqweni kunxweme loLwandle oluBomvu. Ekuthandweni ngabantu nasekuhlonitshweni liZulu, wayelandela kuphela uMoses noAron. Sekunjalo, ububi obunye obangenisa impixano ezulwini, bavuka entliziyweni yalo mfazi wakwaIsrayeli, naye akawa phantsi ukufumana umntu wokuvelana naye ekunganelisekini kwakhe.

Ekunyulwenikwamashumi asixhenxeamadoda amakhulu, uMiriyam noAron abazange baxelelwe, kwaza oko kwavusa umona ngakuMoses. Ngexesha lokundwendwela kukaYitro, ngexesha amaIsrayeli ayesendleleni esinga eSinayi, ukwamkela lula kukaMoses icebiso lomkhwe wakhe, kwavusa kuAron noMiriyam uloyiko lokuba impembelelo yakhe [uYitro] kwinkokeli enkulu yayiyidlula eyabo. Ekuqulunqweni kwequmrhu lamadoda amakhulu, baba nengqondo yokuba isikhundla negunya labo alihoywanga. UMiriyam noAron abazange babazi ubunzima bokukhathalela, nomthwalo owawuthe zinzi phezu kukaMoses; kwathi, kuba babenyulelwe ukuba bancedisane naye, bazibona njengababelana naye ngomthwalo wobunkokeli, baza bakuthabatha ukunyulwa kwabanye abancedisi njengento engafuneki nganto.

UMoses wakuva ukubaluleka komsebenzi omkhulu awayewunikiwe ngaphezu kwakhe nawuphi omnye umntu. Wabuqonda ubuthakathaka bakhe, waza wamenza umluleki waKhe uThixo. UAron wazixabisa kakhulu yena, wamthemba kancinane uThixo. Wawa phantsi xa wayenikwe umthwalo, ebonakalisa ubuthakathaka besimilo sakhe, ngokuvuma into ephantsi yokunqulwa kwesithixo eSinayi. Noko kunjalo, uMiriyam, noAron bamfamekiswa ngumona nekhwele, ababi nakuyibona le nto. UAron wayephakanyiswe kakhulu nguThixo ngokunyulelwa kosapho lwakhe kumsebenzi ongcwele wobubingeleli; kodwa noku kongeza kulangazelelo lokuziphakamisa. “UYehova uthethe ngoMoses yedwa yini na?” batsho. “Akathethanga nangathi na?” Bathi ngokuzithabatha ngokulinganayo ekuthandweni nguThixo, baziva nabo befanelwe sisikhundla esifanayo negunya elifanayo.

Ngokuziyekela kumoya wokunganeliseki, uMiriyam wafumana isizathu zokukhalaza kwiziganeko uThixo awayesele ezilawule. Umtshato kaMoses wawungamanelisi. Ukuba akhethe umfazi wesinye isizwe, endaweni yokuthabatha umfazi phakathi kwamaHebhere, kwakuchasekile kusapho lwakhe nakwibhongo lesizwe. UTsiphora wayephethwe ngendelelo efihlakeleyo.

Nangona wayebizwa ngokuba “ngumKushikazi” (Numeri 12:1), inkosikazi kaMoses yayingumMidiyan, ngoko eyinzala ka-Abraham. Ngembonakalo yakhe wayahlukile kumaHebhere kuba wayenebala elintsundu. Nangona wayengenguye umIsrayeli, uTsiphora wayenqula uThixo wenene. Wayenobulali, ezolile, enobubele, ethandeka, ekhathazeka kakhulu kukubona intlupheko; kwaye kwakungenxayesi sizathu ukuze uMoses, xawayesiya eYiputa, wathi wavuma ukuba abuyele kwaMidiyan. Wayelangazelela ukumsindisa kwintlungu yokubona izigwebo ezaziza kuwela amaYiputa.

Wathi uTsiphora akuhlangana kwakhona nomyeni wakhe entlango, wabona ukuba imithwalo yakhe imtheza amandla, waza walwazisa uloyiko lwakhe kuYitro, owanika amacebiso okumnceda. Esi saba sesona sizathu sikhulu senkcaso kaMiriyam ngakuTsiphora. Esiva ubuhlungu ngokutyeshelwa akucingelayo akubona kusenziwa kuye noAron, wambona umfazi kaMoses njengonobangela, egqiba kwelokuba impembelelo yakhe yiyo emthinteleyo ukuba abathabathe kumagququla akhe kwangaphambili. Ukuba uAron wayemile waqina kokulungileyo, ngewayebunqandile ububi; kodwa endaweni yokumbonisa uMiriyam isono sokuziphatha kwakhe, wasuka wavelana naye, wawaphulaphula amazwi akhe okukhalaza, ngaloo ndlela wabelana naye ngomona wakhe.

Izityholo zabo wazithwala uMoses ethe cwaka, engakhalazi. Yayingamava awawafumana kwiminyaka yokusebenza nzima nokulinda kwaMidiyan, umoya wobulali nokuzeka kade umsindo owakhula apho, wamlungiselela uMoses ukuhlangabezana

ngomonde nokungakholwa nokukrokra kwabantu, kunye nekratshi nokunqwena kwabo babemele ukuba ngabancedi bakhe abangagungqiyo. UMoses wayeyindoda "[e]bilulamile kunene kunabantu bonke abasemhlabeni," yiyo nale nto wanikwa ubulumko bezulu nokukhokela ngaphezu kwabo bonke abanye. Sithi isiBhalo, "Uyabanyathelisa abalulamileyo emasikweni akhe, abafundise abalulamileyo indlela yakhe." Ndumiso 25:9. Abalulamileyo bakhokelwa nguYehova kuba befundiseka, benentumekelelo yokufundiswa. Banolangazelelo lwenene lokuyazi nokuyenza intando kaThixo. Isithembiso soMsindisi sithi, "Ukuba kukho othi afune ukukwenza ukuthanda kwakhe, woyazi imfundiso le." Yohane 7:17. Uthi ke ngompostile uYakobi, "Ukuba ubani uswele ubulumko, makacele kuThixo, onika bonke engenakumbi, engangcikivi; wobunikwa." Yakobi 1:5. Isithembiso saKhe kodwa siya kwabo kuphela banentumekelelo yokumlandela ngokupheleleyo uYehova. UThixo akanyanzeli nekabani intando; kungoko engenako ukubakhokela abanekratshi kakhulu ukuba bangafundiswa, abazimisele ukuhamba ngeyabo indlela. Indoda engqondo imbaxa, efuna ukulandela intando yayo, lo gama isithi yenza intando kaThixo, kubhalwe kwathiwa ngayo, "Indoda emphefumlo umbaxa iyahlozinga kuzo zonke iindlela zayo." Yakobi 1:7.

UThixo wayenyule uMoses, wabeka uMoya waKhe ngaphezu kwakhe; uMiriyam noAron, ngokukrokrawabo, babanetyala lokunganyaniseki, kungekuphela kwinkokeli yabo enyuliweyo, kodwa nakuThixo ngokwaKhe. Abahlebi abaqhwaya uqhushululu babizelwa emnqubeni, bajongana ubuso ngobuso noMoses. "Wehla uYehova ngomqulu welifu, wema emnyango wentente, wabiza ooAron noMiriyam." Ibango labo lesipho sokuprofeta alizange likhanyelwe; uYehova wayesenokuba wayethethile nabo ngemibono nangamaphupha. Sekunjalo, kuMoses, awathi ngaye uYehova, "unyanisekile yena endlwini yam yonke," kwakunikelwe unxulumano olusondele kakhulu. Ngaye uThixo wathetha umlomo nomlomo. "Yini na ukuba ningoyiki ukuthetha ngomkhonzi wam uMoses? Wavutha umsindo kaYehova kubo, wemka yena." Lemka ilifu emnqubeni njengomqondiso wokungakholwa kukaThixo, wabethwa uMiriyam. Waba "[n]eqhenqa njengekhephu." UAron wasinda, kodwa wakhalinyelwa kakhulu ngesohlwayo sikaMiriyam. Ngoku, ikratshi labo lathotyelwa eluthulini, uAron wasivuma isono sakhe, wamcengela udade wabo ukuba angayekwa atshabalale ngeso sibetho sithiyekileyo nesibulalayo. Ukuphendulwa komthandazo kaMoses, lahlanjwa iqhenqa. UMiriyam yena, wavalelwa ngaphandle kwenkampu iintsuku ezisixhenxe. Kwafuneka ukuba ade akhutshelwe ngaphandle kwenkampu ukuze umqondiso wothando lukaThixo ubuye uhlale phezu komnquba. Ngenxa yesikhundla sakhe esiphezulu, nokulilela ubetho olube phezu kwakhe, isihlwele sonke sahlala eHazeroti silindele ukubuya kwakhe.

Oku kubonakalisa kukaYehova ukungakholiseki kwaKhe kwalungiselelwa ukuba kube sisibonelo kuye wonke uIsrayeli, ukuze kuthinteleke umoya owawukhula wokunganeliseki nokungathobeli. Ukuba ukunqwena kukaMiriyam nokunganeliseki

kwakungathanga kukhalinyelwe qatha, kwakuya kuba nesiphumo esibi kakhulu. Umnqweno sesinye zeempawu zongendawo eziphambili ezihlala entliziyweni yomntu, saye sesinye esinezona ziphumo zikhohlakeleyo. Ithi indoda esisilumko, “Ubujorha bunobushushu, umsindo sisiphango; nekhwele, ngubani na onokuma phambi kwalo?” Mizekeliso 27:4. Yayingumona unobangela wesiphithiphithi ezulwini, kwaza ukuziyekela kuwo kwazisa ububi obungenamlinganiselo ebantwini. “Kuba apho kukhoyo umona neyelenqe, kubakho isiphithiphithi nemicimbi emibi yonke.” Yakobi 3:16.

Akufuneki ithatyathwe njengento encinane ukuthetha kakubi ngabanye okanye ukuba sizenze abagwebi beenjongo okanye izenzo zabo. “Lowo uthetha okubi ngomzalwana, amgwebe umzalwana wakhe, uthetha okubi ngomthetho; ke, ukuba uyawugweba umthetho, akumenzi wamthetho, ungumgwebi.” Yakobi 4:11. Mnye ongumgwebi — Lowo [uyiNkosi] “eya kuthi izikhanyise nokukhanyisa nokuzikhanyisa izinto ezifihlakeleyo zobumnyama, iwabonakalalise amacebo entliziyo.” 1 Korinte 4:5. Nawuphi na othabathela kuye ukugweba nokugxeka umzalwana wakhe uzithabathela kuye ilungelo loMdali.

IBhayibhile ifundisa ngokukodwa ukuba sikulumkele ukuzisa izityholo ngakwabo uThixo ababizileyo ukuba babe ngabameli baKhe. Umpostile uPetros, echaza udidi lwabo bangaboni abalahliweyo, uthi, “Ngabasileyo, abenza ngokuzithandela abangoyikiyo ukunyelisa izikhakhamela. Ukanti izithunywa zezulu, zingaphezulu nje ngokomelela namandla, azizigwebi ngamgwebo unyelisayo phambi kweNkosi.” Petros 2:10, 11. UPawulos yena, kwimfundiso yakhe kwabo babekwe phezu kwebandla, uthi, “Ukumangalelwa kwendoda enkulu musa ukukwamkela, kungabangakho mangqina mabini nokuba mathathu.” 1 Timoti 5:19. Lowo ubeke umthwalo onzima phezu kweenkokeli nabafundisi babantu baKhe, uya kubenza baphendule abantu ngendlela ababaphatha ngayo abakhonzi baKhe. Simelwe kukubahlonela abo uThixo abanike imbeko. Ugwebo olwafika kuMiriyam lumele ukuba sisikhuzo kubo bonke abaziyekela emoneni, nasekukrokreni ngakwabo athe uThixo wabeka phezu kwabo umthwalo womsebenzi waKhe.

# Isahluko 34—Iintlola Ezilushumi Elinambini

[Esi sahluko sisekwe kwiNumeri 13 ne-14.]

Iintsuku ezilishumi elinanye emva kokuba beyishiyile iNtaba yeHorebhe, isihlwele samaHebhere sayakumisa eKadesh, kwintlango yaseParan, eyayingekude kwimida yeZwe leDinga. Apha abantu bacebisa ukuba kuthunyelwe iintlola ukuba ziye kulihlola ilizwe. Umcimbi wabekwa phambi kukaYehova nguMoses, yanikwa imvume, inomyalelo othi kufuneka abalawuli besizwe ngasinye banyulelwe lo msebenzi. Anyulwa amadoda ngokomyalelo, waza uMoses wathuma ukuba ahambe ayokulikhangela ilizwe, ukuba laliyintoni, imeko yalo nokuhle okukokwemvelo; nabantu abahleli kulo, nokuba babomelele na okanye babuthakathaka, bambalwa na okanye baninzi; nokuba kujongisiswe ukuba unjani umhlaba nokuvelisa kwawo, kubuywe nesiqhamo somhlaba.

Bahamba, balihlola lonke ilizwe, bengene kumda ongasezantsi badlulela kumda ongasentla. Babuya emva kokuba bemke iintsuku ezimashumi mane. Abantu bakwaIsrayeli babenamathemba amakhulu belindele ngomdla omkhulu. Iindaba zokubuya kweentlola kwizizwe zonke, zamkelwa ngovuyo. Abantu bakhawuleza ukuya kuhlangana nabathunywa, ababuya bekhuselekile kumsebenzi oyingozi ababeyokuwenza. Iintlola, zeza ziphethe imiboniso yeziqhamo, ezibonakalisa ukutyeba komhlaba. Yayilixesha leediliya ezivuthiweyo, kwaza kweziwa kuphethwe izihloko ezikhulu kangangokuba zaziphethwe ngamadoda amabini sisinye. Zeza nawo namafiya neerhalinati ezazikhula apho ziqhamile.

Abantu bavuya kuba beza kufumana ilizwe elihle kangako, baza baphulaphula ngomdla xa kunikwa ingxelo kuMoses, abaphoswa nalelinye ilizwi. “Safika kwelo zwe wasithuma kulo; inene, libaleka amasi nobusi; nazi neziqhamo zalo.” Abantu bathabatheka kakhulu; babeya kulithobelangenzondeleloilizwilikaYehova,baze banyuke ngokukhawuleza balithabathe ilizwe. Emva kokuchaza ubuhle nokutyeba kwelizwe, zonke, ngaphandle kwezimbini, iintlola zababaza ubunzima neengozi ezaziphambi kwamaIsrayeli ukuba angangenela ukuba ayithabathe ngokuyoyisa iKanan. Babala izizwe ezinamandla ezimi kwiindawo eziliqela zelizwe, baxela nokuba izixeko zibiyelwe ngeendonga ezinkulu kakhulu, kwaye nabantu abahlala khona bomelele, kangangokuba abanako ukuboyisa. Baya baxela ukuba babone iingxilimbela, oonyana baka-Anaki, batsho besithi, kulilize ukucinga ngokulizuza ilizwe.

Waguquka ngoku umbono. Ithemba nesibindi zadeda kwangena ukunikezela nobugwala, zakuba iintlola zinika izimvo zeentliziyo zazo ezingakholwayo, nezizaliswe kukutyhafiswa okwakuvuselelwe nguSathana. Ukungakholwa kwazo kwaphosa ithunzi losizi kulo lonke ibandla, amandla amakhulu kaThixo, awayesoloko ebonakaliswa ngenxa yesizwe esinyuliweyo, alityalwa. Abantu abazange bathabathe thuba lakucinga;

abazange babonisane ukuthi Lowo waza kubafikisa apha, ngokuqinisekileyo uya kubanika ilizwe; abazange bakhumbule indlela emangalisayo awabahlangula ngayo kubacinezeli babo, wavula indlela elwandle, etshabalalisa imikhosi ebasukelayo kaFaro. Bamkhupha uThixo engxakini (yabo), baziphatha ngokungathi bamelwe kukuxhomekeka kuphela emandleni ezixhobo.

Ekungakholweni kwabo, bawacuntsa amandla kaThixo, abasithemba isandla esasibakhokela bekhuselekile ukuza kufika kule ndawo. Bayiphinda impazamo yabo yangaphambili yokukrokra ngakuMoses noAron. “Esi, ngoko, sisiphelo samathemba ethu abe ephezulu,” batsho. “Eli lilizwe esihambe yonke le ndlela ukusuka eYiputa ukuba silizuze.” Batyhola iinkokeli zabo ngokukhohlisa abantu nokuzisa inkathazo phezu kukaIsrayeli. Abantu babesengxingweni kukudaniswa nokuphelelwa lithemba. Isimbonono sentlungu savakala sixutywe nokukrokra okusisiphithiphithi samazwi. UKalebhi wayiqonda imeko, wathi, enesibindi sokumela ilizwi likaThixo, wenza konke okusemandleni akhe ukumelana nempembelelo yobubi bamahlakani akhe anganyanisekanga.

Okomzuzwana, abantu bathuliswa ukuba baphulaphule amazwi akhe ethemba nesibindi ngokubhekisele kwilizwe elitsha. Akazange akuphikise oko kwakusele kuthethiwe; iindonga zaziphakamile namaKanan omelele. UThixo kodwa wayethembise uIsrayeli ngeli lizwe. “Masinyuke kwangoku, silihluthe,” wanyanzelisa uKalebhi, “ngokuba siya kuleyisa kakade.” Sekunjalo, ishumi (leentlola) limphazamisa,lazoba umfanekiso omfiliba kakhulu kunakuqala. Asinako ukunyuka “siye kwabo bantu,” “Asinako,” latsho; “ngokuba bomelele kunathi. . . . Abantu bonke esababonayo kulo babengabafo abade. Sazibona khona iingxilimbela, oonyana baka-Anaki basezingxilimbeleni; sesuka emehlweni ethu saba njengemicikwane, sanjalo nasemehlweni abo.”

La madoda, akuba engene kwikhondo elingalunganga, athi, ngenkani, azimisela ukuphikisana noKalebhi noYoshuwa, noMoses, kunye noThixo. Lonke inyathelo elalibheka phambili, lawenza aya ezimisela ngakumbi nangakumbi. Ayegqibile ukuba aya kuwatyhafisa onke amalinge okuzuza iKanan. Ayipetya inyaniso ukuze axhase impembelelo yawo ekhohlakeleyo. “Lilizwe elibadlayo abemi balo,” atsho. Le, yayinganelanga nje ukuba yingxelo embi, kodwa yayikwabubuxoki. Yayiphikisana kwayodwa. Iintlola zazithe ilizwe linobutyebi nempumelelo, nabantu bazingxilimbela, izinto ezo ezingenako ukuba njalo ukuba imo yentlalo yayingenampilo kangangokuba kuthiwe “lilizwe elibadlayo abemi balo.” Xa ke, abantu benikela iintliziyo zabo ekungakholweni, bazibeka phantsi kolawulo lukaSathana, kwaye akakho ongaxela ukuba angabakhokela ayokubafikisa phi.

“Lonke ibandla laliphakamisa lalikhupha ilizwi lalo, balila abantu ngobo busuku.” Uvukelo nokulwa kwabo bodwa kwalandela ngokukhawuleza; kuba uSathana walawula ngokupheleleyo, baza abantu bakhangeleka belahlekwe kukucinga. Baqalekisa uMoses noAron, belibele ukuba uThixo uyaziva iintetho zabo ezikhohlakeleyo, nokuba, igqunywe ngumqulu welifu, iNgelosi yoBukho baKhe yayikujongile ukudubula komsindo wabo owoyikekayo. Bathi, besebukrakreni, bakhala, “Akwaba besifele ezweni laseYiputa! Akwaba besifele nakule ntlango!” Imvakalelo yabo yenyuka ukuchasa uThixo: “Yini na ukuba uYehova asizise kweli lizwe ukuze siwe likrele, abafazi nabantwana bethu babe lixhoba? Akusilungele na kanye ukuba sibuyele eYiputa? Batshono ukuthi, Masizimisele umphathi, sibuyele eYiputa.” Ngoko ke, babengasoli uMoses kuphela, kodwa noThixo ngokwaKhe, ngenkohliso, ngokubathembisa ilizwe ababengenako ukulizuza. Bada bafikelela kwindawo yokuzinyulela umphathi ukuba abakhokelele emva kwilizwe lentlungu nobukhoboka babo, apho babehlangulwe khona ngengalo yOnamandla onke.

Ngenxa yengcikivo noxinzelelo, “Bawa ooMoses noAron ngobuso babo phambi kwesikhungu sonke sebandla loonyana bakaIsrayeli,” bengazi ukuba bangenza ntoni ukubabuyisa kwinjongo yabo yobutyhuthutyhuthu nevutha ngumsindo.UKalebhi noYoshuwa bazama ukuthulisa isiphithiphithi. Bazikrazula iingubo zabo ukubonisa intlungu nengqumbo, bakhawuleza bangena phakathi kwabantu, amazwi abo avakala enkenteza ngaphezu kwesivuthuvuthu sesikhalo nentlungu yovukelo: “Ilizwe esacanda kulo silihlola, lilizwe elihle kakhulu kunene. Ukuba uYehova usinonelele, wosisa kwelo zwe, asinike; ilizwe elibaleka amasi nobusi. Kodwa musani ukugwilika kuYehova, musani ukuboyika abantu belo zwe nina; kuba bakukudla kwethu. Umkile umthunzi wabo kubo, uYehova unathi; musani ukoyika.”

AmaKanan ayewuzalisile umlinganiselo wobugwenxa bawo, waba uYehova engasenako ukuwanyamezela. Inkuselo yakhe yakuba isusiwe, ayeya kuba lixhoba elilula. Ngomnqophiso kaThixo, ilizwe laqinisekiselwa uIsrayeli. Noko kunjalo, ingxelo ebubuxoki beentlola ezingathembekanga yamkelwa, kwathi ngayo, lonke ibandla lalahlekiswa. Abangcatshi babewenzile umsebenzi wabo. Ukuba yayingala madoda mabini kuphela awayeze nengxelo embi, laza lonke ishumi labakhuthaza ukuba balithabathe ilizwe egameni likaYehova, babesaya kuqhubeka bathabathe icebiso lababini endaweni yeshumi, ngenxa yenkohlakalo yokungakholwa kwabo. Ngoku ke, babebabini abathetha okulungileyo, laye ishumi lonke likwicala lovukelo.

Iintlola ezingathembekanga zazithetha kakhulu ukusingela phantsi uKalebhi noYoshuwa, saza senyuka isikhalo sokuba baxulutywe. Isixuku esiphambeneyo sachola iingqanda zamatye ukuba abulawe loo madoda anyanisekileyo. Bagxalathelana ukuza ngaphambili benemikhwazo yempambano, kwaza kwathi ngequbuliso awa amatye, qithi qithi ukuphuma ezandleni, kwakho inzolo kubo bonke, bangcangcazela kukoyika.

UThixo wayengenelele ukuza kunqanda icebo labo lokubulala. Ubuqaqawuli bobukho baKhe, njengokukhanya okudanyazelayo, kwawukhanyisa umnquba. Bonke abantu babona uphawu lukaYehova. Omkhulu kunabo wazityhila, akwaba sabakho namnye uqhubeka nenkcaso kubo. Iintlola ezazize nengxelo embi, zathi buthatha, zibethwa kukoyika, zathi, sezisebeza, zafuna iintente zazo.

UMoses ngoku waphakama wangena emnqubeni. UYehova wathi kuye, “Ndiya kubabetha ngendyikitya yokufa, ndibagqogqe; wena ndikwenze uhlanga olukhulu.” UMoses waphinda wabacengela abantu bakhe. Wayengakwazi ukuvuma ukuba batshatyalaliswe, aze yena enziwe uhlanga olukhulu. Ebhenela kwinceba kaThixo, wathi: “[Ndiyakukhunga], amandla eNkosi makabe makhulu, njengoko wathethayo wena, wathi, uYehova uzeka kade umsindo, mkhulu ngenceba. . . .Buxolele, ndiyakukhunga, ubugwenxababa bantu ngokobukhulu benceba yaKho, njengoko ubuxoleleyo ubugwenxa baba bantu, uthabathele eYiputa wezisa apha.”

UYehova wathembisa ukumsindisa uIsrayeli kwintshabalalo ekhawulezileyo; kodwa ngenxa yokungakholwa kwabo nobugwala babo, wayengayi kuwabonakalalisa amandla aKhe ukuba azoyise iintshaba zabo. Ngenxa yoko, ngenceba yaKhe, wabayalela njengendlela ekuphela kwayo ekhuselekileyo, ukuba babuye umva basinge kuLwandle oluBomvu.

Ekuvukeleni kwabo abantu babekhale bathi, Akwaba [Thixo] besifele nakule ntlango!” Ngoku lo mthandazo wawuza kuphendulwa. Wathi uYehova: “Njengoko nithethileyo ezindlebeni zam, ndiya kwenjenjalo kuni. Izidumbu zenu ziya kuwa kule ntlango; nabo bonke ababalwayo kuni ngokwenani lenu lonke, bethabathela kominyaka imashumi mabini ezelwe, banyuse. . . . Ke usapho lwenu, ebe nisithi luya kuba lixhoba, ndiya kulungenisa lona, lulazi ilizwe enilicekisileyo.” Wathi ngoKalebhi, “Ke yena umkhonzi wam uKalebhi, ngenxa enokuba ebenamoya wumbi, wakholisa ukundilandela, ndiya kumfikisa ezweni ebeye kulo; lihluthwe yimbewu yakhe.” Njengoko iintlola zachitha iintsuku ezimashumi mane kuhambo lwazo, ngokunjalo imikhosi kaIsrayeli yayiza kubhadula entlango iminyaka emashumi mane.

Wathi akusazisa uMoses ebantwini isigqibo sezulu, ingubo yabo yaguquka yakukukhala. Bazi ukuba isohlwayo sabo sasifanelekile. Iintlola ezilushumi ezingathembekanga, zabethwa lizulu ngesibetho, zatshabalala phambi kwamehlo onke kaIsrayeli; kwathi kwisiphelo sabo, abantu bafunda eyabo intshabalalo.

Ngoku, bakhangeleka benyanisekile ekuguqukeni kwisimilo sabo sesono; kodwa baba buhlungu ngenxa yesiphumo sendlela yabo yobubi kunokuba babe buhlungu ngenxa yokwazi ukungabi nambulelo nokungathobeli kwabo. Bathi bakufumanisa ukuba uYehova akaguquki kumthetho waKhe, ukuzithandela kwabo kwavuka kwakhona, bavakalisa ukuba abasayi kubuyela entlango. Ekubayaleleni kwaKhe ukuba barhoxe

kwizwe leentshaba zabo, uThixo wayevavanya oku kungathi kukuzinikela kwabo, wakufumana ukuba akunyanisekanga. Babesazi ukuba bona kakhulu ngokuvumela ukuba imvakalelo yabo edyuduzelayo ibalawule, kwanokufuna kwabo ukubulala iintlola ezazibakhuthaza ukuba bathobele uThixo; kodwa babesoyika, baphawula ukuba benze impazamo embi eziphumo zayo zaba yintshabalalo kubo. Iintliziyo zabo zazingaguqukanga, ntonje befuna isizathu sokuba baphinde benze into ekwafana naleyo [babeyenzile]. Oku kwaya kwenzeka xa uMoses, ngegunya likaThixo, wayebayalela ukuba babuyele entlango.

Ummiselo wokuba uIsrayeli akayi kuyingena iKanan kude kuphele amashumi amane eminyaka, wazisa udano olukhulu kuMoses nakuAron, kuKalebhi nakuYoshuwa; kodwa bathi ngaphandle kokukrokra, basamkela isigqibo sezulu. Bona aba babekhalazela indlela uThixo abaphethe ngayo, bade bathi baya kubuyela eYiputa, balila bekhala kakhulu, xa iintsikelelo abazicekisayo zithatyathwa kubo. Babekhalaze kungekho nto, ngoku uThixo wabanika isizathu sokukhala. Ukuba babeye basikhalela isono sabo sakuba sibekwe ngokunyaniseka phambi kwabo, esi sigwebo ngesingazange savakaliswa; kodwa bakhalela isigwebo; intlungu yabo yayingeyiyo inguquko, ngoko yayingakwazi ukubazuzela ukurhoxiswa kwesigwebo.

Ubusuku bachithwa kukhalwa, kodwa intsasa yeza nethemba. Bagqiba ukuba baboyise ubugwala babo. Wathi uThixo akuthi mabanyuke balithabathe ilizwe, bala; wathi ngoku akubayalela ukuba babuye umva, bavukela ngokunjalo. Bazimisela ukulithabatha ilizwe ukuba libe lelabo; mhlawumbi uThixo angawamkela umsebenzi wabo ayiguqule injongo yaKhe ngakubo.

UThixo wayekwenze kwalilungelo noxanduva lwabo ukulingena ilizwe ngexesha alimisileyo, kodwa ngenxa yokungakhathali kwabo okuneenkani, larhoxiswa elo lungelo. USathana wayeyizuzile injongo yakhe yokubanqanda ukuba bangangeni eKanan; waza ngoku wabakhuthazela ukuba benze le nto kanye, ngokuchasene nokwala kwezulu, bangazange bavume ukuyenza xa uThixo wayefuna. Ngaloo ndlela umkhohlisi omkhulu wazuza uloyiso ngokubakhokelela ekuvukeleni okwesibini. Babengazange bawathembe amandla kaThixo ekusebenzeni nemizamo yabo ukuthabatha iKanan; kanti ngoku bacinga ukuba, ngawabo amandla bangawenza umsebenzi bengayamanga kuncedo lwezulu. “Sonile kuYehova; sonyuka thina, silwe njengako konke asiyalele ngako uYehova uThixo wethu.” Duteronomi 1:41. Babemfamekiswe kakhulu kukwaphula umthetho. UYehova wayengazange abayalele ukuba “benyuke balwe.” Yayingeyiyo injongo yaKhe ukuba balizuze ilizwe ngemfazwe, kodwa kube ngokuthobela ngqongqo imiyalelo yaKhe.

Nangona iintliziyo zabo zazingaguqukanga, kwenzeka ukuba abantu bakuvume ukuba nesono kunye nobudenge bovukelo lwabo kwakunikwa ingxelo yeentlola.

Balibona ngoku ixabiso lentsikelelo abathi ngobutyhuthutyhuthu bayilahla. Bavuma ukuba kukungakholwa kwabo okwabavalela ngaphandlekweKanan. “Sonile,” batsho, bevuma ukuba impazamo yayikubo, ingekho kuThixo, ababesoloko bemtyhola ngokusilela ukuzalisekisa izithembiso zaKhe kubo. Nangona ukuvuma kwabo kwakungaphumi kwinguquko yenene, kwanceda ukubonisa ubulungisa bukaThixo ekusebenzeni kwaKhe kunye nabo.

UThixo usasebenza ngale ndlela inye ukuzukisa igama laKhe, ngokuthi abazise abantu kwindawo apho beza kubuvuma ubulungisa baKhe. Xa abo bathi bayamthanda bekhalaza ngokwazelela kwaKhe, bacekise izithembiso zaKhe, baziyekele ekulingweni, bazimanye neengelosi ezikhohlakeleyo ukoyisa injongo kaThixo, uYehova uye azilawule iimeko ukuze abazise aba bantu endaweni apho, baya kusibona isono sabo baze banyanzeleke ukuba bayivume inkohlakalo yendlela yabo kunye nobulungisa nokulunga kukaThixo ekubaphatheni kwaKhe. Wenjenjalo uThixo ukusebenzisa izithinteli ukuba zisebenze ukuba ziveze elubala imisebenzi yobumnyama. Kuthi, naxa umoya oye wakhokelela kwindlela embi ungathanga utshintshe ngokukhawuleza, kubekho kona ukuvuma okubonisa uzuko lukaThixo, kunike ubungqina ngabantu baKhe abakhalima benyanisekile, abaye bachaswe, kuthethwe kakubi ngabo. Kuya kuba njalo xa ingqumbo kaThixo iya kuthululwa ekugqibeleni. Xa ithe “yeza iNkosi namawakawaka abangcwele bayo, ukuba igwebe bonke,” iya kuthi “ibohlwaye bonke abangahloneli Thixo kubo, ngenxa yemisebenzi yabo yonke yokungahloneli Thixo.” Yuda 14, 15. Wonke ongumoni uya kwenziwa ukuba abubone, abuvume ubulungisa bokugweba kwaKhe.

Athi, engakhathalelanga nokuba isigwebo sezulu sithini, amaIsrayeli alungiselela ukuyithabatha ngezigalo iKanan. Exhobe ngezikrweqe nezixhobo zemfazwe, ngokukokwawo, ezicingela ukuba ayeyilungele ngokupheleleyo imfazwe; kodwa, engayilungelanga ngendlela elusizi emehlweni kaThixo nawabakhonzi baKhe abanentlungu. Phantse kwiminyaka emashumi mane emva koko, xa uYehova wayeyalela uIsrayeli ukuba anyuke athabathe iYeriko, wathembisa ukuhamba nabo. Ityeya eyayinomthetho waKhe yayithwelwe ngaphambili kwemikhosi yabo. Iinkokeli ezinyuliweyo zaziza kuzikhokela iihambo zabo, phantsi kweliso lezulu. Ngenkokelo enjalo, akukho ngozi yayinokuza kubo. Ngoku, ngokuchaseneyo nomyalelo kaThixo, kunye nokwala okundilisekileyo kweenkokeli zabo, ngaphandle kwetyeya, nangaphandle kukaMoses, baphuma baya kuqubisana nemikhosi yotshaba.

Isigodlo sahlaba umkhosi, waza uMoses wabakhawulezela ngesilumkiso, “Yinina, le nto niwugqithayo umlomo kaYehova? Le nto ayiyi kuphumelela. Musani ukunyuka, kuba uYehova akakho phakathi kwenu; ningagxothwa ziintshaba zenu. Ngokuba ama-Amaleki namaKanan akhona phambi kwenu, niya kuwa likrele.”

AmaKanan ayevile ngemfihlelo yamandla angathi abakhusele aba bantu, nemimangaliso eyenzeka ngenxa yabo, aza abiza umkhosi onamandla ukuba ubagxothe abangeneleli [kwizwe labo]. Umkhosi owawuhlasela wawungenayo inkokeli. Akuzange kuthandazwe kucelwe uThixo ukuba abanike uloyiso. Baphuma benenjongo yokuzincama ukuba basijike isiphelo sabo okanye bafele edabini. Nangona babengaqeqeshwanga emfazweni, babesisihlwele esikhulu samadoda axhobileyo, baza bathemba ukuba, ngohlaselo oluqubulayo noloyikekayo, baya kulungqula phantsi lonke utshaba. Basuka baluhlasela utshaba olungakhange lucinge nto ngokubahlasela.

AmaKanan ayezimise phezu kwentaba kwindawo ethe tyaba kakuhle enamatye, efikeleleka kuphela ngeendlela ezinzima nezimxinwa, neqhina elinyuka kakhulu neliyingozi. Amanani amakhulu amaHebhere ayeya kwenza ukuba ukoyiswa kwawo kube kubi kakhulu. Athi chu ukuhamba kwiindledlana zentaba, esisisulu kwiintolo ezibulalayo zeentshaba ezingaphezulu. Amatye amakhulu aqengqeleka esuka phezulu, esenza ukuba indlela yabo izaliswe ligazi labababuleweyo. Abo baya kufika encotsheni, benxaphile kukunyuka, boyiswa ngendlela eyoyikekayo, baqhutyelwa emva benelahleko enkulu. Ibala ledabi lashiywa lithe saa imizimba yabafileyo. Umkhosi kaIsrayeli wabethelwa oogqirha nezicaka. Intshabalalo nokufa kwaba sisiphumo selo linge lovukelo.

Benyanzelekile ukuba banikezele ekugqibeleni, abasindayo, [kuthiwa ngabo], “Nabuya ke nalila phambi koYehova;” kodwa “akaliphulaphula uYehova izwi lenu.” Duteronomi 1:45. Ngoloyiso oluncamisileyo, iintshaba zikaIsrayeli, ezazilindele ngaphambili ukuvela komkhosi omkhulu, zavuselelwa kukuzithemba ukuba zimelane nawo. Zonke iingxelo ezazivakele ngezinto ezimangalisayo uThixo awazenzela abantu baKhe, zathatyathwa njengobuxoki, zabona [ezi ntshaba] ukuba akukho sizathu sokoyika. Oko koyiswa kokuqala kukaIsrayeli, ngokukhuthaza amaKanan ngesibindi nesigqibo, kwazandisa kakhulu iinkathazo zokulwela ilizwe. Kwakungasekho nto yayisele kuIsrayeli ngaphandle kokubaleka phambi kweentshaba eziboyisileyo, bangene entlango, besazi ukuba liya kuba lapho ingcwaba laso sonke isizukulwana.

# Isahluko 35—Uvukelo LukaKora

[Esi sahluko sisekwe kwiNumeri 16 ne-17.]

Ubetho olwaluwafikele amaIsrayeli lwanceda okwexesha elithile ukunqanda ukukrokra nokungathobeli, kodwa umoya wovukelo wawusekho ngaphakathi waza ekugqibeleni wathwala iziqhamo ezibi kakhulu. Iimvukelo zangaphambili zaziba ziziphithiphithi nje eziqhelekileyo ezaziye zisuka kwizihlwele eziye zivuke nje umnyele; kodwa ngoku, kwakuqulunqwe iyelenqe elinzulu, iziphumo zenjongo eyayizimisele ukubhukuqa igunya leenkokeli ezinyulwe nguThixo ngokwaKhe.

UKora, owayengumoya okhokelayo kule ntshukumo, wayengumLevi, wakwaKehati, umzala kaMoses; wayeyindoda enesakhono nempembelelo. Nangona wayenyulelwe kumsebenzi wasemnqubeni, wayenganeliswanga sisikhundla sakhe, waza waxunela kwisidima sobubingeleli. Ukubekwa phezu kuka-Aron nendlu yakhe kwisikhundla sobubingeleli, ekwakusithi ngaphambili sijikeleze konyana abangamazibulo kuzo zonke iintsapho, kwavusa umona nokunganeliseki, kwaza kwathabatha ithuba elide uKora echasana negunya likaMoses noAron emfihlakalweni, nangona engazange aqalise ukwenza isenzo sovukelo elubala. Ekugqibeleni, wakhawula icebo elinesibindi lokubhukuqa omabini amagunya, elasekuhlaleni nelenkolo. Akazange angabafumani abavelana naye. Kufuphi kwiintente zikaKora namaKehati, kwicala langasezantsi lomnquba, kwakumise uhlanga lukaRubhin, kuziintente zikaDathan noAbhiram, iinkosi ezimbini zolu hlanga, zikufuphi kuKora. Ezi nkosi zakhawuleza ukuzimanya nala macebo azele yiminqweno. Bathi kuba beyinzala yoyena nyana omkhulu kaYakobi, babanga ukuba igunya lasekuhlaleni lelabo, baza bazimisela ukwabelana noKora ngeembeko zobubingeleli.

Imeko yemvakalelo ebantwini, yawaxhasa amacebo kaKora. Bathi benobukrakra kukudaniswa kwabo, ukuthandabuza kwabo kwangaphambili, umona, nentiyo ibuyile, zaphinda izikhalazo zabo zabhekiswa kwinkokeliyabo enomonde, [uMoses]. AmaIsrayeli ayeqhubeka nokulahlekwa ngumbono wokuba ayephantsi kokukhokelwa lizulu. Alibala ukuba iNgelosi yomnqophiso yiyo eyayiyinkokeli yabo engabonwayo, nokuba, nangona babugqunywe ngomqulu welifu, ubukho bukaKristu babuhamba phambi kwabo, nokuba kukuYe [uKristu] apho uMoses wayefumana khona yonke imiyalelo yakhe.

Babengenantumekelelo yokwamkela isigwebo esibi sokuba bonke kuza kufuneka bafele entlango, ngoko, balungela ukuba basebenzise nasiphi isizathu sokukholelwa ukuba asinguThixo kodwa, nguMoses owayebakhokela nowavakalisa isiphelo sabo. Ezona nzame zilungileyo zeyona ndoda enobulali emhlabeni azizange zikwazi ukuthomalalisa ukungathobeli kwaba bantu; kwathi naxa iimpawu zokunganeliseki kukaThixo ngenxa yokungeva kwabo kwangaphambili zazise phambi kwabo,

ekuhlakazekeni kwezintlu zabo nasekulahlekeni kwamanani amakhulu, abazange basifake entliziyweni isifundo. Baphinda boyiswa sisilingo.

Ubomi bukaMoses obuthobekileyo bomalusi, babunoxolo bumnandi ngaphezulu kakhulu kunobu besisikhundla sangoku sokuba yinkokeli yesihlwele esikhulu semimoya exubayeleyo. Sekunjalo, uMoses wayengenakwenza ngakumbi. Endaweni yentonga yomalusi, wanikwa intonga yamandla, awayengenako ukuyibeka phantsi ade akhululwe nguThixo.

Lowo uzifundayo iingontsi zazo zonke iintliziyo, waziphawula iinjongo zikaKora namaqabane akhe waza wabanika abantu baKhe isilumkiso nomyalelo owawunokwenza ukuba basinde kwinkohliso yaba bantu benza iyelenqe. Babesibonile isigwebo sikaThixo sisiwa phezu kukaMiriyam kuba waba nomona nezikhalazo ngakuMoses. UYehova wayevakalise ukuba uMoses mkhulu kunomprofeti. “Ndiya kuthetha naye umlomo nomlomo.” “Yini na ukuba ningoyiki ukuthetha ngomkhonzi wam uMoses?” Numeri 12:8. Le miyalelo yayingajonge kuAron noMiriyam kuphela, kodwa nakuye wonke uIsrayeli.

UKora kunye nawayesenza nabo iyelenqe, babengamadoda awayenikwe ithamsanqa lokubona ukubonakalaliswa okukodwa kwamandla nobukhulu bukaThixo. Babengabanye beqela elanyuka noMoses ukuya entabeni ukuba libone ubuqaqawuli obungcwele. Ukususela ngelo xesha kwabakho ukuguquka. Isilingo, esasisincinane ukuqala kwaso, sagcinwa, saya siqina njengoko sasikhuthazwa, zada iingqondo zabo zalawulwa nguSathana, baza bawuqala umsebenzi wabo wenkcaso. Ngelithi banomdla omkhulu kwimpumelelo yabantu, baqalabahlebangokunganelisekikwabo komnye nomnye, kamva kumadoda azinkokeli kwaIsrayeli. Ukuzithandisa kwabo kwamkeleka ngokulula, baza baqhubela phambili, bada, ekugqibeleni, babonwa njengabantu abaqhutywa yinzondelelo ngenxa kaThixo.

Baphumelela ukutsalela kubo amakhulu amabini anamashumi amahlanu amadoda amakhulu, amadoda awaziwayo ebandleni. Ngaba baxhasi bomeleleyo nabanempembelelo baziva benesibindi sokuzisa inguqu ekhawulezileyo yokulawula, nokuhlaziya kakhulu ukuphatha kukaMoses noAron.

Umona wawuvuse umnqweno, nomnqweno wovukelo. Baxoxa umcimbi welungelo likaMoses lokuba kwigunya nembeko engako ukuba nkulu, phofu esinokuthatyathwa nanguwuphi na kubo kwanje ngaye. Baya bazikhohlisa, bona, nomnye nomnye, ngokucinga ukuba uMoses noAron bazithabathela izikhundla ababe kuzo. Aba banganelisekanga bathi, ezi nkokeli ziziphakamise ngaphezu kwebandla likaYhova, ngokuzithabathela ububingeleli kunye nolawulo, nangona indlu yabo yayingenalo ilungelo lokubekwa ngaphezu kwezinye kwaIsrayeli; kwaye zingekho ngcwele ngaphezu kwabanye abantu, ngoko ke kwakuzifanele ukuba zibe kumgangatho omnye nabazalwana

bazo, kuba nabo benzelwa imfesane ngokulinganayo bubukho obubodwa nokhuselo [lukaThixo].

Umsebenzi olandelayo kwabeyelenqe wawusebantwini. Kwabo basekungalungini, nabafanelwe kukukhalinyelwa, akukho nto idlula ukusizelwa nokunconywa. Kwaba njalo kuKora namahlakani akhe ukuzuza ukuqatshelwa, baza bayifumana inkxaso yebandla. Into ethi ukukrokra kwabantu kwazisa ingqumbo kaThixo kwathiwa yimpazamo. Bathi ibandla alonanga, njengoko kwakungafunwa nto ingaphezu kwamalungelo abo; nto nje uMoses yena wayengumlawuli ongumcinezeli, nokuthi ukhalimela abantu njengaboni, ukanti bangabantu abangcwele, waye uYehova ephakathi kwabo.

UKora wayiphinda imbali yehambo zabo zasentlango, apho bafika khona kwiindawo ezimxinwa, kwatshabalala abaninzi ngenxa yokukrokra nokungathobeli kwabo. Abaphulaphuleyo babona kakuhle ezingqondweni zabo ukuba ngezazithintelekile iinkathazo zabo ukuba uMoses wayelandele ndlela yimbi. Bagqiba kwelokuba zonke iintlekele zabo zinokubekwa njengetyala phezu kwakhe, nokuba, ukungangeni kwabo eKanan kwakusisiphumo sokuphatha gwenxa kukaMoses noAron; nokuthi, xauKoraebengayinkokeliyabo, abakhuthaze

ngokuthetha ngezenzo zabo ezilungileyo endaweni yokukhalimela izono zabo, bebeya kuba nohambo olumnandi, nolunempumelelo; endaweni yokuzula besihla benyuka entlango, bebeya kuya ngqo eZweni leDinga.

Kulo msebenzi wenkcaso, kwabakho umanyano olukhulu nokuvumelana phakathi kwababengavisisani ebandleni ngaphezu kwangaphambili. Impumelelo kaKora ebantwini yamnika isibindi yamqinisela kwinkolo yakhe ethi, ukuba ukugonyamela igunya kukaMoses akunqandwa, kuya kuba yingozi kuIsrayeli; watsho ebanga nokuthi, uThixo umkhanyisele ngalo mcimbi, wamgunyazisa ukuba azise utshintsho kulawulo phambi kokuba konakale. Babebaninzi kodwa abangazange bakulungele ukuzamkela izityholo zikaKora ngakuMoses. Inkumbulo yokusebenza kwakhe ngomonde nokuzincama yafika yathi thaa ezingqondweni zabo, saza saphazamiseka isazela sabo. Kwafuneka ke ngoku ukuba kwayamiswe injongo ethile yokuqhutywa ngumona kumdla wakhe omkhulu kaIsrayeli; kwaza kwabuyiswa isityholo esidala sokuba wabakhokelela ukuba baphume bazokutshabalala entlango, ukuze abathabathele konke abanako.

Kwakulithuba lo msebenzi usenziwa emfihlakalweni. Kwathi nje ukuba intshukumo ifumane amandla awaneleyo afanele ukuba igqabhuke ekuhleni, wavela uKora njengentloko yebutho, wabahlasela esidlangalaleni uMoses noAron ngokuthi, bamhlutha igunya, yena Kora, namaqabane akhe ababenelungelo elilinganayo ukuba balixhamle. Ukudlula apho, batyhola ngelithi, abantu bahluthwe inkululeko yabo nokuzimela geqe. “Nise nanele nina,” batsho abayili beyelenqe, “ngokuba lingcwele lonke ibandla, bonke

bephela; uYehova uphakathi kwabo. Yini na ukuba niziphakamise phezu kwesikhungu sikaYehova?”

UMoses akazange walikrokrela eli qhinga lirhubuluza nzulu, kwathi kwakuthi gqi ukunaba okubi phambi kwakhe, wawa ngobuso ebhenela kuThixo ezolile. Waphakama ezaliswe yintlungu ngokwenene, kodwa ezolile eqinile. Inkokelo yezulu wayinikwa. “Ngomso,” watsho, “uYehova uya kwazisa ongowakhe, ongcwele, amsondeze kuye, lowo amnyulileyo womsondeza kuye.” Uvavanyo lwabekelwa ingomso, ukuze bonke babe nexesha lokwetyisa. Bathi ke abo baxunele kububingeleli kwafuneka beze nesiqhumiso, banikele isiqhumiso emnqubeni phambi kwebandla. Umthetho wawucace kakuhle kakhulu ukuba, kuphela ngabo babethanjiselwe umsebenzi ongcwele abafanele ukulungiselela engcweleni. Kanti ke,nababingeleli, uNadabhinoAbhihu, baya batshatyalaliswa ngenxa yokusebenzisa umlilo “ongengcwele,” kuba betyeshele umyalelo ongcwele. Sekunjalo, uMoses wabanika umngeni abo bamtyholayo, xa benesibindi sokwenza isibheno esiyingozi ngolo hlobo, ukuba umcimbi bawugqithisele kuThixo.

Enyula uKora kunye nabendlu yakubo yabaLevi, uMoses wathi, “Yinto encinane na kuni, ukuba uThixo kaIsrayeli anahlule kwibandla lakwaIsrayeli anisondeze kuye, ukuba nisebenze umsebenzi womnquba kaYehova, nime phambi kwebandla, nilungiselele kubo, ekusondezile nje wena nabazalwana bakho bonke, oonyana bakaLevi ndawonye nawe? Nifuna kwanobubingeleli na? Ninani na, wena nebandla lakho lonke, le nto nihlangana ngoYehova? Ke uAron uyintoni na yena, ukuba nimkrokrele?”

UDathan noAbhiram babengazange bema baqina njengoKora; waza uMoses, ethembe ukuba basuka batsalwa ukuba bangene kwiyelenqe bengakhange babe bonakaliswe ngokupheleleyo, wababiza ukuba bavele phambi kwakhe, ukuze eve izimangalo zabo ngakuye. Abazange beze, koko basuka balilandula ngesigezo igunya lakhe. Impendulo yabo, eyathethwa kusiva ibandla lonke, yathi, “Yinto encinane na le yokuba usinyuse ezweni elibaleka amasi nobusi, uze kusibulala apha entlango, le nto uhlala uzenze umphathi phezu kwethu? Kananjalo akusingenisanga ezweni elibaleka amasi nobusi, akusinikanga lifa lamasimi nazidiliya; uya kuwakrukra na amehlo ala madoda? Asiyi kunyuka size.”

Ngaloo ndlela basebenzisa umboniso wasebukhobokeni kanye ngolwimi uYehova awayelichaze ngayo ilifa elithenjisiweyo. Bamtyhola uMoses ngokwenza ngokungathi usebenza phantsi kokukhokelwa lizulu, njengendlela yokumisela igunya lakhe; batsho besithi, abasayi kuphinda bazivumele ukuba bakhokelwe ngokungathi bangabantu abazimfama, ekuyeni eKanan ngoku, nasekuyeni entlango ngoku, njengoko kukholekile kumacebo akhe okuthanda imbeko. Ngoko ke, lowo ube efana nomzali onothando, umalusi onomonde, wavezwa ngesona sakha sasibi isimilo sombandezeli nomgweqi

wesikhundla. Ukungangeni eKanan, njengesohlwayo sezono zabo, kwabekwa njengetyala phezu kwakhe.

Kwakucacile nje ukuba imfesane yabantu ingakwiqela labachasi; kodwa uMoses akazange enze zinzame zokuzikhusela. Wasuka wathi, ngesidima, wabhenela kuThixo phambi kwebandla, njengengqina lobunyulu beenjongo zakhe nokugqibelela kwesimilo sakhe, wamcela uThixo ukuba abe ngumgwebi wakhe.

Ngengomso, amakhulu amabini anamashumi amahlanu ezikhulu, ekunye noKora, eza kuziveza ephethe iziqhumiso zawo. Baziswa entendelezweni yomnquba, ngoku abantu behlanganisene ngaphandle, belindele iziphumo. Yayingenguye uMoses owayehlanganise ibandla ukuba libukele ukoyiswa kukaKora neqela lakhe, kodwa yayingabavukeli, ekuzithandiseni kwabo okumfamekileyo abalibizela ndawonye ukuze lingqine uloyiso lwabo. Iqela elikhulu lebandla lalingakwicala likaKora ngokuphandle, ababemthembe kakhulu ukuba uya kuyibeka icace indawo yakhe ngakuAron.

Bathi bakuba behlangene bonke phambi kukaThixo, “babonakala ubuqaqawuli bukaYehova kwibandla lonke.” Sanikelwa isilumkiso sezulu kuMoses nakuAron, “Zahluleni kweli bandla; ndiya kubagqibela ngephanyazo.” Bawa ngobuso, bathandaza besithi, “Thixo, Thixo woomoya benyama yonke, kone umntu wamnye nje, unoburhalarhume kwibandla lonke na?”

UKora warhoxa ebandleni wazimanya noDathan noAbhiram ngexesha uMoses, ekhatshwa ngamadoda amakhulu angamashumi asixhenxe, wehlayo ephethe isilumkiso sokugqibela esiya kumadoda awalayo ukuza kuye. Izihlwele zalandela, kwathi phambi kokuba abanike isigidimi sakhe, ngokomyalelo wezulu, wabacela abantu, “Mkani ezintenteni zala madoda angendawo, ningachukumisi nto iyeyawo, hleze niphetshethwe ngezono zawo zonke.” Isilumkiso sathotyelwa, kuba ixhala lokugwetywa okulindelweyo laba phezu kwabo bonke. Abavukeli abayintloko bazibona beshiywa ngabo babebakhohlisile, kodwa ubungqola babo abuzange bushukunyiswe. Bema neentsapho zabo kwiminyango yeentente zabo, ngokungathi badelele isilumkiso sezulu.

Egameni likaThixo kaIsrayeli, wavakalisa njalo uMoses, ezindlebeni zebandla: “Niya kwazi ngale nto, ukuba uYehova undithumele ukwenza yonke le misebenzi; ngokuba asiyontliziyo yam. Ukuba aba bathe bafa ngokufa kwabantu bonke, woba uYehova akandithumanga. Ke ukuba uYehova uthe wenza isimanga, umhlaba wakhamisa umlomo wawo, wabaginya, nento yonke abanayo, behla besaphilile baya kwelabafileyo, noqonda ngoko ukuba la madoda amgibile uYehova.”

Amehlo kaIsrayeli wonke ayemiliselwe kuMoses ngeli xesha bemile, besoyika belindele, bekhangele isiganeko. Wathi xa egqiba ukuthetha, umhlaba oqinileyo wavuleka,behla abavukelibephilabangena emhadini, nayo yonkeinto ababenayo,

“ababakho phakathi kwesikhungu.” Babaleka abantu, bezohlwaya njengabanenxaxheba kweso sono.

Izigwebo zazingayekanga. Umlilo owabaneka uphuma efini wadla amakhulu amabini anamashumi amahlanu ezikhulu ezazinikela isiqhumiso. La madoda, awayengengawo aphambili ekuvukeleni, awazange atshatyalaliswe nabayili beyelenqe abaziintloko. Avunyelwa ukuba asibone isiphelo sawo, aze abe nethuba lokuguquka; kodwa uvelwano lwawo lwalukubavukeli, aza abelana nabo ngesiphelo sabo.

Ngexesha uMoses wayecenga uIsrayeli ukuba ayibaleke intshabalalo eyayisiza, umgwebo wezulu wawusenakho ukumiswa, ngelo xesha, ukuba uKora neqela lakhe babethe baguquka bacela ukuxolelwa. Ngokuqhubeka ngeenkani zabo basitywina isiphelo sabo. Ibandla lonke lalisabelana nabo. Ke Yena uThixo, ngenceba yaKhe enkulu, wenza umahluko phakathi kweenkokeli kuvukelo nabo zazibakhokela. Abantu abazivumelayo ukuba bakhohliswe, babesanikwe ithuba lokuba baguquke. Ubungqina obupheleleyo babunikiwe buxela ukuba babengalungisi, nokuba uMoses wayelungisa. Ukubonakalaliswa okubalulekileyo kwasusa konke ukungaqiniseki.

UYesu, iNgelosi eyayihamba phambi kwamaHebhere, wayefuna ukubasindisa entshabalalweni. Ukuxolelwa kwabo kwakusahleli kubalindele. Ugwebo lukaThixo lwalusondele kakhulu, lubacenga ukuba baguquke. Ukuphazamisa okukhethekileyo okungenako ukumelwana nako, okuphuma ezulwini, kwalulibazisa uvukelo lwabo. Ukuba ngoku banokusabela kungenelelo lokubonelela kukaThixo, bangasindiswa. Bathi, nangona babaleka kwizibetho, ngokoyika ukutshabalala, uvukelo lona alwakwazi ukuphiliswa. Babuyela ezintenteni zabo ngobo busuku benkwantya, kodwa bengaguqukanga.

Babekhohliswe nguKora neqela lakhe bada bazicingela ukuba bangabantu abalungileyo kakhulu, nokuba boniwa, bakwaphathwa kakubi nguMoses. Ukuba babevumile ukuba uKora neqela lakhe babonile, uMoses yena elungisile, kwakuza kunyanzeleka ukuba, ngokwelizwi likaThixo, bamkele isigwebo sokuba kufuneka befele entlango. Babengakulungelanga konke ukuyivuma le into, basuka bazama ukukholelwa ukuba uMoses wabakhohlisa. Babelivuyele ngolonwabo ithemba lokuba kuza kumiselwa ukucwangcwiswa ngokutsha kwezinto, apho ukunconywa kuya kuma endaweni yokukhalinyelwa, ukuhambalulaendaweniyexhala nemfazwe.

Amadoda awatshabalalayo ayethethe amazwi akhohlisayo, axela ngomdla omkhulu nothando analo ngakubo, baza abantu bagqiba kwelithi uKora neqela lakhe babengabantu abalungileyo, lo gama yena uMoses, ngandlela ithile, wayesisixhobo sokutshabalala kwabo.

Kunzima ukuba umntu angamnyelisa ngaphezu koko uThixo, ngokuthi acekise, ale izixhobo, Yena Thixo, azisebenzisela ukubasindisa. AmaIsrayeli ayenganelanga kukwenza nje oku, kodwa azimisela ukubabulala bobabini uMoses noAron. Oku kubonisa ukuba abazange bakubone ukufuneka kokuba bacele ukuxolelwa kuThixo ngenxa yesono sabo esibi. Ubusuku benceba abuzange buchithwe kuguqukwa, kuvunywa isono, kodwa ekuqulunqeni indlela ekungamelwana ngayo nobungqina obabenza bacaca ukuba bangabona boni bakhulu. Babesenentiyo ngakumadoda anyulwe nguThixo, bazilungiselela ukumelana negunya lawo. USathana wayekho ukuba akugqwethe ukuqonda kwabo, abakhokelele entshabalalweni ebavale amehlo.

Wonke uIsrayeli wayebalekile othukile sisikhalo saboni ababegwetyiwe abaya kutshona emhadini, kuba esithi, “Hleze umhlaba usiginye nathi.” “Lamkrokrela uMoses noAron ngengomso lonke ibandla loonyana bakaIsrayeli, lisithi, Nina nibulele abantu bakaYehova.” Baza balungela ukuqhubeka nokuziphatha kakubi iinkokeli zabo ezinyanisekileyo, nezizincamileyo.

Kwaya kwabonakalaliswa ubuqaqawuli bezulu efini eliphezu komnquba, izwi laphuma efini lithetha noMoses noAron, “Sukani phakathi kweli bandla, ndiligqibele ngephanyazo.”

Ityala lesono lalingekho phezu kukaMoses, nto leyo eyenza ukuba angoyiki waza akakhawuleza alishiye ibandla ukuba litshabalale. UMoses wazilazila, kule ntlekele yoyikekayo ebonakalalisa umdla womalusi wenene kumhlambi owaluswa nguye.

Ngelo xesha, isithunywa sengqumbo sasesihambele phambili; isibetho sasisenza umsebenzi waso wokufa. Ngokuyalelwa ngumntakwabo, uAron wathabatha isiqhumiso wakhawuleza wangena phakathi kwebandla “wabacamagushela abantu.” “Wema phakathi kwabafileyo nabahleliyo.” Ngoku kunyuka umsi wesiqhumiso, imithandazo kaMoses emnqubeni yayinyukaisiya kuThixo;sazasanqandwa isibetho; kodwa kwakuse kufeamawakaalishumielinesine lamaIsrayeli, ubungqina betyala lokukrokra novukelo.

Ngokunjalo, kwabuywa kwanikwa obunye ubungqina bokuba ububingeleli bamiselwa kwindlu ka-Aron. Ngokuyalelwa lizulu, uhlanga ngalunye lwalungisa intonga, lwalibhala kuyo igama lalo. Igama lika-Aron lalikweyakwaLevi. Iintonga zabekwa emnqubeni, “phambi kwesingqino.” Ukutyatyamba kwayo nayiphi intonga kwakuza kubaluphawu lokuba uYehova ulukhethele ububingeleli uhlanga olo. Ngentsasa elandelayo, “nantso intonga ka-Aron wendlu kaLevi, idubule yaphuma amathupha, yatyatyamba iintyantyambo, zavuthwa iiamangile.” Yavezwa ebantwini, kwathi kamva yabekwa emnqubeni ukuba ibe bubungqina kwizizukulwana ezilandelayo. Lo mmangaliso waligweba ityala lobubingeleli ngempumelelo.

Kwakucace ngokupheleleyo ngoku ukuba uMoses noAron babethetha ngegunya likaThixo, kwaye kwakufuneka abantu bayikholelwe inyaniso engamkelekanga yokuba baza kufela entlango. “Yabona,” bakhala, “siyabhubha, siyaphela, siyaphela sonke.” Bavuma ukuba bonile ngokuvukela iinkokeli zabo, nokuba uKora neqela lakhe bafa ngenxa yogwebo olufanelekileyo lukaThixo.

Kuvukelo lukaKora kuyabonakala, nangona ngendlela encinane, ukusebenza komoya owakhokelela kuvukelo lukaSathana ezulwini. Yayilikratshi nokufuna imbeko okwaqhwaya uKhwezi ukuba akhalaze ngolawulo lukaThixo, nokuzama ukubhukuqa ucwangco olwalumiselwe ezulwini. Kususela ekuweni kwakhe, yasoloko iyinjongo yakhe ukufaka kwaloo moya mnye womnqweno nokunganeliseki, ukuthanda isikhundla nentlonipho, ezingqondweni zabantu. Wasebenza ngolo hlobo ezingqondweni zikaKora, uDathan, noAbhiram, ukuvusa ulangazelelo lokuziphakamisa nokuvuselela umnqweno,ukungathembi, novukelo. USathana wabenza ukuba bamale uThixo njengenkokeli yabo, ngokungafuni amadoda uThixo awanyulileyo.Kanti ke, ekukrokreleni kwabo uMoses noAron, bamnyelisa uThixo, balahlekiswa bada bazicingela ukuba bangamalungisa, bababona abo bathe, ngokuthembeka, babalwisa ngezono zabo, njengabaqhutywa nguSathana.

Ingaba abukho ububi nangoku obafumaneka kwisiseko sentshabalalo kaKora? Ikratshi nokuthanda udumo kuthe saa; zithi ezi zintozakuxatyiswa, zivulele umnqweno,nokulwelaukuba phezulu; umphefumloubenobutshabanoThixo, uthi ungaqondanga utsalelwe utsalelwe kwihlelo likaSathana. NjengoKora namahlakani akhe, baninzi, nakwabazibiza ngokuba bangabalandeli bakaKristu, abacinga, bacebe, basebenze ngenzondelelo kuba benenjongo yokuba bafumane ukusizelwa nokuxhaswa ngabantu, abalungele ukuyikruna inyaniso, babaxoke, bathethe kakubi ngabakhonzi beNkosi, bade babatyhole njengabaneenjongo eziphantsi nezinomona, izinto phofu eziphembelela ezabo iintliziyo. Ngokuthi rhoqo bephindaphinda ubuxoki, noko kugilana nako konke okubonakalayo, baye bafikelele ekukholelweni ukuba bathetha inyaniso. Lo gama bezama ukutshabalalisa ukuthenjwa kwabantu abanyulwe nguThixo, bakholelwa ngokwenene ukuba baxakeke ngumsebenzi olungileyo, nokuba ngokwenene benza umsebenzi kaThixo.

AmaHebhere ayengenayo intumekelelo yokuthoba phantsi kwemiyalelo nemiqathango kaYehova. Ayengonwabanga phantsi kolawulo, engakulungelanga ukungxoliswa. Le yayiyimfihlelo yokukrokra kwawo ngakuMoses. Ukuba ayeyekelwe ekwenzeni ngokuzithandela, ngezazimbalwa izikhalazo ngakwinkokeli yawo. Kuyo yonke imbali yebandla, izicaka zikaThixo zahlala zihlangana nomoya ololu hlobo.

Kungokuziyekela esonweni, abaye abantu bamnike uSathana inyoba yokungena ezingqondweni zabo, baze basuke kwinqanaba [elisezantsi] baye kwelinye,

enkohlakalweni. Ukwala ukukhanya kuyenza mnyama ingqondo, kuyiqinise intliziyo, ukuze kube lula kuzo ukuthabatha elinye inyathelo esonweni nokuqhubeka kusaliwa ukukhanya okucace kakhulu, kude, ekugqibeleni, imikhwa yabo yokona ibe sisigxina. Isono siyayeka ukubonakala sisisono kubo. Lowo ushumayela ilizwi likaThixo ngokuthembeka, ngokwenza njalo egweba izono zabo, bakholisa ngokuba bamthiye. Ngokungafuni ukunyamezela intlungu nombingelelo ofunekayo ukuze kubekho uhlaziyo, bajikela umkhonzi weNkosi bakugxeke ukukhalima kwakhe njengokungafuneki nganto, nokuqatha. NjengoKora, baye bathi, abantu abonanga; ngulo ubakhalimelayo odala yonke inkathazo. Bathi bakuba beziphozisile izazela zabo ngale nkohliso, basuke aba bantu banomona, nabanganyanisekanga, bahlangane bahlwayele isiphithiphithi ebandleni, bazityhafise izandla zabo bazama ukulakha.

Konke ukuhambela phambili okwenziwa ngabo uThixo ababizileyo ukuba bakhokele emsebenzini waKhe, kuvusa ukukrokra; sonke isenzo sixokwe ngomona nokubeka iziphako. Kwakunjalo ngexesha likaLutere, noWesley, kunye nabanye abahlaziyi. Kunjalo nanamhla.

UKora ngewayengahambanga ngendlela awayihambayo ukuba wayazile ukuba yonke imiyalelo nokukhalima okuba kuIsrayeli kwakuvela kuThixo. Noko kunjalowayemeleukuba ukwazile oku.UThixo wayenike ubungqina obungaphaya kokuqonda bokuba nguYe okhokela uIsrayeli. UKora namaqabane akhe bakwala ukukhanya bada bamfamekiswa kangangokuba, nokona kubonakalaliswa kothusayo kwamandla aKhe, kwakunganelanga ukuba kubanelise; konke bakubala njengokwenziwa ngumntu okanye izisebenzi zikaSathana. Nabantu benza kwaloo nto, abathi ngemini elandela ukutshatyalaliswa kukaKora, neqela lakhe, beza kuMoses noAron, besithi, “Nina nibabulele abantu bakaYehova.” Bengenanto nokuba babefumene ubungqina obupheleleyo bokunganeliseki kukaThixo yindlela yabo, baba nesibindi sokuthi, zonke ezo zibetho zaKhe yimisebenzi kaSathana, besithi, ngamandla ongendawo, uMoses noAron babangela ukufa kwamadoda alungileyo nangcwele. Yaba sesi senzo esatywina isiphelo sabo. Babenze isono sokuchasa uMoya Oyingcwele, isono ethi ngaso intliziyo yomntu ibe itywineke ngokuqinisekileyo ngakwimpembelelo yobabalo lwezulu. “Nothe wathetha ilizwi elichasene noNyana woMntu,” watsho uKristu, “uya kuxolelwa.” Mateyu 12:32. La mazwi athethwa nguMsindisi xa imisebenzi yobabalo awayeyenza ngamandla kaThixo, athi amaYuda yenziwe nguBhelezabhubhe. Kungokuthunywa kukaMoya Oyingcwele apho athi uThixo aqhagamshelane nomntu; baze abo bamala ngabom lo mthunywa, ngelithi ungongendawo, babe baziqhawule kwijelo loqhagamshelwano lomphefumlo neZulu.

UThixo usebenza ngokubonakalaliswa koMoya waKhe ukuba amngxolise, amoyise umoni; kuthi wakuba waliwe umsebenzi kaMoya ekugqibeleni, kungabuye kubekho lutho uThixo anokulenzela yona imiphefumlo. Nethontsi lokugqibela lenceba yezulu

lisetyenzisiwe. Umoni uziqhawule ngokwakhe kuThixo, abe engenamathunga wokusinyanga sona isono. Akukho mandla agciniweyo anokuthi uThixo awasebenzise ukumoyisa amguqule umoni. “Myekeni” (Hoseya 4:17), ngumyalelo wezulu. Ngoko ke, “akusasele dini ngenxa yezono; sekusele ke ukulinda okoyikekayo kakhulu, umgwebo nomsindo womlilo, oza kudla abo bachasileyo.” Hebhere 10:26, 27.

# Isahluko 36—Entlango

Phantse kwangamashumi amane eminyaka abantwana bakwaIsrayeli befihlakele, bengabonakali ekuhleni, besithele entlango. “Imihla,” utsho uMoses, “yokuhamba kwethu, sisuka eKadeshe-bharneha side siwele umlanjana weZerede, yaba yiminyaka emashumi mathathu anesibhozo; sada saphela sonke eso sizukulwana samadoda okulwa phakathi komkhosi, njengoko uYehova wawafungelayo. Saye kananjalo isandla sikaYehova siphezu kwawo, ukuba adutywadutywe phakathi komkhosi ade agqitywe.” Duteronomi 2:14, 15.

Kule minyaka abantu babehleli bekhunjuzwa ukuba babephantsi kokuthethisa kwezulu. Kuvukelo lwaseKadeshe bamkhanyela uThixo, waza uThixo wabakhanyela okwexesha elithile. Ngenxa yokuba babonisa ukunganyaniseki kumnqophiso waKhe, babengayi kuwufumana umqondiso womnqophiso, inkonzo yokwaluka. Ulangazelelo lwabo lokubuyela kwilizwe lobukhoboka, lwabaveza njengabantu abangayifanelanga inkululeko, nenkonzo yePasika, eyamiselwa ukuba ibe sisikhumbuzo sokuhlangulwa ebukhobokeni, yayingayi kwenziwa.

Kona ukuqhubeka kwenkonzo yeminquba kwakubonisa ukuba uThixo wayengabashiyanga kwaphela abantu baKhe. Nokwazelelela kwaKhe kwakusabanika iimfuno zabo. “Kuba uYehova, uThixo wakho, ukusikelele emsebenzini wonke wesandla sakho,” watsho uMoses, ekulandeni kwakhe imbali yokujikeleza kwabo. “Uyakwazi ukuyihamba kwakho le ntlango inkulu; le minyaka imashumi mane uYehova uThixo wakho unawe, akuswelanga nto.” Ingoma yabaLevi, ebhalwe nguNehemiya, ikuzoba ngokucacileyo ukukhathalela kukaThixo uIsrayeli, nangale minyaka yokwaliwa nokugxothwa: “Ke wena, ngeemfesane zakho ezinkulu, akubashiyanga entlango; umqulu welifu wokubakhanyisela indlela abahamba ngayo. Wabanika uMoya waKho olungileyo ukuba ubaqononondise; akuwuvimbanga umlomo wabo imana yakho, wabanika amanzi ngenxa yenxano labo. Iminyaka emashumi mane wabafunzela entlango, . . . iingubo zabo azonakalanga bududala, iinyawo zabo azidumbanga.” Nehemiya 9:19-21.

Ukubhadula entlango kwakungayekelwanga ukuba kube sisohlwayo kuphela kubavukeli nabakrokri, kodwa kwakuza kuba yingqeqesho kwisizukulwana esikhulayo, ukusilungiselela ukungena kwiZwe leDinga. UMoses wathi kubo, “Njengoko umntu amqeqeshayo unyana wakhe, uYehova uThixo wakho uyakukuqeqesha wena,” “ukuze akuthobe, akulinge, akwazi okusentliziyweni yakho, ukuba woyigcina imithetho yakhe, akuyi kuyigcina, kusini na. . . . wakulambisa, wakudlisa imana, into obungayazi, ababengayazi nooyihlo; ukuze akwazise ukuba akaphili ngasonka sodwa umntu; umntu lo yena uphila ngento yonke ephuma emlonyeni kaYehova.” Duteronomi 8:5, 2, 3.

“Wamfumana ezweni eliyintlango, enyanyeni, enkangala ebhombolozayo; wamwola, wamondla, wamlondoloza njengokhozo lweliso lakhe.” “Ekubandezelekeni kwabo konke wabandezeleka, nesithunywa sobuso bakhe sabasindisa; ekubathandeni kwakhe nasekubachongeni kwakhe wayebakhulula ngokumisela yena, wabafunqula; wabathwala yonke imihla yasephakadeni.” Duteronomi 32:10; Isaya 63:9.

Ingxelo yabo yobomi babo basentlango ziziganeko zovukelo kuYehova. Uvukelo lukaKora lwaba nesiphumo sokutshabalala kweshumi elinesine lamawaka amaIsrayeli. Zazithe gqaba-gqaba iziganeko ezasibonisa umoya ofanayo wokudelela igunya lezulu.

Kwesinye isiganeko, unyana womfazi ongumIsrayeli ngendoda yomYiputa, ongomnye wendiba-ndiba emxube, washiya inkampu yakhe wangena kweyamaIsrayeli, ebanga ilungelo lokumisa intente yakhe apho. Oku kwakusalelwa ngumthetho ongcwele ukuba akwenze, kuba inzala yamaYiputa ingamakheswa emhlanganweni kude kuse kwisizukulwana sesithathu. Kwabakho impikiswano phakathi kwakhe nomIsrayeli, waza wakuba umcimbi usiwe kumgwebi, wagwetywa umoni lowo.

Waya wanengqumbo sesi sigqibo, wamtshabhisa umgwebi, wathi ebushushwini bemvakalelo yakhe walinyelisa igama likaThixo. Waziswa ngokukhawulezaphambi kukaMoses. Umyalelowawunikiwe, “Othe watshabhisa uyise, nokuba ngunina, wobulawa afe” (Eksodus 21:17); kodwa akukho msindleko wenziwayo ukuhlangabezana nalo mba. Kwakukubi ukwaphulwa komthetho kangangokuba kwabonakala kufuneka ubekho umyalelo owodwa ophuma kuThixo. Le ndoda yabekwa elugcinweni kulindwe ukuba kuqinisekiswe ngentando kaYehova. UThixo ngokwaKhe wasivakalisa isigwebo; ngomyalelo wezulu, umnyelisi wakhutshelwa ngaphandle kwenkampu waxulutywa ngamatye wafa. Abo basibonayo esi sono bazibeka izandla zabo phezu kwentloko yakhe, ngaloo ndlela bengqina ubunyaniso besityholo awabekwa sona. Emva koko baba ngabokuqala ukugibisela amatye okuqala, kamva abantu ababemi kufuphi bahlangana nabo ekwenzeni ngokwesigwebo.

Oku kwalandelwa kukuvakaliswa komthetho wokuqubisana neziphoso ezifana nazo: “Uze uthethe koonyana bakaIsrayeli, uthi, Umnntu ngomntu, xa athe wamtshabhisa uThixo wakhe, wosithwala isono sakhe. Olithukayo igama likaYehova makabulawe afe. Lonke ibandla lomxuluba okunene ngamatye, kwanomphambukeli, kwanozalelwe ekhaya; ekulithukeni kwakhe iGama makabulawe.” Levitikus 24:15, 16.

Bakho abo banengxaki ngothando lukaThixo kunye nobulungisa baKhe ngokohlwaya qatha amazwi athethwe ngobushushu bemvakalelo. Luthando nobulungisa bukaThixo ezenza ukuba kufuneke ukuba kubonakalalisiwe ukuba iintetho eziqhutywa bububi ngakuThixo zisisono esikhulu. Isohlwayo esinikwa umoni wokuqala sasiya kuba sisilumkiso nakwabanye, sokuba iGama likaThixo kufuneka lihlonitshiwe. Ukuba ke

isono sale ndoda sasiyekwe nje asohlwaywa, abanye babeya kuhla emoyeni; kwaye ngenxa yoko, imiphefumlo emininzi yayiya kutshabalala.

Indiba-ndiba emxube eyaphuma namaIsrayeli eYiputa yaba ngunobangela wokulingwa nenkathazo engapheliyo. Aba bantu bathi bakulahlile ukukhonza izithixo baza bakhonza uThixo oyinyaniso; kodwa imfundo nengqeqesho yobutsha babo zayibumba imikhwa yabo nesimilo sabo, baza bonakaliswa kukukhonza izithixo nokungamhloneli uThixo. Ngabona babekholisa ukuqhwaya inkathazo, bekwa ngabokuqala nokukhalaza, bayizalisa inkampu ngegwele lezenzo zabo zokunqula izithixo, nokukrokrela kwabo uThixo.

Kwathi kungekudala bebuyele entlango, kwenzeka isiganeko sokwaphulwa kweSabatha, phantsi kweemeko ezenza ukubakube lityala elinomahluko. Ukuvakalisa kukaYehova ukuba uya kumhlamba uIsrayeli kwavusa umoya wovukelo. Omnye wabantu, owayenomsindo kuba eshiywe ngaphandle kweKanan, ezimisele ukubonisa ukuwudelela umthetho kaThixo, waqala ukuwaphula esidlangalaleni umthetho wesine ngokuphuma ayokuqokelela iinkuni ngeSabatha. Ngexesha lohambo lwasentlango, ukubasa umlilo ngomhla wesixhenxe kwakwalelwe ngqongqo. Oku kwalelwa kwakungayi kufikelela kwilizwe leKanan apho ububi bemozulu babuyenza ukuba ifuneke imililo; kodwa entlango, wawungadingeki umlilo ukuze kufudumale. Isenzo sale ndoda sasisesenkani nokwaphula ngabom umthetho wesine—isono, ingesiso esokuswela ingqiqo okanye ukungazi, kodwa isesokudelela.

Yathatyathwa isayenza loo nto, yaziswa phambi kukaMoses. Kwakusele kutshiwo ukuba, ukwaphula iSabatha kufuneka kohlwaywe ngokufa, kodwa kwakungekatyhilwa ukuba isohlwayo eso kufuneka senziwe njani. Ityala laziswa nguMoses phambi kukaYehova, waza wanikwa umyalelo, “Makabulawe afe loo mntu, limxulube ibandla lonke ngamatye, ngaphandle kweminquba.” Numeri 15:35. Izono zokunyelisa nokwaphula iSabatha ngokuzithandela kwakusohlwaywa ngokufanayo, kuba, kokubini ngokufanayo, kwakubonakalisa ukujongela phantsi igunya likaThixo.

Kule mihla yethu baninzi abayalayo iSabatha ngelithi isisimiselo sobuYuda baze bathi, ukuba kufuneka igciniwe, kufuneka isigwebo sokufa senziwe yakwaphulwa; kodwa siyabona ukuba ukunyelisa kwakufumana isohlwayo esifanayo nesokwaphulwa kweSabatha. Ingaba singagqiba kwelithi nomthetho wesithathu mawususwe kuba usebenza kuphela kumaYuda? Kanti ke isohlwayo sokufa sisebenza kumthetho wesithathu, wesihlanu, kanti ngokwenene, phantse kuyo yolishumi imiyalelo, ngokufanayo nowesine. Nangona uThixo ngokwangoku engakohlwayi ukwaphulwa komthetho waKhe ngezohlwayo zexeshana, ilizwi laKhe liyatsho ukuthi, umvuzo wesono kukufa; ngoko kuya kuthi ekunikweni kwesigwebo ekugqibeleni, kubonakale ukuba ukufa kusisabelo sabo bayaphulayo imiyalelo yaKhe engcwele.

Kuyo yonke iminyaka emashumi mane entlango, abantu babekhunjuzwa zonke iiveki ngobungcwele bomyalelo weSabatha, ngomzekelo wemana. Sekunjalo, nale into ayizange ibakhokelele ekuthobeleni. Nangona bengazange bangene ekwaphuleni umthetho phandle,nangesibindi ngokokudebafumaneisigweboesiqatha kanobom, kodwa kwakukho ukuyekelela okukhulu ekugcinweni komthetho wesine. UThixo uthi ngomprofeti waKhe, “Bazihlambela kakhulu iisabatha zam.” Hezekile 20:13-24. Oku kubaliwe kwizizathu zokushiywa ngaphandle kwesizukulwana sokuqala ekungeneni kwiZwe leDinga. Sekunjalo, abantwana babo abazange basifunde isifundo. Kwakunjalo ukutyeshela kwabo iSabatha ngexesha lokujikeleza kwabo entlango kangangokuba, nangona uThixo engazange abathintele ukuba bangene eKanan, wavakalisa ukuba baya kusasazeka phakathi kweentlanga ezingabahedeni emva kokuba belimile iliZwe leDinga.

Ukususka eKadeshe, abantwana bakwaIsrayeli babuya umva basinga entlango; laza lathi lakuba liphelile ixesha labo lokuphambukela entlango, babuya, “lonke ibandla, entlango yaseTsin ngenyanga yokuqala; bahlala abantu eKadeshe.” Numeri 20:1.

Kulapho wafela khona wangcwatyelwa khona uMiriyam. Ukusukela kumbono wokugcoba kunxweme loLwandle oluBomvu, xa uIsrayeli wayevuyela uloyiso lukaYehova, ukuya kwingcwaba lasentlango elaba sisiphelo sokujikeleza kwasentlango lonke ixesha lokuphila elide—saba njalo isiphelo sezigidi ezathi, ngamathemba aphezulu, zaphuma eYiputa. Isono sayihlutha kakubi indebe yentsikelelo. Ingaba sasiya kusifunda na isifundo isizukulwana esilandelayo?

“Kuyo yonke loo nto bahambisa ngokona, abakholwa yimisebenzi yakhe ebalulekileyo. . . . Xa wathi wababulala, bamquqela; babuya bamquqela uThixo ngenyameko, bakhumbula ukuba uThixo uliliwa labo, uThixo Osenyangweni ungumkhululi wabo.” Ndumiso 78:32-35. Sekunjalo, ababuyelanga kuThixo ngenjongo enyanisekileyo. Nangona nje bathi xa bengcungcuthekiswa ziintshaba zabo, bafuna uncedo kuYe kuba ikuphela kwaKhe onokubahlangula, yabe “intliziyo yabo ayaqina kuye, abanyaniseka emnqophisweni wakhe. Ke yena unemfesane, uxolela ubugwenxa ngocamagushelo, akonakalisi; wawubuyisela futhi umsindo wakhe, . . . Wakhumbula ukuba bayinyama, bangumoya omkayo, ongabuyiyo.” Iindima 37-39.

# Isahluko 37—ILiwa Elabethwayo

[Esi sahluko sisekwe kwiNumeri 20:1-13.]

Kwiliwa elabethwayo eHorebhe, kwaqala kwampompoza umsinga ophilayo owahlaziya uIsrayeli entlango. Kuzo zonke iihambo zabo, lonke ixesha kukho isidingo, babenikwa amanzi ngommangaliso wenceba kaThixo. Noko kunjalo, amanzi awazange ayeke ukubaleka ukusuka eHorebhe. Naphina apho kwiihambo zabo babeye bafune amanzi, ayetsaza ezingxondorheni zamawa kufuphi apho bamise khona.

YayinguKristu, ngamandla elizwi laKhe, owenza ukuba umsinga ohlaziyayo umpompozele uIsrayeli. “Basela bonke olo luselo lunye lulolomoya . . . iliwa elo ke lalinguye uKristu.” 1 Korinte 10:4. Wayelithende lazo zonke iintsikelelo zexesha lasenyameni nezasemoyeni. UKristu, iLiwa eliyinyaniso, waye enabo kuko konke ukuzula kwabo. “abanxanwanga, ebahambisa engqaqasini; wabatsitsisela amanzi eweni; wacanda iliwa, atsaza amanzi.” “abaleka amanzi, ahamba engumlambo emqwebedwini.” Isaya 48:21; Ndumiso 105:41.

Iliwa elabethwayo lalingumfuziselo kaKristu, kwaza kwathi ngalo mfuziselo, kwafundiswa ezona nyaniso zinexabiso zikamoya. Njengokuba ayempompoza eliweni amanzi anika ubomi, ngokunjalo kuKristu owaba “ngobandezelwayo nguThixo,” “[no]hlatywe ngenxa yezikreqo zethu, watyunyuzwa ngenxa yezenzo zethu” (Isaya 53:4, 5), umsinga wosindiso umpompozela uhlanga olulahlekileyo. Njengoko iliwa lalibethwe kwakanye, ngokunjalo noKristu kwakufuneka “esondezwe kwaba kanye ukuba asithwale asisuse isono sabaninzi.” Hebhere 9:28. UMsindisi wethu wayengayi kubingelelwa kabini; ngoko kufanelekile kwabo bafuna iintsikelelo zobabalo lwaKhe ukuba bacele egameni likaYesu, bathulule ulangazelelo lweentliziyo zabo ngomthandazo ozingisileyo. Umthandazo onjalo uya kuzisa phambi kukaYehova wemikhosi amanxeba kaYesu, uze umpompozise ngokutsha igazi elinika ubomi, elafuziselwa kukumpompozela kuIsrayeli kwamanzi aphilayo.

Ukumpompoza kwamanzi ephuma eliweni entlango, kwenzelwa isikhumbuzo ngamaIsrayeli, emva kokuba emile eKanan, ngemiboniso yovuyo olukhulu. Ngexesha likaKristu, esi sikhumbuzo saba ziinkonzo ezinomtsalane kakhulu. Sasisenzeka ngesiganeko soMthendeleko weMinquba, xa abantu abaphuma kulo lonke ilizwe babehlanganisene eYerusalem. Kusuku ngalunye kwezisixhenxe zesidlo, ababingeleli babephuma ngomculo kunye nekwayala yabaLevi kukhiwe amanzi ngomphanda wegolide kumthombo waseSilowa. Babelandelwa zizihlwele zabakhonzi, ababeba baninzi kangangoko benokusondela emsingeni ukuba basele kuwo, lo gama imikhwazo yovuyo yayinyuka, “Niya kukha amanzi ninemihlali emithonjeni yosindiso.” Isaya 12:3. Ngelo xesha amanzi akhiwe ngababingeleli asiwa etempileni phakathi kwesandi

sezigodlo nengoma ezukileyo, “Iinyawo zethu zifike zema emasangweni akho, Yerusalem.” Ndumiso 122:2. Amanzi agalelwa phezu kwesibingelelo somnikelo otshiswayo, lo gama iingoma zokudumisa zivakala, izihlwele zihlangana ngempendulo yoloyiso ngezixhobo zomculo nezigodlo ezinamazwi anzulu.

UMsindisi wasebenzisa le nkonzo yomfuziselo ukukhokelela iingqondo zabantu kwiintsikelelo awayezizise kubo. “Ngomhla wokugqibela, ongowona mkhulu womthendeleko,” ilizwi laKhe lavakala ngezandi ezahlokoma kwiintendelezo zetempile, “Ukuba kukho othi anxanwe, makeze kum asele. Lowo ukholwayo kum, njengoko satshoyo isibhalo, kuya kumpompoza imilambo yamanzi aphilileyo, iphuma embilinini wakhe.” “Oku,” watsho uYohane, “wakutsho ngaye uMoya, ababeza kumamkeliswa abakholwayo kuye.” Yohane 7:37-39. Amanzi ahlaziyayo, enyuka kumhlaba owomileyo nongumqwebedu, enze ukuba indawo eyintlango ityatyambe, ampompoze anike ubomi kwabatshabalalayo, aluphawu lobabalo lwezulu inguKristu kuphela onokulunika, nolunjengamanzi aphilayo, ahlambululayo, ahlaziyayo, avuselela umphefumlo. Lowo ahleli kuye uKristu, ngaphakathi kwakhe unomthombo ongatshiyo wobabalo namandla. UYesu uyabudlamkisa ubomi, ayikhanyise indlela yabo bonke abamfuna ngenyaniso. Uthando lwaKhe, xa lwamkelwe entliziyweni, luya kukhula imisebenzi emihle esingisa ebomini obungunaphakade. Alwaneli nje ukusikelela umphefumlo apho luntshula khona, kodwa umsinga ophilayo uya kumpompoza ngamazwi nangezenzo zobulungisa, ukuze uhlaziye abanxaniweyo abawungqongileyo.

Kwalo mfuziselo mnye, uKristu wawusebenzisa kwincoko yaKhe nomfazi waseSamariya equleni likaYakobi: “Ke yena othe waselakuwoamanzi,endiyakumphawonamna, akasayi kuza anxanwe naphakade; aya kusuka amanzi, endiya kumpha wona, abe ngumthombo kuye wamanzi ampompozela ebomini obungunaphakade. Yohane 4:14. UKristu wahlanganisa imifuziselo emibini. Ulilіwa, ungamanzi aphilayo.

Kwayona le mifuziselo mihle nezisa umyalezo ngokucacileyo, ifumaneka kuyo yonke iBhayibhile. Kuse ziinkulungwane phambi kokufika kukaKristu, uMoses walatha kuYe njengeLiwa losindiso lukaIsrayeli (Duteronomi 32:15); umdumisi wathi xa evumangaYe: “Mkhululi wam,” “liwa lokunqaba kwam,” “[iliwa] elisemalengalengeni kum,” “iliwa elilikhaya kum,” “iliwa lentliziyo yam,” “[iliwa elili]hlathi lam.” Engomeni kaDavide uzotywe njenga“manzi angawokuphumla” apholileyo; phakathi kwamadlelo aluhlaza apho awukhokelela khona uMalusi umhlambi waKhe. Kwakhona uthi, “Ubaseza emlanjeni weziyolo zakho. Ngokuba likuwe ithende lobomi.” Ndumiso 19:14; 62:7; 61:2; 71:3; 73:26; 94:22; 23:2; 36:8, 9. Indoda esisilumko yona ithi, “Ngumlanjana obalekayo, lithende lobulumko.” Mizekeliso 18:4. KuYeremiya, uKristu uli“thende lamanzi aphilileyo;” kuZekariya, “ithende elivulelwe . . . ngenxa yesono nangenxa yokungcola.” Yeremiya 2:13; Zekariya 13:1.

UIsaya umchaza ngokuthi "ululiwa elingunaphakade," "njengomthunzi wengxondorha enkulu ezweni elibharhileyo." 26:4; 32:2. Ubuya anike ingxelo yesithembiso esixabisekileyo, ngokuzisa engqondweni ngokucacileyo umsinga ophilayo ompompozela uIsrayeli: "Ke abaziintsizana nabangamahlwempu baya kufuna amanzi, angabikho, ulwimi lwabo lome linxano; mna Yehova ndiya kubaphendula, mna, Thixo kaIsrayeli, andiyi kubashiya." "Ndiya kugalela amanzi phezu kwabanxaniweyo, nemiqukuqela yamanzi phezu kwelizwe elomileyo;" kuya kugqobhoza amanzi entlango, nemilambo enkqantosini." Kukhutshwa isimemo, "Wenani, nonke nina ninxaniweyo, yizani emanzini." Isaya 41:17; 44:3; 35:6; 55:1. Amaphepheni avalayo eLizwini eliNgcwele, siyaphindwa esi simemo. Umlambo wamanzi obomi, "ococeke njengekristale," uphuma kwitrone kaThixo neMvana; ubizo lobabalo luvakala lubiza kwizizukulwana, "Lowo uthandayo, makawathabathe amanzi obomi ngesisa." IsiTyhilelo 22:17.

Kanye phambi kokuba umkhosi wamaHebhere ufike eKadeshe, umthombo ophilayo wayeka ukubaleka, ukanti wawutsaza iminyaka ngaphandle kwendawo ababemise kuyo. Yaye iyinjongo kaYehova ukuvavanya abantu baKhe. Wayeza kubona ukuba baya kukuthemba na ukubonelela kwaKhe okanye balinganise ukungakholwa kooyise.

Ngoku babezibonaiinduli zaseKanan. Kuhambolweentsukunje ezimbalwa, babeya kufika kwimida yeLizwe leDinga. Wawumncinane kakhulu umgama bafike kwaEdom, indawo eyayiyeyenzala kaEsawu, neyayicanda kuyo indlela enyuliweyo esinga eKanan. Umkhondo wawunikwe uMoses, "Bhekani ngasentla, ubawisele abantu umthetho uthi, Niya kugqitha nje emdeni wabazalwana benu, oonyana bakaEsawu, abemi kwaSehire. Baya kunoyika. . . . Ukudla nokuthenga kubo ngemali, nidle; namanzi nowemba kubo ngemali, nisele." Duteronomi 2:3-6. Le mikhondo yayimele ukuba yanele ukuchaza ukuba kutheni ukuze anqanyulwe amanzi; babekufuphi ukuba bacande kwilizwe elinamanzi kakhulu, nelityebileyo, kwindlela eqonde ngqo kwilizwe laseKanan. UThixo wayebathembise indlela engenazo iinkathazo ecanda kwaEdom, nethuba lokuthenga ukutya, namanzi anele ukuba awuxhase umkhosi. Ukuyeka ukumpompoza okungummangaliso kwamanzi kwakumele ukuba ngunobangela wovuyo, uphawu lokuba ukuzula entlango kwakuphelile. Ukuba babengamfamekiswanga kukungakholwa kwabo, ngebabeyiqondile le nto. Noko kunjalo, oko kwakumele ukuba sisibonakaliso sokuzaliseka kwesithembiso sikaThixo, kwenziwa ithuba lokuthandabuza nokukrokra. Abantu bakhangeleka ngathi balilahle lonke ithemba lokuba uThixo uya kubazisa ekufumaneni iKanan, baza bakhalela iintsikelelo zasentlango.

Phambi kokuba uThixo abavumele ukuba bangene eKanan, kufuneka babonise ukuba bayakholelwa kwisithembiso saKhe. Amanzi athi nqumama phambi kokuba bafike kwaEdom. Ngoku yayilithuba labo, okomzuzwana, ukuba bahambe ngokholo endaweni yokubona. Isilingo sokuqala sasivuse umoya ofanayo oxubayeleyo, ongenambulelo

owabonakalaliswa ngooyise. Akubanga kudala, savakala isikhalo sokufuna amanzi enkampini, sebesilibele isandla esabaxhasayo kwiimfuno zabo iminyaka emininzi, bathi endaweni yokubhenela kuThixo ukufuna uncedo, bamkrokrela, bephelelwe lithemba, bakhala, “Akwaba sibe siphume umphefumlo oko abazalwana bethu baphuma umphefumlo phambi koYehova.” (Numeri 20:1-13); oko kukuthi banqwenela ukuba babe babeyinxalenye yeqela elatshatyalaliswa kuvukelo lukaKora.

Izikhalo zabo zajoliswa [ngokulwa] kuMoses nakuAron: “Yini na ukuba nisingenise isikhungu sikaYehova kule ntlango, sifele kuyo, thina neenkomozethu?”Yini na ukubanisinyuse eYiputa, nisizise kule ndawo imbi kangaka? Asindawo yambewu, namakhiwane, namidiliya, nazirharnate, tu namanzi okusela!”

Iinkokeli zaya emnyango womnquba zawa ngobuso bazo. Kwakhona “babonakala ubuqaqawuli bukaYehova,” waza uMoses wayalelwa, “Yithabathe intonga, ulibizele ndawonye ibandla, wena noAron umkhuluwa wakho, nithethe engxondorheni phambi kwabo, inike amanzi ayo.”

Umntu nomntakwabo baya phambi kwesihlwele, uMoses ephethe intonga kaThixo esandleni sakhe. Babesele bekhulile ngoku. Kwakukudala benyamezele uvukelo neenkani zikaIsrayeli; kodwa ngoku, ekugqibeleni, nokaMoses umonde wawusewuphela. “Khanive, nina baneenkani,” wankqangaza watsho, “Sinikhuphele amanzi kule ngxondorha na?” wathi endaweni yokuba athethe neliwa, njengoko uThixo wayemyalele, walibetha kabini ngentonga.

Amanzi atsaza amaninzi ngokwaneleyo ukuba awanele umkhosi. Sekunjalo, kwenzeka umonakalo omkhulu. UMoses wathetha ecaphukile; amazwi akhe ayebonisa imvakalelo yomntu endaweni yengqumbo engcwele kuba uThixo akazange azukiswe. “Khanive, nina baneenkani,” watsho. Esi sityholo sasiyinyaniso, kodwa nenyaniso akufuneki ithethwe ngokutshiseka okanye ngokukruquka. Xa uThixo wayeyalela uMoses ukuba alibeke kuIsrayeli ityala lovukelo lwabo, amazwi ayebuhlungu kuye, enzima kubo ukuba bawanyamezele, kodwa uThixo wamxhasa ekusidluliseni isigidimi. Wathi kodwa akuthabathela kuye ukubabeka ityala, wamenza buhlungu uMoya kaThixo wazisa umonakalo kuphela ebantwini. Ukuswela kwakhe umonde nokuzilawula kwakucacile. Ngalo ndlela abantu banikwa ithuba lokufuna ukuqonda ukuba ingaba indlela yakhe yangaphambili yayithatyathwa phantsi komyalelo kaThixo na, baza bazithethelela nezabo izono. UMoses, kwanje ngabo, wayemonile uThixo. Indlela yakhe, batsho, kwasekuqaleni yayifanelwe ukugxekwa ikhalinyelwe. Babefumene ngoku isizathu ababekade besilangazelela sokwala konke ukuthethisa uThixo awayekuthumele kubo ngomkhonzi waKhe.

UMoses wabonakalalisa ukungamthembi uThixo. “Sinikhuphele amanzi?” wabuza, ngokungathi uYehova wayengayi kwenza njengoko wayethembisile. “Ngokuba

ningakholwanga kum," watsho uYehova kubazalwana ababini, "ukuba nindingcwalise emehlweni oonyana bakaIsrayeli." Ngexesha amanzi ayephelile, olwabo ukholo ekuzalisekeni kwesithembiso sikaThixo lwashukunyiswa kukukrokra nokuvukela kwabantu.Isizukulwanasokuqalasagwetyelwaukubasitshabalale entlango ngenxa yokungakholwa kwaso, ukanti kwaloo moya wabonakala kubantwana babo. Ingaba naba baza kungasifumani isithembiso? Bediniwe, betyhafile, uMoses noAron babezamile ukuthintela umsinga wemvakalelo eqhelekileyo. Ukuba bona ngokwabobabebonakalalise ukholo olungagungqiyo kuThixo, ngebabewubeke umcimbi phambi kwabantu ngendlela eyayiya kubenza ukuba bakwazi ukulunyamezela uvavanyo. Ukuba babethe, ngokukhawuleza nangokuthe gca, basebenzisa igunya abalinikiweyo njengabagwebi, ngebabekwazile ukukudambisa ukukrokra. Yayiluxanduva lwabo ukwenza zonke iinzame ezisemandleni abo ukuzimisa ngendlela izinto kwangaphambi kokuba bacele ukuba uThixo enzele bona umsebenzi. Ukuba ukukrokra eKadeshe kwakunqandwe kwangoko, wawuya kuba ngakanani umqokozo wobubi engeba babuthintelwe!

Ngesenzo sakhe sokudyuduzela, uMoses wawasusa amandla esifundo uThixo awayejonge ukusifundisa. Iliwa, elingumfuziselo kaKristu, lalibethwe kwaba kanye, njengoko uKristu wanikelwa kwaba kanye. Kwixesha lesibini kwakufuneka kuphela ukuba kuthethwe neliwa, njengoko kufuneka kuphela ukuba sicele iintsikelelo egameni likaYesu. Ngokubethwa kwesibini kweliwa, ukubaluleka kwalo mfuziselo umhle kaKristu kwachitheka.

Ngaphezu koku, uMoses noAron bathabathela kubo amandla angakaThixo kuphela. Ukufuneka kongenelelo lwezulu kwasenza esi siganeko ukuba sibe nendili enkulu, kwaye iinkokeli zakwaIsrayeli zazimelwe kukusenza sikhulu ukuze abantu bakubone ukunikwa kukaThixo imbeko nokuze kuqiniswe ukukholelwa kwabo kumandla aKhe nokulunga kwaKhe. Xa bathi ngomsindo bakhwaza, "Sinikhuphele amanzi?" bazibeka endaweni kaThixo ngokungathi amandla alele kubo, babe bengabantu abanobuthakathaka nemvakalelo. Ekruqukile kukusoloko kukrokrwa novukelo lwabantu, uMoses walahlekana nokumbona uMncedi onguSomandla, wathi engenawo amandla ezulu, wasala engcolisa ingxelo yakhe ngokubonisa ubuthakathaka bobuntu bakhe. Indoda engeyayimi inyulu, izinzile, ingajonge kuzenzela yona kude kube sekupheleni komsebenzi wayo, yoyiswa ekugqibeleni. UThixo akazange azukiswe phambi kwebandla lakwaIsrayeli, xa kanye kwakufuneka enziwe mkhulu, aphakanyiswe.

UThixo akazange, kwesi siganeko, abeke butyala phezu kwabo abandlela yabo yacaphukisa kakhulu uMoses noAron. Konke ukukhalima kweza phezu kweenkokeli. Abo babemi bengabameli bakaThixo abazange bamzukise. UMoses noAron baziva boniwe, balahlekwa yinto yokuba ukukrokra kwabantu kwakungajonge Ukuchasa bona kodwa kuchase uThixo. Kwakungokukhangela kubo, kubhenela kolwabo uvelwano,

okwenza ukuba bawe esonweni bengaqondanga, basilela ukubeka phambi kwabantu ubukhulu bokuba netyala kwabo, bona bantu, phambi kukaThixo.

Sasikrakra sikwathobela phantsi isigwebo esavakaliswa ngelo xesha. “Wathi uYehova kuMoses nakuAron, Ngokokuba ningakholwanga kum, ukuba nindingcwalise emehlweni oonyana bakaIsrayeli, ngoko aniyi kusingenisa esi sikhungu ezweni endibanika lona.” Kufuneka bafe noIsrayeli ovukelayo phambi kokuba kuwelwe iYordan. Ukuba uMoses noAron babenomoya wokuziphakamisa okanye baziyekele kumoya wengqumbo phambi kwesilumkiso nokukhalinyelwa, ityala labo ngelabalikhulu kakhulu. Bona ke, babengabekwa tyala lenkani okanye lokona ngabom; badlwengulwa sisilingo esikhawulezileyo, kwaza ukuba buhlungu kwabo kwakhawuleza kwaye kulusizi. UYehova wakwamkela ukuguquka kwabo nangona, ngenxa yomonakalo owawunokwenziwa sisono sabo phakathi kwabantu, wayengenakho ukusibuyisa isohlwayo.

UMoses akazange asifihle isigwebo sakhe, kodwa wabaxelela abantu ukuba, njengoko wasilela ukunika uzuko uThixo, wayengayi kubakhokela bangene eZweni leDinga. Wabacela ukuba bakuqaphele ukohlwaywa okuze phezu kwakhe, nokuba baqaphele indlela uThixo akuthabatha ngayo ukukrokra ngokubeka phezu komnye umntu nje izigwebo ezathi ngenxa yezono zabo zeza phezu kwabo. Wabaxelela nokuba wacengana njani noThixo ukuba asirhoxise isigwebo, kodwa kwaliwa. “Wandiphuphumela uYehova ngomsindo ngenxa yenu,” watsho, “akandiphulaphula.” Duteronomi 3:26.

Kwisiganeko ngasinye sobunzima okanye sokulingwa, amaIsrayeli ayehlala ekulungele ukubeka ityala kuMoses ngokubakhokelela ukuba baphume eYiputa, ngokungathi uThixo wayengenaso isithunywa kulo mcimbi. Kuko konke ukuhamba kwabo, njengoko babekhalaze ngobunzima endleleni, bakrokra ngakwiinkokeli zabo, uMoses wayebaxelela, “Ukukrokra kwenu kuchasene noThixo. Asindim, nguThixo, onihlanguleyo.” Noko kunjalo, amazwi akhe akhawulezayo, “sinikhuphele amanzi?” aye kukuvuma okucacileyo kwesimangalo ngakubo, aze ngoko abaqinise kukungakholwa kwabo nokuzithethelela ekukrokreni kwabo. UYehova wayeza kuyisusa le mbono ngonaphakade ezingqondweni zabo ngokuthi amalele uMoses ukuba angene eZweni leDinga. Apha kwakukho ubungqina obungenako ukuphazanywa bokuba inkokeli yabo yayingenguye uMoses, kodwa yayiyiNgelosi enamandla awathi uYehova ngayo, “Uyabona, ndithuma isithunywa phambi kwakho, ukuba sikugcine endleleni, sikufikise endaweni endiyilungisileyo. Silumkele, uliphulaphule izwi laso, . . . kuba igama lam likuso.” Eksodus 23:20, 21.

“Wandiphuphumela uYehova ngomsindo ngenxa yenu,” watsho uMoses. Amehlo kaIsrayeli onke aba phezu kukaMoses, saza isono sakhe sanika umfanekiso kaThixo,

owamnyulayo njengenkokeli yabantu baKhe. Ukona kwakusaziwa libandla lonke; ukuba kwakuyekwe ngokulula, kwakuya kubakho ingqondo ethi, ukungakholwa nokuphelelwa ngumonde phantsi kokucatshukiswa okukhulu kungaxoleleka kwabo bakwizikhundla ezinoxanduva. Ngoko ke, kwathi kwakuvakaliswa ukuba, ngenxa yesono esinye kuphela uMoses noAron abasayi kungena eKanan, abantu bazi ukuba uThixo akamkhethi wamntu, nokuba, ngokuqinisekileyo, uya mohlwaya umoni.

Imbali kaIsrayeli kwakufuneka ibhalwe ezingxelweni ukuze ifundise ilumkise izizukulwana ezizayo. Abantu balo lonke ixesha elizayo kufuneka bambone uThixo wezulu njengomlawuli ongenamkhethe, ongasivumeliyo isono naphantsi kwayiphi imeko. Bambalwa kodwa ababuqondayo ububi obukhulu besono. Abantu bazikhohlisa ngokuthi, uThixo ulunge kakhulu ukuba angamohlwaya umoni. Ngokwembali yeBhayibhile, kucacile ukuba ukulunga kukaThixo nothando lwaKhe zizinto ezimenza ukuba asiphathe isono njengobubi obuyingozi kuxolo nolonwabo lwayo yonke indalo, eyiyunivesi.

Ubulungisa nokunyaniseka kukaMoses kwakungenako ukuyijika imbuyekezo yempazamo yakhe. UThixo wayebaxolele abantu kukona okukhulu, kodwa wayengakwazi ukusiphatha isono kwiinkokeli njengeso sikubantu abakhokelwayo. Wayemnike imbeko uMoses ngaphezu komntu wonke emhlabeni. Wayemtyhilele ubuqaqawuli baKhe, wathi ngaye wadlulisela imithetho yaKhe kuIsrayeli. Into yokuba uMoses axhamle ukukhanya okungako kunye nolwazi, kwasenza sasibi kakhulu isono sakhe. Ukunyaniseka kwixesha elidlulileyo akusayi kusicamagushela isenzo esingalunganga. Okona kukukhulu ukukhanya namalungelo anikwe umntu, umkhulu ngakumbi umthwalo wakhe, okona ibankulu impazamo yakhe, sibe nzima ngakumbi isigwebo.

UMoses wayengenatyala likhulu lokwaphula umthetho, ngokokujonga kwabantu, isono sakhe siyenye yezinto eziqhele ukwenzeka. Umdumisi uthi, “waphololoza ke ngomlomo wakhe.” Ndumiso 106:33. Ekuboneni komntu, le nto yayikhangeleka incinane; kodwa ukuba uThixo wasiphatha qatha ngolo hlobo esi sono kumkhonzi waKhe ongoyena uthembekileyo nohloniphekileyo, akasayi kusixolela nakwabanye. Umoya wokuziphakamisa, ukuzinikela ekukhalimeleni abazalwana bethu, akumkholisi uThixo. Abo baziyekela kobu bubi banika ibala elibi umsebenzi kaThixo, bamnike othanda ukuthandabuza isizathu sokungakholwa. Okona sibalulekile isikhundla sothile, inkulu nempembelelo yakhe, kokona kukukhulu ukunyanzeleka kokuba akhulise umonde nokuthobeka.

Ukuba abantwana bakaThixo, ngakumbi abo bema kwizikhundla ezibalulekileyo [ngomthwalo], bangakhokelelwa ekuzithabatheleni kubo uzuko olufanele kuphela uThixo, uSathana uvuya kakhulu. Woyisile. Kwaba njalo kanye ukuze awe. Ngalo ndlela

uphumelela kakhulu ekubalingeni abanye ukuba batshabalale. Kukusenza ukuba sihlale siphaphamile ngakumacebo akhe [uSathana] okwenza ukuba uThixo elizwini laKhe asinike izifundo ezininzi ezifundisa ngengozi yokuziphakamisa. Akukho kwenza ngaphandle kokucinga kwendalo yethu, kungekho mandla engqondo okanye kukekelela kwantliziyo, ngaphandle koko kufuneka kuthi, umzuzu nomzuzu, kube phantsi kolawulo loMoya kaThixo. Ayikho intsikelelo uThixo ayibeka emntwini, nasilingo asivumelayo ukuba simfikele, uSathana angenakho ukuzisebenzisa, naya kungazisebenzisi ukuba asilinge, ukusitshutshisa nokusitshabalalisa, xa simnika nje nokuba likrotyana elihle. Ngoko ke, nokuba kukhulu kangakanani ukukhanya kwasemoyeni ubani anako, nokuba uyonwabela kangakanani imfesane nentsikelelo yezulu, kufuneka ngalo lonke ixesha ahambe ngokuthobeka phambi kukaYehova, emcela ngokholo ukuba uThixo ayikhokele yonke ingcinga, akulawule konke ukwenza ngaphandle kokucinga.

Bonke abathi bayamhlonela uThixo baphantsi kokona kunyanzeleka kungcwele ukuba bawaluse umoya, babe nokukwazi ukuzilawula naphantsi kweyona inkulu ingcaphukiso. Imithwalo eyayibekwe phezu kukaMoses yayimikhulu kakhulu; bambalwa abantu abaya kuze bavavanywe njengoko yena wavavanywayo; kanti oku akuzange kuvunyelwe ukuba kusithethelele isono sakhe. UThixo ubenzele umsindleko owaneleyo abantu baKhe; kwaye ukuba baxhomekeka kumandla aKhe, abasayi kuze babe yinto yokudlala kweemeko. Esona silingo sinamandla asikwazi ukusithethelela isono. Nokuba lunzima kangakanani uxinzelelo emasiluthwale emiphefumlweni yethu, ukona kusisenzo sethu. Akukho emandleni omhlaba okanye esihogo umkunyanzela nokuba ngubani ukuba enze ububi. USathana usihlasela kwiindawo esibuthakathaka ngazo, kodwa akudingeki ukuba soyiswe. Nokuba lunzima okanye alulindelekanga kangakanani uhlaselo, uThixo usibekele uncedo, kwaye, ngamandla aKhe, sinokoyisa.

# Isahluko 38—Uhambo Olujikeleze iEdom

[Esi sahluko sisekwe kwiNumeri 20:14-29; 21:1-9.]

Apho uIsrayeli wamisa khona eKadeshe kwakukufuphi kwimida yakwaEdom, waza uMoses kunye nabantu balangazelela ukulandela indlela ecanda kweli lizwe ukuya kwiLizwe leDinga; ngoko ke, bathumela isigidimi, njengoko uThixo wayebayalele, kukumkani wakwaEdom:

“Utsho umzalwana wakho uIsrayeli ukuthi, Wena uyakwazi konke ukuxhamleka esafumanana nako. Behla oobawo, baya eYiputa, sahlala eYiputa imihla emininzi. Asiphathe kakubi amaYiputa, thina noobawo bethu sakhala kuYehova, waliva ilizwi lethu; wathuma isithunywa, sasikhupha eYiputa. Nanku ke siseKadeshe, umzi osekupheleni komda wakho. Makhe sicande ezweni lakho. Asiyi kucanda masimini nasezidiliyeni. Asiyi kusela manzi amaqula. Sohamba ngomendo wenkosi; asiyi kuthi gu bucala siye ekunene nasekhohlo, side sicande emdeni wakho.”

Kwesi sicelo sithobekileyo, kwabuya isilandulo esoyikisayo: “Uze ungacandi kum, hleze ndiphume ndinekrele, ndikuhlangabeze.”

Zimangaliswe koku kugxothwa, iinkokeli zakwaIsrayeli zathumela isicelo sesibini kukumkani, sinesithembiso, “Sonyuka ngomendo. Ukuba sithe sasela amanzi akho, mna nemfuyo yam, ndokuhlawulela. Akukho nto, ndocanda nje kodwa, ndihamba ngeenyawo.”

“Uze ungacandi,” yatsho impendulo. Amabutho axhobileyo amaEdom ayesele ebekwe kwiingxingwa ezinzima, ukuze nakuphina ukubheka phambili, kuseluxolweni phofu, ngakwelo cala kube nzima, abe wona amaHebhere engavunyelwe ukuba abhenele ekulweni. Kwafuneka ukuba athabathe uhambo olude olubetha ecaleni kwilizwe lamaEdom.

Ukuba babethe abantu bakufika ekulingweni, bamthemba uThixo, uMphathiwomkhosikaYehova ngewayebakhokele ukucanda kwaEdom, kwaye ukoyikwa kwabo ngekwabafikela abemi belizwe, ukuze, endaweni yokubonisa inkohlakalo ngebababonisa uthando. Eyona nto, amaIsrayeli awazange alenze ngokukhawuleza ilizwi likaThixo, kwathi besalibele kukukhalaza nokukrokra, ladlula ithuba elifanelekileyo. Bathi, ekugqibeleni, bakuba bekulungele ukwenza isicelo sabo kukumkani, asamkelwa. Kususela ukuba bemka eYiputa, uSathana wayethe chu esebenza ebeka izithintelo nezihendo endleleni yabo, ukuze bangayidli ilifa iKanan. Ngokungakholwa kwabo bathi rhoqo ukumvulela ucango (uSathana) ukuba amelane nenjongo kaThixo.

Kubalulekile ukukholwa lilizwi likaThixo nokulenza ngokukhawuleza, ngexesha iingelosi zaKhe zilindele ukusisebenzela. Xa ukwazelelela kukaThixo kubayalela

abantwana baKhe ukuba babheke phambili, xa elungele ukubenzela izinto ezinkulu, uSathana uyabalinga ukuba bangamkholisi uThixo ngokuzilazila balibazise; ufuna ukuphemba umlilo wengxabano okanye ukuvusa ukukrokra okanye ukungakholwa, ngokwenjenjalo abahluthe iintsikelelo uThixo afuna ukubathululela zona. Abakhonzi bakaThixo kufuneka babe ngoomabizw'asabele, bahlale belungele ukusuka ngokukhawuleza ngexesha ukubonelela kwaKhe kuvula indlela. Ukulibazisa kwabo kunika uSathana ixesha lokusebenza ukuze aboyise.

Kwimiyalelo eyayinikelwe kuMoses kuqala engokunqumla kwaEdom, emva kokuba kuvakaliswe ukuba kufuneka amaEdom amoyike uIsrayeli, uYehova wabalela abantu baKhe ukuba balisebenzise eli thuba ukubachasa. Nokuba amandla kaThixo ayesetyenziswa kuIsrayeli, nokoyika kwamaEdom kube kuya kuwenza abe ngamaxhoba alula, kwakungafuneki ukuba amaHebhere, ngeso sizathu, abazingele. Umyalelo ababewunikiwe wawusithi, "Ize nizilumkele ke kunene. Ize ningabambani nabo; kuba ezweni labo andiyi kuninika nendawo engangokunyathela kwentende yonyawo; ngokuba ndimnikile uEsawu intaba yakwaSehire ukuba ayime." Duteronomi 2:4, 5. AmaEdom ayeyinzala ka-Abraham noIsake, kwaza ngenxa yeso sizathu sabo bakhonzi baKhe, uThixo wabonisa uthando kubantwana bakaEsawu. Wayebanike iNtaba iSehire ukuba ibe yeyabo, ngoko ke kwakungafuneki ukuba baphazanyiswe ngaphandle kokuba bangathi ngenxa yezono zabo bazibeke kude neemfefe zaKhe. AmaHebhere kwakufuneka abahluthe abatshabalalise abemi baseKanan, ababewuzalisile umlinganiso wobugwenxa babo, kodwa amaEdom ayesephantsi kwabenzelwe inceba,ngenxayokokwakufuneka bephethwe ngenceba.Ufundisa uIsrayeli ukuba asindise abantu bakwaEdom, phambi kokuba batshabalalise abemi baseKanan.

Oomawokhulu bakwaEdom nabakwaIsrayeli babezalwa ngumntu omnye, ngoko ke kufuneka ukuba uthando lobuzalwana nembeko zikho phakathi kwabo. AmaIsrayeli alelwa, ngelo xesha okanye nangaliphi ixesha elisezayo, ukuba aziphindezele kunyeliso alufumanayo xa enganikwa indlela yokuba acande elizweni. Akufuneki ukuba alindele ukuba aya kuba nento ayithabathayo kwilizwe lakwaEdom. Nangona amaIsrayeli ayengabantu abanyuliweyo nabathandiweyo nguThixo, kufuneka bayithobele imiqathango ayibekileyo phezu kwabo. UThixo wayebathembise ilifa elihle; kodwa kwakungafuneki bacinge ukuba ngabo kuphela abanamalungelo emhlabeni, bafune ukubagxotha bonke abanye. Babeyalelwe, kuko konke ukuhlangana kwabo namaEdom, ukuba balumke ukwenza ngenkohlakalo. Babenako ukwenza ushishino nabo, bathenge izinto ezifunekayo ngokwesidingo, bakuhlawulele kwangoko konke abakufumeneyo. Ukumkhuthaza uIsrayeli ukuba athembele kuThixo alithobele izwi laKhe, bakhunjuzwa, "UYehova, uThixo wakho, ukusikelele; . . . akuswelanga nto." Duteronomi 2:7. Babengaxhomekekanga kumaEdom, kuba babenoThixo onazo zonke izinto. Akufuneki ukuba bathi, ngamandla okanye ngobuqhinga, bafune nantoni na eyeyabo; kodwa bathi,

kuko konke ukuhlangana kwabo, babonakalise umthetho-siseko womthetho ongcwele, “Uze umthande ummelwane wakho ngoko uzithanda ngako.”

Ukuba babethe ngolu hlobo bacanda kwaEdom, ngokwenjongo kaThixo, indlela ngeyaba yintsikelelo, kungekuphela kubo, kodwa nakubemi belizwe; kuba yayiya kuba ibanike ithuba lokuba baqhelane nabantu bakaThixo nonqulo lwaKhe, nokungqina ukuba uThixo kaYakobi wabaphumelelisa njani abo bamthandayo nabamoyikayo. Konke oko, kwathintelwa kukungakholwa kukaIsrayeli. UThixo wayebanikile abantu baKhe amanzi ukusabela kwisikhalo sabo, kodwa wakuvumela ukungakholwa kwabo ukuba kubaphathele isohlwayo. Kwakhona kufuneka banqumle intlango baze baphelise unxano lwabo kwimithombo yemimangaliso, ekwakuya kuthi, ukuba bebeye bathembela kuYe, bangaphindi bayidinge.

Ngokunjalo, imikhosi kaIsrayeli yaphinda yabuya yasinga ngasezantsi, yahamba kwiindawo eziyimiqwebedu, ezazibonakala zisithukuthezi ngakumbi emva kokubona amabala aluhlaza phakathi kweenduli neentlambo zakwaEdom. Ukususela kulundi olwalongamele intlango engenabomi, kuvele iNtaba iHore, encopho yayo yayiza kuba yindawo yokufela nokungcwatywa kuka-Aron. Athi amaIsrayeli akufika kule ntaba, uMoses wanikwa umyalelo wezulu:

“Thabatha uAron noElazare unyana wakhe, ubanyuse entabeni yeHore; umhlube uAron iingubo zakhe, uzambathise uElazare unyana wakhe. UAron wohlanganiselwa kwabakowabo, afele khona.”

Zombini ezi ngwevu, nenye eselula, zatsala nzima zinyuka intaba. Iintloko zikaMoses noAron zazimhlophe likhephu lobusika bekhulu elinamashumi amabini. Ubomi babo obude nobuzele ziziganeko babuneempawu zokulingwa ngendlela eyodwa nezona mbeko zaka zafunyanwa ngabantu. Baye bengamadoda esakhono esikhulu sendalo, aye onke amandla abo ekhulile, encomeka, benesidima esiphuma ekuqhagamshelaneni nOngenasiphelo. Ubomi babo babuchithwe ekusebenzeleni uThixo nabanye abantu ngendlela engenamona; inkangeleko yabo inika imbonakalo yamandla amakhulu engqondo, nobubele obukhulu.

Kwakuyiminyaka emininzi uMoses noAron bemi kunye begudlana ngamacala kwiinkathazo zabo nasekusebenzeni kunye kwabo. Bafumbatha kunye iingozi ezingenakubalwa, babelana kunye ngentsikelelo kaThixo engumqondiso; kodwa ixesha lalifikile ukuba bahlukane. Bathi chu kancinane, kuba umzuzu ngamnye bekunye wawuxabisekile. Iqhina lalingumnqantsa, linzima; babemana besima, bephumla, bethetha ngezinto ezidlulileyo nezizayo. Phambi kwabo, ngokwalapho lalinokufikelela khona iliso, kwakuthe thaa umbono weehambo zabo zasentlango. Kwintili esezantsi kwakuthe thande imikhosi kaIsrayeli, awathi la madoda anyuliweyo achitha ubuninzi bobomi bawo ngayo [imikhosi leyo]; nawaziva enomdla omkhulu kakhulu wokufuna ukulungelwa

kwayo, aza aba nokuzincama kakhulu. Ngaphaya kwentaba zakwaEdom, kwakukho indlela eya kwiZwe leDinga — ilizwe uMoses noAron ababengayi kuzixhamla iintsikelelo zalo. Akuzange kufumaneke mvakalelo yakuvukela ezintliziyweni zabo, kungekho ntetho yakukrokra eyaphuma emilebeni yabo; ukanti imbonakalo yabo yayibonisa usizi olundilisekileyo xa bekhumbula oko kwenzekayo ukuze kubavalele ngaphandle kwilifa looyise.

Umsebenzi ka-Aron wawugqityiwe. Kumashumi amane eminyaka eyadlulayo, ebudala bungamashumi asibhozo anesithathu, uThixo wambiza ukuba ahlangane noMoses kumsebenzi wakhe omkhulu nobalulekileyo. Wasebenzisana nomntakwabo ekukhokeleni abantwana bakaIsrayeli ekuphumeni eYiputa. Wayeziphakamisile izandla zenkokeli enkulu xa imikhosi yamaHebhere yayisilwa nama-Amaleki. Wavunyelwa ukuba anyuke iNtaba yeSinayi, ukuze avele phambi kobukho bukaThixo, nokuba abone ubuqaqawuli obungcwele. UYehova wayebeke phezu kwendluka-Aron kwendluka-Aron umsebenzi wobubingeleli, wamenzela imbeko ngongcwaliso olungcwele lokuba abe ngumbingeleli omkhulu. Wayemxhasile kulo msebenzi ungcwele ngokubonakalaliswa okoyikekayo kogwebo lwezulu ekutshatyalalisweni kukaKora neqela lakhe. Kwakungenxa yokuthethelela kuka-Aron ukuze sithintelwe isibetho. Ukubulawa koonyana bakhe ababini ngokutyeshela umyalelo owawucace gca kaThixo, akazange avukele okanye akhalaze. Kanti ke ingxelo yobomi bakhe obunesidima yangcoliswa. UAron wenza isono esibi akuyekela ekukhaleni kwabantu, wenza ithole legolide eSinayi; waphinda, xa wayehlangana noMiriyam ekunqweneleni nasekukrokreni ngakuMoses. Yena, kunye noMoses, bamona uYehova eKadeshe ngokungathobeli umyalelo wokuthetha neliwa ukuba likhuphe amanzi.

UThixo wayefuna ukuba ezi nkokeli zinkulu zabantu baKhe zibe ngabameli bakaKristu. UAron wayethwele amagama kaIsrayeli esifubeni sakhe. Wabaxelela nabantu intando kaThixo. Wangena kwingcwele kangcwele ngemini yoCamagushelo, “engangeni ngaphandle kwegazi,” njengomthetheli wakhe wonke uIsrayeli. Waphuma kuloo msebenzi waza kusikelela ibandla, njengoko uKristu eya kuphuma ukuba asikelele abantu baKhe abamlindeleyo xa umsebenzi waKhe wokubacamagushela uya kuba ugqityiwe. Yayisisimilo esiphakamileyo saloo msebenzi ungcwele njengommeli woMbingeleli oMkhulu owenza ukuba isono sika-Aron eKadeshe sibe sikhulu kakhulu.

Wathi esentlungwini enkulu, uMoses wazisusa kuAron izinxibo ezingcwele wazibeka phezu kukaElazare, owaba ngumlandeli ka-Aron, ngokunyulwa lizulu. Ngenxa yesono sakhe eKadeshe, uAron walivinjwa ilungelo lokusebenza njengombingeleli omkhulu kaThixo eKanan, ukuba anikele umbingelelo wokuqala kwilizwe elihle, abe ngokwenza njalo ungcwalisa ilifa likaIsrayeli. UMoses wayeza kuqhubeka ethwele uxanduva lwakhe ekukhokeleleni abantu emideni kanye yeKanan. Kwakufuneka afike kanye ekuliboneni kakuhle iZwe leDinga, kodwa angalingeni. Ukuba ezi zicaka

zikaThixo, ngexesha zazimi phambi kweliwa eKadeshe, zaluthwala zingakrokri uvavanyo olwaluziswe phezu kwazo, laliya kuba nomahluko onjani ikamva lazo! Isenzo esiphuthileyo asikwazi ukucima. Kuba njalo nakumsebenzi wobomi bonke, ukungakwazi ukubuyisa okulahlwe sisenzo nje somzuzu omnye wesilingo okanye ukwenza kungacingwanga.

Ukungabikho enkampini kweenkokeli ezinkulu zombini, kwanokuba zazikhatshwe nguElazare, ekwakusaziwa kakuhle ukuba uza kulandela uAron kwisikhundlaesingcwele, kwavusaimvakalelo yokuxhalaba, kwaza ukubuya kwabo kwalindelwa ngexhala. Bathi abantu bakukhangela kubo, ebandleni lonke elikhulu, baphawula ukuba bonke abantu abadala ababephume eYiputa batshabalala entlango. Bonke baziva bephetheke kakubi, bakukhumbula isigwebo esivakaliswe phezu kukaMoses noAron. Abanye babeyiqonda injongo yolo hambo lwaluyimfihlelo olwalusinga encotsheni yeNtaba iHore, kwaza ukunxunguphala kwabo ngenxa yeenkokeli kwanyuswa ziinkumbulo ezimbi kwanokuzibeka ityala.

Ekugqibeleni, yabonakala imithinzi kaMoses no-Elazare isiza, bethe chu kancinane ukuhla ecaleni lentaba, kodwa engekho kubo uAron. UElazare wayembethe iingubo ezingcwele, nto leyo eyayibonisa ukuba umlandele uyise kwisikhundla esingcwele. Bathi abantu bakubuthelana kwinkokeli yabo, beneentliziyo ezizele bubuhlungu, uMoses wabaxelela ukuba uAron ufele ezingalweni zakhe kwiNtaba iHore, nokuba baye bamngcwabela khona apho. Ibandla lonke lakhala, isililo esibuhlungu, kuba bonke babemthanda uAron nangona bakholisa ukumenza buhlungu. “Bamlilela uAron imihla emashumi mathathu, yonke indlu yakwaIsrayeli.”

Ngokungcwatywa kombingeleli omkhulu kaIsrayeli, iziBhalo zinika kuphela ingxelo elula, “Wafa apho uAron, wangcwatyelwa khona.” Duteronomi 10:6. Umahluko omkhulu kangako kwizithethe zanamhlanje owaba nguwo lo mngcwabo, owaqhutywa ngokomyalelo ongqalileyo kaThixo. Kumaxesha angoku, iinkonzo zomngcwabo wendoda ekwisikhundla esiphezulu zenziwa ukuba zibe sisiganeko esikhulu nobuqheleqhele obunenkcitho. Ukufa kuka-Aron, enye yamadoda abalaseleyo akhe aphila, baba babini kuphela abahlobo bakhe abasondele kakhulu ukuba bakubone ukufa kwakhe nokuba babekho emngcwabeni wakhe. Elo ngcwaba lakhe lilodwa phezu kweNtaba iHore lafihlakala apho, ukuba lingazange libonwe nguIsrayeli. UThixo akazukiswa kubuqheleqhele obenziwayo ngenxa yofileyo, nenkcitho ekungenwa kuyo ekubuyiselweni kwemizimba yabo eluthulini.

Ibandla lonke lababuhlungu ngenxa ka-Aron, ukanti babengenakho ukubuva ubunzulu belahleko njengoMoses. Ukufa kuka-Aron kwanyanzelisa ukukhumbula kukaMoses ukuba nesakhe isiphelo sasikufuphi; kodwa, naxa limele ukuba libe lifutshane ixesha lokuhlala kwakhe emhlabeni, kwamhlabanisela ukulahlekwa kwakhe liqabane

elalisoloko linaye, elabelana naye ngovuyo neentlungu, amathemba akhe noloyiko, iminyaka emininzi kakhulu. Kuza kufuneka ngoku uMoses aqhubeke nomsebenzi eyedwa; kodwa wayesazi ukuba uThixo waye engumhlobo wakhe, waza, kuYe wayama kakhulu ngakumbi.

KungekudalaemvakokubaishiyiweiNtabaiHore,amaIsrayeli oyiswa edabini noArad, omnye wookumkani baseKanan. Athi ngokufuna uncedo ngenzondelelo kuThixo, alunikwa uncedo lwezulu, azitshabalalisa iintshaba zawo. Olu loyiso, endaweni yokuba luphembelele umbulelo, nokubakhokelela abantu ukuba bakuve ukuxhomekeka kwabo kuThixo, lwasuka lwabenza baqhayisa, bazithemba. Kungekudala, babuyela kumkhwa omdala wokukrokra. Ngoku, babenganeliswanga kuba imikhosi kaIsrayeli ingazange ivunyelwe ukuba ingene eKanan kanye emva kovukelo lwabo ngenxa yengxelo eyayize neentlola phantse kumashumi amane eminyaka eyadlulayo. Bathi ukubhadula kwabo entlango kwaba kukulibazisa okwakungafuneki, bezathuza besithi, ngelo xesha ngebabezoyise lula iintshaba zabo, njengangoku.

Baqhubeka nohambo lwabo olusinga ngasezantsi, indlela yabo inqumla kwintlambo eshushu, enentlabathi, nengenawo umthunzi kwanotyani lungekho. Indlela yakhangeleka inde inzima, baza babethwa kukudinwa nokunxanwa. Baphinda boyiswa kukunyamezela uvavanyo lokholo kunye nomonde wabo. Ngokusoloko behleli kumava amnyama obomi babo, baya bezikhwelelisa kude ngakumbi nangakumbi kuThixo. Balahlekwa kukubona ukuba, ukuba kwakungengakuba bakrokra kwakuphela amanzi eKadeshe, ngebabesindile kuhambo olujikela ngaphaya kwe-Edom. UThixo wayeneenjongo zezinto ezilungileyo ngabo. Iintliziyo zabo ngezazizaliswe ngumbulelo kuYe kuba wasohlwaya kancinane isono sabo. Endaweni yoku, bazikhohlisa ngelithi, ukuba uThixo noMoses babengakhange baphazamise, ngoku ngebabekwiZwe leDinga. Emva kokuba bezizisele inkathazo, besenza ukuba kubenzima kubo ngaphezu kokuba uThixo wayecebile, basuka balibeka lonke ityala lamashwa abo phezu kwaKhe. Baba neengcinga ezimbi ngokubaphatha kwaKhe, ekugqibeleni abaneliswa yiyo yonke into. IYiputa yakhangeleka ikhanya ngcono, ilangazeleleka kunenkululeko kunye nelizwe uThixo abakhokelela kulo.

Athi amaIsrayeli akuziyekela kumoya wokunganeliseki, kwalula ukuzibeka esichengeni sokuba afumane imposiso nakwiintsikelelo anazo. “Bathetha abantu ngoThixo nangoMoses, bathi, Yini na ukuba nisinyuse eYiputa, size kufela entlango? Ngokuba tu isonka, tu namanzi; umphefumlo wethu ukruqukile sesi sonka sinkatshunkatshu.”

Ngokunyaniseka okukhulu, uMoses wasibeka phambi kwabantuisono sabo. Yayingamandla kaThixo yedwa awabagcinayo “entlango enkulu eyoyikekayo,eneenyoka ezinobuhlungu noonomadudwane, nebalelelwe lilanga, engenamanzi.” Duteronomi 8:15. Yonke imihla yeehambo zabo, babegcinwe ngummangaliso wenceba yezulu. Kuyo yonke

indlela yokukhokela kukaThixo, babewafumana amanzi ahlaziyayo kwabanxaniweyo, isonka sasezulwini ukwanelisa ukulamba kwabo, uxolo nokunqaba phantsi kwethunzi lelifu nentsika yomlilo ebusuku. Iingelosi zazibalungiselela xa babekhwela imiqhokro yamatye okanye bejikajika kwiindledlana ezimbi zentlango. Nangona kwakukho iinzima abazinyamezelayo, kwakungekho ubuthakathaka phakathi kwabo. Iinyawo zabo azizange zidumbe kuhambo lwabo olude, azaguga neempahla zabo. UThixo wazithothisa izilwanyana zasendle ezikhohlakeleyo nezidla inyama kunye nezasehlathini nezasentlango ezirhubuluzayo nezinetyhefu. Sezikho zonke ezi mpawu zothando lwaKhe, abantu baqhubeka nokukhalaza, uYehova kwakufuneka alurhoxise lonke ukhuselo lwaKhe bade bafike apho babeya kuyixabisa inkathalo yaKhe ezaliswe yinceba, baze babuyele kuYe ngenguquko nokuzithoba.

Ngenxa yokuba babekhuselwe ngamandla ezulu, abazange baziqonda iingozi ezazingenakubaleka ababesoloko bengqongwe zizo. Ekusweleni kwabo umbulelo nokungakholwa, babelindele ukufa, waza ngoku uYehova wakuvumela ukufa ukuba kubafikele. Iinyoka ezinobuhlungu ezazizalise intlango, zazisaziwa ngokuba ziinyoka zomlilo, ngenxa yobubi obenzekayo zakuba zilumile, kuba kwakubakho ukudumba nokufa okukhawulezileyo. Sathi isandla esikhuseleyo sikaThixo sakususwa kuIsrayeli, amanani aphezulu abantu ahlaselwa zezi zidalwa zinobuhlungu.

Ngoku kwabakho uloyiko nesiphithiphithi kuyo yonke inkampu. Phantse kuyo yonke intente kwakukho abafayo okanye obafileyo. Abakho ababekhuselekile. Kwakholisa ukuba inzolo yasebusuku, iphazanyiswe sisikhalo esikrakra esasixela ngamaxhoba amatsha. Bonke babexakekile belungiselela abagulayo, okanye, ngokonga okunencwina, bezama ukukhusela abo babengekalunywa. Ngoku, kwakungekho kukrokra kuphuma mntwini. Xa kuthelekiswa noku kufa kwangoku, ezokuqala iinzima nezilingo zazikhangeleka zingafanele nokucingwa.

Ngoku abantu bazithoba phambi kukaThixo. Beza kuMoses bevuma izono bekwamcenga. “Sonile,” batsho, “ngokuba sithethe ngoYehova nangawe.” Kancinane ngaphambi koko, babemtyhole ngokuba lolona lutshaba lukhulu, nembangi yako konke ukuxinzeleleka kwabo nembandezelo yabo. Kwathi amazwi abo esesemilebeniyabo,baziukuba isityholo sasibubuxoki;yathi yakufika inkathazo yenene, babalekela kwakuye njengokuphela kwakhe onokubathethelela kuThixo. “Thandaza kuYehova, azisuse kuthi iinyoka ezo.”

UMoses wayeyalelwe lizulu ukuba enze inyoka yobhedu ifuzisele ezo ziphilayo, nokuba ayiphakamise phakathi kwabantu. Kule, bonke ababelunyiwe, kwakufuneka bakhangele, baze bazuze ukukhululeka. Wakwenza oko, zaza iindaba ezimnandi zavakaliswa kuyo yonke inkampu ukuze bonke abalunyiweyo bakhangele kwinyoka yobhedu baze baphile. Baninzi ababesele befile, waza wathi uMoses akuyixhoma

esibondeni, abanye abakholwa ukuba ngokujonga nje kumfanekiso wentsimbi bangaphila; baza ke aba batshabalala ngokungakholwa kwabo. Bakwabaninzi kanti ababa nokholo kumsindleko awawenzayo uThixo. Ootata, oomama, oobhuti, noosisi, bonke babexakekile besexhaleni bencedisa abahlobo babo ababegula, besifa, ukuba bamilisele amehlo abo atyhafileyo enyokeni. Ukuba aba, noxa babese bebuthakathaka besifa, babengathi krwaqu nje kube kanye, babebuyiselwa empilweni ngokupheleleyo.

Abantu babesazi kakuhle ukuba kwakungekho mandla enyokeni yobhedu anokwenza utshintsho olunjalo kwabo babekhangela kuyo. Amandla aphilisayo ayevela kuThixo yedwa. Ebulumkweni baKhe, wanyula le ndlela ukubonisa amandla aKhe. Ngale ndlela ilula, abantu benziwa ukuba baqonde ukuba le mbandezelo yaziswa kubo zizono zabo. Baya baqinisekiswa ukuba, lonke ixesha bemthobela uThixo, babengenaso isizathu sokoyika, kuba wayeya kubalondoloza.

Ukuphakanyiswa kwenyoka yobhedu kwakuza kumfundisa uIsrayeli isifundo esibalulekileyo. Babengenako ukuzisindisa kwisiphumo esibulalayo sobukho betyhefu emanxebeni abo. NguThixo kuphela owayenakho ukubaphilisa. Sekunjalo, babelindeleke ukuba babonise ukholo lwabo kumsindleko (uThixo) awayewenzile. Kufuneka bakhangele ukuze baphile. Lukholo lwabo olwalamkelekile kuThixo, kwaye ngokukhangela enyokeni ukholo lwabo lwalubonakala. Babesazi ukuba kwakungekho nto enyokeni ngokwayo, kodwa yayingumfuziselo kaKrisu; kwaye nokufuneka kokukholelwa kubuhle baKhe, ngolo hlobo kwabekwa ezingqondweni zabo. Ukuza kufikelela kweso sithuba, abaninzi babezise iminikelo yabo kuThixo, banengqondo yokuba benze ucamagushelo olwaneleyo ngenxa yezono zabo. Abazange baxhomekeke kuMhlanguli ozayo, eyayimifuziselo yaKhe le minikelo. UYehova wayenga ngoku angabafundisa ukuba, imibingelelo yabo, ngokwayo nje, yayingenawo amandla okanye okuhle ngaphezu kweenyoka zobhedu, kodwa, ngokunjalo, yayinakho ukuzikhokelela iingqondo zabo kuKristu, umnikelo wesono omkhulu.

“Njengokuba uMoses wayiphakamisayo inyoka entlango,” ngokunjalo waphakanyiwa “uNyana woMntu; ukuze bonke abakholwayo kuye bangatshabalali, koko babe nobomi obungunaphakade.” Yohane 3:14, 15. Bonke abakha baphila phezu komhlaba baluva ulwamvila olubulalayo lwayo “inyoka yakudala, leyo kuthiwa nguMtyholi, uSathana ke.” IsiTyhilelo 12:9. Iziphumo ezibulalayo zesono zingasuswa kuphela ngomsindleko owenziwe nguThixo. AmaIsrayeli abusindisa ubomi bawo ngokukhangela kwinyoka eyayixhonyiwe. Oko kukhangela kwakuthetha ukholo. Aphila kuba akholelwa elizwini likaThixo, athembela kwindlela awayibekayo yokuphiliswa kwawo. Ngokunjalo, umoni unokukhangela kuKristu, aphile. Ufumana ukuxolelwa ngokholo kumbingelelo ocamagushelayo. Ngokungafaniyo nomfuziselo ongashukumiyo ongenabomi, uKristu unawo amandla nesakhono kuYe sokuphilisa umoni oguqukayo.

Nangona umoni engenakho ukuzisindisa ngokwakhe, isekho into ekufuneka eyenzile ukuze alubambe usindiso. “Nozayo kum,” utsho uKristu, “andisayi kukha ndimlahle.” Yohane 6:37. Eyonanto, kufuneka size kuYe; kwaye, xa siguquka ezonweni zethu, kufuneka sikholwe ukuba uyasamkela asixolele. Ukholo sisipho esivela kuThixo, kodwa amandla okusisebenzisa ngawethu. Ukholo sisandla othi ngaso umphefumlo ubambe okuphiwa lizulu kobabalo nenceba.

Akukho nto, ngaphandle kukaKristu, enokusinika ibango kwezinye zeentsikelelo zomnqophiso wobabalo. Baninzi abakade belangazelela bekwazama ukuzuza ezi ntsikelelo, kodwa abaze bafikelele kuzo, kuba benengqondo ethi, bangakwazi ukuzenzela ulutho lokubenza ukuba bazifanele. Abakhangelanga kude ku-mna, ngokwabantu abakholelwa ukuba uYesu unguMsindisi onako konke. Akufuneki ukuba sicinge ukuba okwethu okuhle kungasisindisa; nguKristu okuphela kwethemba lethu losindiso. “Kuba akukho gama limbi phantsi kwezulu, linikiweyo phakathi kwabantu, esimele ukusindiswa ngalo.” Zenzo 4:12.

Xa simthemba ngokupheleleyo uThixo, xa sixhomekeka kubuhle bukaYesu njengoMsindisi oxolela isono, siya kufumana lonke uncedo esilulangazelelayo. Makungabikho okhangela kwisiqu sakhe, ngokungathi unamandla okuzisindisa. UYesu wasifela kuba sasingakwazi ukuzenzela oku. KuYe kukho ithemba lethu, ukugwetyelwa kwethu, nobulungisa bethu. Xa sizibona ukuba sinesono, akufuneki ukuba sincame soyike kuba sisithi asinaMsindisi, okanye sithi akanazingcinga zanceba ngakuthi. Ngeli xesha kanye, uyasimema ukuba size kuYe sinokungabi naluncedo, ukuze sisindiswe.

AmaIsrayeli amaninzi abona kungekho luncedo kwiyeza elibekwe lizulu. Abafileyo nabafayo babethe saa kuyo yonke indawo, baye besazi ukubangaphandle koncedo lwezulu, isiphelo sabo sasiqinisekile, kodwa baqhubeka bekhala ngamanxeba abo, ngeentlungu zabo, ngokufa kwabo okuqinisekileyo, bada baphelelwa ngamandla, ada amehlo abo abona luzizi, ukanti ngebabephile ngephanyazo. Ukuba siyaziqonda iintswelo zethu, akufuneki siwachithele onke amandla ethu ekulileni ngenxa yazo. Lo gama siyiqonda imeko yethu engenakuncedakala ngaphandle kukaKristu, akufuneki siziyekele ekutyhafeni, kodwa masixhomekeke kokuhle okukuMsindisi wethu owabethelelwayo wabuya wavuka. Khangela ubone. UYesu uthembise ngelizwi laKhe; uya kubasindisa bonke abeza kuYe. Nangona izigidi ezidinga ukuphiliswa ziya kuyala inceba yaKhe ayinikayo, akukho noyedwa othembela kubuhle baKhe oya kuyekwa atshabalale.

Baninzi abangafuniyo ukwamkela uKristu ide yonke imfihlelo yecebo losindiso yenziwe ibacacele. Bayala ukukhangela ngokholo, nangona bebona ukuba amawaka akhangele aza akuva ukusebenza kukukhangela emnqamlezweni kaKristu. Abanye bazula kwimijikelezo yolwazi, befuna izizathu nobungqina, izinto abangasayi kuze bazifumane, lo gama besala ubungqina ekukholiseke kuThixo ukuba abanike. Bayala

ukuhamba ekukhanyeni kweLanga loBulungisa, kuba befuna kude kuchazwe isizathu sokukhanya kwalo. Bonke abathe rhoqo ngale ndlela baya kusilela ukufikelela ekuyazini inyaniso. UThixo akasayi kuze alisuse ithuba lokuthandabuza. Unika ubungqina obaneleyo ekunokumiswa phezu kwabo ukholo, kwaye ukuba oku akwamkelwanga, ingqondo isala ebumnyameni. Ukuba abo babetyiwe ziinyoka babelibele kukuthandabuza nokubuza phambi kokuba bavume ukukhangela, ngebatshabalala. Luxanduva lwethu, kuqala, ukukhangela; kwaye ukukhangela kokholo kuya kusinika ubomi.

# Isahluko 39—Ukoyiswa KweBhashan

[Esi sahluko sisekwe kwiDuteronomi 2; 3:1-11.]

Emva kokuba kudlulelwe ngezantsi kwe-Edom, amaIsrayeli abuyela ngasentla, aphinda abubhekisa ubuso bawo ngakwiLizwe leDinga. Indlela yawo yayihamba kwisithabazi esibanzi nesiphakamileyo, ekubetha kuso umoya opholileyo nohlaziyayo osuka ezindulini. Yayilutshintsho lokuwamkela ukusuka kwintlambo eyomileyo ababehamba kuyo, baza babheka phambili, benodlamko bezaliswe lithemba. Bakuba bewuwelile umlambo iZered, badlulela ngakwimpuma yelizwe lakwaMowabhi; kuba umyalelo wawunikiwe, “Uze ungawabandezeli amaMowabhi, uze ungabambani nawo ulwe nawo; kuba andiyi kukunika nto yelizwe lawo uyihluthe; kuba iAre ndiyinike oonyana bakaLote, ukuba bayime.” Kwaloo myalelo waphindwa ngokubhekisele kuma-Amoni, awayeyinzala kaLote.

Yathi isaqhubeka ngokunyukela ngasentla, imikhosi kaIsrayeli yakhawuleza yafika kwizwe lama-Amori. Aba bantu bomeleleyo, nabathanda imfazwe, ngaphambili babemi kwindawo engasezantsi kweYordan, balwa namaMowabhi, bayihlutha inxalenye yomhlaba wawo. Baya bema apha, bewulawula bengaphikiswa umhlaba ukusukela eArnon kuse emantla eYabhoki. Indlela eyayisiya eYordan awayefuna ukuyilandela amaIsrayeli yayicanda ngqo kulo mhlaba, waza uMoses wathumela isigidimi soxolo kuSihon, ukumkani wama-Amori, kwandlunkulu wakhe: “Ndiyeke ndicande ezweni lakho. Ndohamba ngendlela le yodwa; andiyi kuthi gu bucala ndiye ekunene nasekhohlo. Ukudla wondithengisela ngemali ndidle, namanzi wondinika ngemali ndisele, ndihambe nje kodwa ngeenyawo.” Impendulo yaba yelandulayo, waza wonke umkhosi wama-Amori wabizwa ukuba ukuchase ukuhambela phambili kwabangeneli. Lo mkhosi woyikekayo wawazalisa ngoloyiko amaIsrayeli, awayengakulungelanga ukuqubisana nemikhosi exhobe kakhulu neqeqeshwe kakuhle.Ngokobuchule bemfazwe, imikhosi yawo yayinethuba elihle. Ngokokubona kwabantu, wayengathiwa qwaka aphele uIsrayeli.

Noko kunjalo, uMoses wahlala eqwalasele kwintsika yelifu, wabakhuthaza abantu ngengcamango ethi, umqondiso woBukho bukaThixo wawusenabo. Ngelo xesha linye wabayalela ukuba benze konke okunokwenziwa ngamandla omntu ukulungiselela imfazwe. Iintshaba zabo zazilangazelela idabi, ziqinisekile ukuba ziya kuwacima amaIsrayeli angazilungiselelanga elizweni lazo. Kwaya kwaphuma kuMnini wawo wonke umhlaba umyalelo oya kwinkokeli kaIsrayeli: “Sukani ninduluke, niwele umlanjana oyiArnon. Yabona, ndimnikele esandleni sakho uSihon ukumkani waseHeshbhon, umAmori, nelizwe lakhe. Qala ukulihlutha, ubambane naye, ulwe naye. Ngale mini ndiya kuqala ukubeka ukunkwantya ngawe nokoyikeka kwakho phezu

kwabantu abaphantsi kwezulu lonke, abaya kuluva udaba lwakho bagungqe, bazibhijabhije ngenxa enawe."

Ezi zizwe ezazikwimida yeKanan, ngezazisindisiwe, ukuba zazingazange zime, zidelela ilizwi likaThixo, zamelana nokubheka phambili kukaIsrayeli. UYehova wayezivezile ukuba uzeka kade umsindo, enobubele obukhulu novelwano olunothando, nakubantu abangabahedeni. Wathi uAbraham akuboniswa embonweni ukuba imbewu yakhe, abantwana bakaIsrayeli, baya kuba ngabasemzini kwilizwe lasemzini iminyaka emakhulu mane, uYehova wamnika isithembiso, "Kwesesine isizukulwana iya kubuyela apha, kuba ubugwenxa bama-Amori abukazaliseki." Genesis 15:16. Nangona ama-Amori ayengabakhonzi bezithixo, ababomi bawo babuncanywe ngokufanelekileyo ngenxa yenkohlakalo yabo enkulu, uThixo wawasindisa amakhulu amane eminyaka ukuze awanike ubungqina obungenakuphazanywa bokuba nguYe kuphela uThixo oyinyaniso, uMenzi wezulu nomhlaba. Yonke imimangaliso yaKhe ekukhupheni uIsrayeli eYiputa yayisaziwa ngabo. Ubungqina obaneleyo ayebunikiwe; ayemelwe ukuba abeyazi inyaniso, ukuba abe nentumekelelo yokubuya ekunquleni kwawo izithixo nasekurheletyeni. Noko kunjalo, akwala ukukhanya abambelela kwizithixo zawo.

Ukubazisa kwaKhe okwesibini uYehova abantu baKhe kwimida yeKanan, kwanikwa ubungqina obongeziweyo bamandla aKhe kwezo ntlanga zabahedeni. Zabona ukuba uThixo unoIsrayeli ekoyisweni kukakumkani uAradi kunye namaKanan, nakummangaliso owenziwayo ukusindisa abo babetyiwa ziinyoka. Nangona amaIsrayeli ayalelwe indlelayokucandakwilizwelakwaEdom, ngaloo ndlela anyanzeleka ukuba athabathe indlela ende nenzima ngakuLwandle oluBomvu, kanti kuzo zonke iihambo nokumisa kwabo, ekudluleni kwilizwe lakwaEdom, elakwaMowabhi, nelakwa-Amnon, awazange abonakalise butshaba, akenza monakalo kubantu okanye kwiimpahla zabo. Athi akufika kumda wama-Amori, amaIsrayeli acela imvume yokuhamba ngqo anqumle elizweni, ethembisa ukugcina kwaloo mithetho minye eyayilawula ukuhlangana kwawo nezinye izizwe. Wathi ukumkani wama-Amori akusala esi sicelo sembeko, athi ngokudelela ahlanganisela imikhosi yawo emfazweni, yaba izele indebe yawo yobugwenxa, waza uThixo ngoku wasebenzisa awaKhe amandla ukuwabhukuqa.

AmaIsrayeli awela umlambo iArnon abheka phambili ahlangana notshaba. Kwabakho ukungquzulana, apho imikhosi yamaIsrayeli yaya yoyisa; athi, ukulandela okuhle akuzuzileyo, akhawuleza alibanga ilizwe lama-Amori. YayinguMphathi womkhosi kaYehova owaswantsulisa iintshaba zabantu baKhe; kwaye ngewayeyenzile loo nto kwiminyaka engamashumi amathathu anesibhozo eyadlulayo ukuba uIsrayeli wayemthembile.

Uzaliswe lithemba nesibindi, umkhosi kaIsrayeli, ngenzondelelo, wabheka phambili, wathi, usaqhubeka nokunyukela ngasentla, wakhawuleza wafika kwilizwe elaliza

kubavavanya isibindi sabo nokholo lwabo kuThixo. Phambi kwawo, kwakukho ubukumkani baseBhashan, obunamandla nobushinyeneyo ngabantu, bunezixeko zamatye ezisamangalisa ihlabathi nanamhla -- “imizi yaba mashumi mathandathu . . . ibinqatyiswe ngodonga oluphakamileyo, namasango, nemivalo; iyodwa imizi yabasemaphandleni, eyabe imininzi kunene.” Duteronomi 3:1-11. Izindlu zazakhiwe ngamatye amakhulu amnyama, abukhulu bawo babuzenza ukuba izakhiwo zingabi nakungeneka ngokupheleleyo nanguwuphi na umkhosi owawuthunyelwa kubo ngaloo maxesha. Yayililizwe elalizele yimiqolomba emibi, amatye amakhulu, imisele ekhamisileyo, neenqaba zamatye. Abemi beli lizwe, inzala yohlanga lweengxilimbela, nabo bebakhulu kakhulu benamandla, bemilele ubundlobongela nenkohlakalo kangangokuba besoyikeka kwizizwe ezibangqongileyo; lo gama uOgi, ukumkani welizwe, wayesaziwa ngobukhulu namandla nakwesona sizwe samadoda azingxilimbela.

Yasuka intsika yelifu yabheka phambili, athi ngokulandela ukukhokela kwayo, amaHebhere abheka e-Edreyi, apho isigebenga sokumkani, namabutho akhe, babelindele ukufika kwawo. UOgi, wayeyikhethe ngobuchule indawo yemfazwe. Isixeko sase-Edreyi sasimi kumda wentaba ethe thebelele enyuke yangumqhokro esithabazini, igqunywezizixhobo zamatyeentaba-mlilo.Kwakufikelelwa kuyo kuphela ngeendlela ezimxinwa, eziyimiqhokro nekunzima ukuzinyuka. Xa inokoyiswa imikhosi yakhe, yayinokusithela kuloo ntlango yamawa, apho abangayaziyo bengenako ukuyilandela.

Ethembe ukuba uza kuphumelela, ukumkani weza nomkhosi omkhulu ethafeni, ngelo xesha, imikhwazo yokudelela ivakala kumhlaba osentabeni phezulu, apho kwakubonakala amawaka amakrele ebengezela, enxanelwe idabi. Athi amaHebhere akukhangela ingxilimbela yesigebenga esizongamele zonke iwavelele amasoldati omkhosi wayo; athi akubona umkhosi oyirhangqileyo, abona umfanekiso wenqaba engenakugqojozwa, emva kwawo kukhangeleka kukho amawaka angabonakaliyo azimeleyo, zanyikima iintliziyo zamaIsrayeli kukoyika. Noko kunjalo, uMoses wazola waqina; uYehova wayethethe wenjenje ngokumkani wakwaBhashan, “Musa ukumoyika; ngokuba ndimnikele esandleni sakho, nabantu bakhe bonke, nelizwe lakhe; uya kwenza kuye njengoko wenza ngako kuSihon ukumkani wama-Amori, obemi eHeshbhon.”

Ukholo oluzolileyo lwenkokeli yawo, lwabaphembelela abantu ukuba bamthembe uThixo. Bayekela konke kwingalo yaKhe enamandla onke, akaze abaphoxe. Akukho zingxilimbela zinamandla, nazixeko zibiyelwe ngeendonga, kungekho namikhosi nazinqaba zamatye, zazinokuma phambi koMphathi womkhosi kaYehova. UYehova wawukhokela umkhosi; uYehova walwenza lwaxakeka utshaba; uYehova woyisa esikhundleni sikaIsrayeli. Ukumkani osisigebenga, kunye nomkhosi wakhe, batshatyalaliswa, aza amaIsrayeli alithabatha ngokukhawuleza lonke ilizwe. Ngaloo ndlela baba bayacinywa emhlabeni abantu ababezinikele ebugwenxeni nakunqulo lwezithixo oluthiyekileyo.

Ekoyisweni kweGiliyadi neBhashan baba baninzi abakhumbula iziganeko ezathi, phantse kumashumi amane eminyaka eyadlulayo, eKadeshe, uIsrayeli zamgwebela ukuzula entlango ixesha elide. Babona ukuba ingxelo yeentlola ngeZwe leDinga, ngeendawo eziliqela yayinyanisile. Izixeko zazineendonga, zizikhulu, zimiwe zizigebenga, xa kuthelekiswa nabo bamaHebhere babe ngoothikoloshe nje kuphela. Babeyibona kodwa ngoku impazamo eyingozi yooyise yokungathembi amandla kaThixo. Le nto iyodwa yawathintela [amaIsrayeli] ukuba angene kwangoko kwilizwe elihle.

Ekuqaleni kwabo ukulungiselela ukungena eKanan, loo msebenzi wenziwa ngobunzima obuncinane kakhulu kunobu beli xesha. UThixo wayethembise ukuba, ukuba bathe bathobela ilizwi laKhe, uyakuhamba phambi kwabo abalwele; kwaye uya kuthumela oonomanxezane ukuba abagxothe abemi belizwe. Uloyiko lwezizwe lwalungazange luvuswe jikelele, kwaye kukuncinane nokulungiselela ukumelana nokubheka phambili kwabo. Ngoku, ngeli xesha, xa uYehova eyalela uIsrayeli ukuba abheke phambili, kwakufuneka aqubisane neentshaba ezithe qwaa nezinamandla, kwaye kufuneka alwe nemikhosi eqeqeshwe kakuhle neyayilungiselelwe ukumelana nokuvela kwawo.

Ekulweni kwabo no-Ogi noSihon, abantu baziswa kuvavanyo olunye abaya ooyise basilela kulo ngendlela encamisileyo. Eyona nto ngoku isilingo sasiqatha kunexesha uThixo wayeyalela uIsrayeli ukuba abheke phambili. Ubunzima endleleni yabo babande kakhulu kunokuba balayo ukubheka phambili xa babeyalelwe ukuba benze njalo egameni likaYehova. Usabavavanya ngolo hlobo uThixo abantu baKhe. Ukuba bayasilela ukunyamezela ukulingwa, uzisa kubo kwakhona kwakula ndawo inye, kuthi kwilixa lesibini isilingo sisondele kakhulu, sibe qatha kunesangaphambili. Oku kuqhubeka bade bakuthwale ukuvavanywa, kanye, ukuba basavukela, uThixo akubuyise ukukhanya kwaKhe kubo abashiye ebumnyameni.

AmaHebhere akhumbula ngoku indlela ekwathi ngayo ngaphambili, xa imikhosi yawo yayiye emfazweni, yatshatyalaliswa, kwabulawa amawaka. Ngelo xesha ayehambe ngqo ngokuchasene nomyalelo kaThixo. Ayehambe ngaphandle kukaMoses, inkokeli eyayinyuliwe, ngaphandle kwentsika yelifu, umfuziselo wobukho bezulu, nangaphandle kwetyeya. Ngeli ixesha, uMoses wayenabo ezomeleza iintliziyo zabo ngamazwi ethemba nokholo; yaye ityeya engcwele iwukhapha umkhosi. La mava anesifundo asiphathela sona. UThixo oligorha kaIsrayeli unguThixo wethu. KuYe sinako ukuthembela, kwaye ukuba siyayithobela imiyalelo yaKhe, uya kusisebenzela ngendlela ebonakalayo njengoko wenzayo kubantu baKhe bakudala. Wonke ozama ukulandela indlela yomsebenzi, uya kuthi ngamaxesha athile, ahlaselwe yintandabuzo nokungakholwa. Maxa wambi indlela iya kuvalwa zizikhubekiso, ezikhangeleka zingenako ukuqabeleka, zide zibanyibilikise intliziyo abo baziyekela ekutyhafisweni; kodwa uThixo uthi kwabanjalo, Bheka phambili! Yenza umsebenzi wakho, nokuba lithini ixabiso. Ubunzima

obukhangeleka bungenakuqatyelwa, obuzalisa umphefumlo wakho luloyiko, buya kuthi shwaka xa ubheka phambili endleleni yokuthobela, ngokuzithoba uthembele kuThixo.

# Isahluko 40—UBhileham

[Esi sahluko sisekwe kwiNumeri 22 nama-24.]

Ukubuyela kwawo eYordan evela koyisa iBhashan, amaIsrayeli, ekulungiseleleni ukuhlasela iKanan ngokukhawuleza, amisa ngasemlanjeni, kufuphi nechweba apho ungena khona kuLwandle oluBomvu, indawo eyayijongene nesithabazi seYeriko. Babekwimida yakwaMowabhi, aye amaMowabhi ezaliswe luloyiko ngenxa yokusondela kwabangeneleli.

Abantu bakwaMowabhi babengazange bahlutshwe nguIsrayeli, kodwa bakubukela benoloyiko konke okwakusenzeka kumazwe abangqongileyo. Ama-Amori, ekwakunyanzelekile ukuba bawabaleke, awoyisiwe ngamaHebhere, wathi umhlaba owawuhluthwe ngama-Amori kumaMowabhi wathatyathwa ngamaIsrayeli ngoku. Imikhosi yakwaBhashan yanikezela kumandla ayimfihlelo awayegqunywe kwintsika yelifu, zaza iinqaba ezinkulu zahlalwa ngamaHebhere. AmaMowabhi ayengakucingi ukuwahlasela; ukubhenela kwizixhobo kungenaluncedo phambi kwabathunywa baphezulu ababebasebenzela. Sekunjalo, azimisela, amaMowabhi, njengoko wenzayo uFaro, ukufuna amandla abantu abanobugqi ukuba bamelane nomsebenzi kaThixo. Babeza kuzisa isiqalekiso phezu kukaIsrayeli.

Abantu bakwaMowabhi babeqhagamshelene kakhulu namaMidiyan, ngamaqhina obuzwe nenkolo. UBhalaki, ukumkani wakwaMowabhi, waluvusa uloyiko lwabantu, waza wakwazi ukusebenzisana nabo kumacebo abo ukuchasa uIsrayeli ngesigidimi esithi, “Ngoku esi sikhungu siya kukukhotha konke okungeenxa zonke kuthi, njengoko inkomo ilukhothayo uhlaza lwasendle.” UBhileham, ummi welaseMesopotami, (umhlaba ophakathi kwemilambo), owayesaziwa ngokuba unamandla aphezulu, udumo lwakhe lwafikelela kwizwe lakwaMowabhi. Kwagqitywa ukuba abizwe azokunceda. Kwangoko, kwakhutshwa “amadoda amakhulu akwaMowabhi, namadoda amakhulu akwaMidiyan,” athunywa ukuba afumane kuye okwakhe ukuvumisa enze nezihlabo ngakuIsrayeli.

Oonozakuzaku basusela kwangoko kuhambo lwabo olude oluqabela ezintabeni, lucande iintlango ukuya eMesopotami; bathi bakumfumana uBhileham, bamnika isigidimi sikakumkani wabo: “Yabona, kuphume abantu eYiputa, nabo bebugubungele ubuso belizwe, behleli malungana nam. Khawuze ke, undiqalekisele aba bantu, ngokuba banamandla kunam; mhlawumbi ndingaba nako ukubabulala, ndibagxothe kweli lizwe; ngokuba ndiyazi ukuba omsikelelayo usikelelwe, omqalekisayo uqalekisiwe.”

UBhileham wakha wayindoda elungileyo nengumprofeti kaThixo; kodwa yakreqa yazinikela ukubaweni; kanti ke ebesazibiza ngokuba ungumsebenzi wOsenyangweni. Wayengaswele lwazi ngokusebenzela kukaThixo uIsrayeli; baza bathi abathunywa bakuxela abakuhambeleyo, wazi kakuhle ukuba yayiluxanduva lwakhe ukwala izipho

zikaBhalaki nokubandulula abathunywa. Noko kunjalo, wadlalisana nesilingo, wabacela abathunywa ukubabahlale kunye naye ngobo busuku, esithi, akakwazi ukunika impendulo etsolileyo ade abonisane noYehova. UBhileham wayesazi ukuba isiqalekiso sakhe asinakumenza nto uIsrayeli. UThixo wayengakwicala labo, kwaye, lonke ixesha besanyanisekile kuYe, akukho gunya lichasayo emhlabeni okanye esihogweni linokuboyisa. Ikratshi lakhe lona lakhohliswa ngamazwi abathunywa, "omsikelelayo usikelelwe, omqalekisayo uqalekisiwe." Ukuthengwa ngezipho zexabiso nokuphakanyiswa okulindelekileyo, kwakunyusa ukubawa kwakhe. Wazamkela ngokubawa izipho azinikwayo, waza wathi, nangona ezibiza ngokuthobela ngqongqo intando kaThixo, wazama ukuvumelana neminqweno kaBhalaki.

Embonweni wasebusuku, ingelosi kaThixo yeza kuBhileham inesigidimi, "Uze ungahambi nawo, ungabaqalekisi abo bantu, kuba basikelelwe."

Kwathi kwakusa, uBhileham wamadol' anzima ukubandulula abathunywa, kodwa akabaxelela oko uYehova wayekuthethile. Wathi, enomsindo kuba imibono yakhe yenzuzo nozuko ichithwe ngokukhawuleza, wadanduluka, enesicefecefe, "Yiyani ezweni lenu; ngokuba uYehova uyala ukundivumela ndihambe nani."

UBhileham "wathanda umvuzo wokungalungisi." 2 Petros 2:15. Isono sokubawa, uThixo athi kukunqula isithixo, samenza ukuba abe ngumkhonzi wexesha, kwathingalemposisoinye, uSathana wakuzuza konke ukumlawula. Oku kwaba ngunobangela wentshabalalo yakhe. Umlingi usoloko ebeka inzuzo nozuko ukuloba abantu ukuba babuye ekusebenzeleni uThixo. Ubaxelela ukuba kukuzikhathaza kwabo kakhulu okubenza ukuba bangabi nampumelelo. Ngaloo ndlela abaninzi boyiselwa ukuba baphume kwindlela yemfezeko engqongqo. Inyathelo elinye elibhudayo lenza ukuba libe lula elilandelayo, baze abantu bacingele bona ngakumbi nangakumbi. Baye benze benesibindi izinto ezimbi kakhulu ngako nje ukuba bazinikele ekubaweni nasekufuneni igunya. Abaninzi baziqhatha ngelithi bangasuka kwindlela yemfezeko engqongqo okwethutyana, ngenxa yokuhle okuthile kwehlabathi, nokuthi, xa bathe bakuzuza oko bajonge kuko, bangayitshintsha indlela yabo xa bethanda. Abo baziqamangela ngezibophelelo zikaSathana, kwaye kunqabile ukuba baphuncuke.

Bathi abathunywa xa benika uBhalaki ingxelo yokwala kukamprofeti ukubakhapha, abayikhankanya into yokuba uThixo umalele. Ecinga ukuba ukulibazisa kukaBhileham yayikukufuna umvuzo omkhudlwana noko, ukumkani wathumela izikhulu ezingaphezulu ngenani kunezakuqala, zinezithembiso zeembeko ezingaphezulu, zinalo negunya lokuvuma nayiphi imiqathango anokuyifuna uBhileham. Isigidimi sikaBhalaki esikhawulezayo ukuya kufika kumprofeti sathi, "Musa ukukha unqandwe nto ukuza kum; kuba ukukuzukisa kona ndiya kukuzukisa kunene, ndikwenze konke ondixelela kona; khawuze undiqalekisele aba bantu."

UBhileham wavavanywa okwesibini. Ukuphendula ekucengeni kwabathunywa wathetha ngokuba nenkathalo nemfezeko kwakhe okukhulu, ebaqinisekisa ukuba akukho buninzi bagolide nesilivere obunokumwexula ukuba enze okuchaseneyo nentando kaThixo. Kunjalo, wayelangazelela ukuvumelana nesicelo sikakumkani; kwathi, nangona intando kaThixo ebesele eyazisiwe, wabakhuthaza abathunywa ukuba bakhe bahlale naye balinde, ukuze aphinde abuze kuThixo; ngokungathi Ongenasiphelo ungumntu ukuba acengwe.

Embonweni wasebusuku uYehova wavela kuBhileham wathi, “Ukuba la madoda afike kuwe eza kukubiza, suka uhambe nawo; ke ilizwi endolithetha kuwe, uze wenze lona lodwa.” Kwaphela apho ukuba uYehova amvumele uBhileham ukuba alandele intando yakhe [Bhileham], kuba wayezimisela kuloo nto. Akazange afune ukwenza intando kaThixo, kodwa wakhetha eyakhe indlela, waza wazama ukufumana imvume kaYehova.

Maninzi amawakananamhlanjealandelaelokhondolifanayo. Bebengayi kubanangxaki ukuwuqonda umthwalo wabo ukuba ubuhambelana noko bakekelele kuko. Kubekwe ngokucacileyo phambi kwabo eBhayibhileni okanye kuboniswe ngokucacileyo ziimeko kunye nezizathu. Kuthi ngenxa yokuba obu bungqina buchasene nolangazelelo lwabo kunye nokuthanda kwabo, bakholise ukuthi rhoqo bebubeka ecaleni babe nobuganga bokuya kuThixo ukuya kuqonda ngomsebenzi wabo. Ngento ebonakala ngathi yinkathalo enkulu, benza uzungu lomthandazo, bezimisele, befuna ukukhanya. Phofu Yena uThixo akangowokudlala. Uye abavumele abantu abanjalo ukuba balandele iminqweno yabo baze bafumane iziphumo. “Abantu bam abaliva izwi lam, . . . Ndabanikela ebungqoleni beentliziyo zabo; bahamba ngawabo amaqhinga.” Ndumiso 81:11, 12. Xa ubani ewubona ngokucacileyo umsebenzi, makangenzi ngokungathi uya kuThixo abe enomthandazo wokuba akhululwe ekuwenzeni. Endaweni yoko, kufuneka ngomoya othobekileyo, novumayo, acele amandla ezulu nobulumko ukuba akwazi ukuwenza.

AmaMowabhi ayengabantu abakumgangatho ophantsi, abakhonza izithixo; ukanti, ngokokukhanya abakufumanayo, ityala labo lalingekho likhulu, emehlweni eZulu, njengelo likaBhileham. Njengoko wayezibiza ukuba ungumprofeti kaThixo, ngenxa yoko, konke awayefanele ukukuthetha kwakufuneka kube kuthethwa ngegunya lezulu. Yiyo le nto engazange avunyelwe ukuba athethe njengoko wayefuna, kodwa kwafuneka ahambise isigidimi uThixo awayeza kumnika sona. “Ilizwi endolithetha kuwe, uze wenze lona lodwa,” yayingumyalelo wezulu.

UBhileham wayeyifumene imvume yokuhamba nabathunywa bakwaMowabhi ukuba babefike kusasa beze kumbiza. Kwathi kuba babekhathazwe kukulibazisa kwakhe, babe belindele okunye ukulandula, babuya, bathabatha uhambo olugodukayo bengahlangananga naye. Konke ukuzithethelela ngokuvumelana nesicelo sikaBhalaki

kwakususiwe ngoku. Sekunjalo, uBhileham wazimisela ukuwuzuza umvuzo; wathi, ethabatha isilwanyana awayeqhele ukusiqabela, waluthabatha uhambo. Wayesoyika ukuba nangoku imvume yezulu ingarhoxiswa, wanyanzelisa ukubheka phambili, ephelelwe ngumonde, hleze ngandlela ithile asilele ukuzuza umvuzo awunqwenelayo.

“Sema isithunywa sikaYehova endleleni ukuba simchase.” Isilwanyana sabona isithunywa sezulu, esasingabonwa ngumntu, sathi gu bucala saphuma endleleni saya ethafeni. Ngokusibetha enomsindo, uBhileham wasibuyisela endleleni isilwanyana; kodwa kwakhona, kwindawo emxinwa evalwe ziindonga, yavela ingelosi, saza isilwanyana, ngokuzama ukuphepha imbonakalo eyothusayo, sagudla unyawolwenkosi yaso eludongeni. UBhileham waya wanobumfama akakubona Ukungenelela kwezulu, engazi ukuba uThixo wayeyivala indlelayakhe. Indoda yacaphuka, yalibetha ngokungenasisini iesile, yalinyanzela ukuba libheke phambili.

Kwakhona “endaweni exineneyo, apho bekungekho ndlela yakucezela ekunene nasekhohlo” savela isithunywa, njengaphambili, ngendlela eyothusayo; usizi lwesilwanyana, singcangcazela sisoyika, sema ngqi, sawa emhlabeni phantsi komkhweli waso. Ingqumbo kaBhileham yavutha ngokungenamda, wasibetha ngentonga isilwanyana ngenkohlakalo engaphezu kweyakuqala. UThixo ngoku wavula umlomo waso, “lathi iesile lingenakuthetha nje, lathetha ngezwi lomntu, lamalela umprofeti lowo ukuba angabi nxamnye nengqondo.” 2 Petros 2:16. “Ndikwenze ntoni na,” latsho, “ukuba undibethe la maxesha mathathu?”

Wathi enomsindo kukuthintelwa ngolo hlobo kuhambo lwakhe, uBhileham wasiphendula isilwanyana ngohlobo abeya kwenza ngalo xa ethetha nomntu oqondayo, “Kungokuba ufekethe ngam; akwaba bendiphethe ikrele ngesandla sam; inene, ngendikubulele ngoku!” Yiyo le indoda eyaziwa ngobugqi, isendleleni eya kuqalekisa abantu bonke ngenjongo yokubethisa amandla, ngoku yona ingenawo namandla okubulala isilwanyana eyayikhwele kuso!

Amehlo kaBhileham ngoku avulwa, wabona ingelosi kaThixo imi irhole ikrele ukuba imbulale. Esoyika, “wathoba, waqubuda ngobuso bakhe.” Ingelosi yathi kuye, “Ulibethele ntoni na iesile lakho la maxesha mathathu? Yabona, kuphume mna ukuza kukuchasa; ngokuba ekuboneni kwam le ndlela iseyelisela. Landibona i-esile, lacezela phaya kum la maxesha omathathu; koko lacezela phaya ngenxa yam, okanye ngendikubulele ngoku wena, ndalisindisa lona.”

UBhileham waxhomekeka ekugcinweni kobomi bakhe kusizi lwesilwanyana awasiphatha ngenkohlakalo. Indoda eyayibangaukuba ingumprofeti kaYehova, eyathi amehlo ayo avuliwe, yabona “umbono wOnamandla onke,” yamfamekiswa kakhulu kukubawa nokunomnqweno kangangokuba ayizange ikwazi ukuyiqonda ingelosi kaThixo ebonakala kwisilwanyana sayo. “Uthixo weliphakade wazimfamekisa

ngaphakathi kwabo iingqiqo zabangakholwayo." 2 Korinte 4:4. Bangaphi abamfamekiswe ngolo hlobo! Bagijimela kwiindlela ezalelweyo, besaphula umthetho ongcwele, bangakwazi ukuqonda ukuba, uThixo neengelosi zaKhe bachasene nabo. NjengoBhileham, babanomsindo ngakwabo bazama ukuthintela intshabalalo yabo.

UBhileham wanika ubungqina bomoya omlawulayo, ngendlela awaphatha ngayo isilwanyana sakhe. "Ilungisa liyawazalelela umphefumlo wenkomo yalo; osukelananento engento uswele intliziyo." Mizekeliso 12:10. Bambalwa abakuqondayo ukuba sisono ukuphatha kakubi izilwanyana okanye ukuziyeka zibulaleke kukungakhathalelwa. Lowo wazidalayo nezilwanyana eziphantsi, "imfesane yaKhe ikuzo zonke izenzo zaKhe." Ndumiso 145:9. Izilwanyana zadalelwa ukuba zikhonze umntu, kodwa akanalo ilungelo lokuzivisa ubuhlungu ngokuziphatha kakubi okanye ngokuzikhohlakalela.

Kungenxa yesono somntu ukuba ibe "yonke indalo iyancwina, inenimba kunye, unangoku." Roma 8:22. Intlungu nokufa kwabotshelelwa, kungekho kuphela phezu kohlanga lwabantu, kodwa naphezu kwezilwanyana. Ngokuqinisekileyo, ngoko, kuba semntwini ukufuna ukuwuthula, endaweni yokuwandisa, umthwalo wentlungu okuthe ukwaphulwa komthetho kwawuzisa phezu kwezidalwa zikaThixo. Lowo uphatha kakubi izilwanyana kuba ziphantsi kwamandla akhe uligwala elinogonyamelo. Ukuba nesimilo sokubanga intlungu, nokuba kusemntwini okanye kwisilwanyana esingazi nto, kukuba nenkohlakalo. Abaninzi abayiqondi into yokuba inkohlakalo yabo iya kuze yaziwe, kuba iintsizi zezilwanyana ezingathethiyo azisokuze ziyityhile. Ukuba nje kodwa amehlo aba bantu ebengathi, njengalawo kaBhileham, avulwe, bebeya kubona ingelosi kaThixo imile ibukele, ukuze ingqine ngabo kwiinkundla zaphezulu. Ingxelo iya ezulwini, kwaye imini iyeza xa isigwebo siya kuvakaliswa ngakwabo baphatha kakubi izilwanyana zikaThixo.

Wathi akusibona isithunywa sikaThixo, uBhileham wakhala esoyika, "Ndonile, kuba bendingazi ukuba wena uze kundimela endleleni; ngoko, ukuba kubi emehlweni akho, ndobuya." UYehova wamyeka ukuba aqhubeke nohambo lwakhe, kodwa wamnika ukuba aqonde ukuba amazwi akhe kuya kufuneka alawulwe ngamandla ezulu. UThixo wayeza kunika ubungqina kuMowabhi bokuba, amaHebhere ayephantsi kokwaluswa liZulu, kwaye oku wakwenza ngempumelelo xa wawabonisa indlela uBhileham angenawo ngayo amandla nawokuthetha isiqalekiso esichasene nawo ngaphandle kwemvume yezulu.

Ukumkani wakwaMowabhi, akuba exelelwe ngokufika kukaBhileham, waphuma eneqela elikhulu labamphahlileyo, beza kwimida yobukumkani bakhe, ukuza kumamkela. Wathi akuvakalisa ukumangala kwakhe kukulibazisa kukaBhileham, abe enemivuzo emikhulu emlindeleyo, impendulo yomprofeti yathi, "Uyabona, ndifikile kuwe; ndinako na ke ngoku ukuthetha into eyiyo? Ilizwi alibekayo uThixo emlonyeni wam, ndiya kuthetha lona." UBhileham wababuhlungu kakhulu ngulo mqathango; waye

esoyika, hleze injongo yakhe ingenzeki, kuba amandla kaYehova alawulayo aye ephezu kwakhe.

Kwathi ngobuyokoyoko obukhulu, ukumkani, ekunye nezikhulu zobukumkani bakhe, bamkhapha uBhileham bamsa “ezigangeni zikaBhahali,” apho wayeya kuwubona kakuhle umkhosi wamaHebhere. Yiba nombono womprofeti emi kwindawo ephakamileyo, ekhangele kwinkampu yabantu bakaThixo abanyuliweyo. Kuncinane kangakanani okwaziwa ngamaIsrayeli oko kwenzekayo kufutshane kangako kuwo! Indlela azi kancinane ngayo ngenkathalo kaThixo, ayinikwa imini nobusuku! Indlela enobudenge ngayo ingqondo yabantu bakaThixo! Indlela abathatha kade ngayo, kuzo zonke izizukulwana, ukubuqonda ubukhulu bothando nenceba yaKhe! Ukuba bebengawaqonda amandla ahlala ewasebenzisa uThixo ngenxa yabo, ingaba bezingayi kuzaliswa ngumbulelo na iintliziyo zabo ngenxa yobungangamsha baKhe kwakunye namandla aKhe?

UBhileham wayenalo ulwazi oluthile ngeminikelo yemibingelelo yamaHebhere, waza wathemba ukuba, ngokwenza ngaphezu kwayo ngezipho ezinexabiso, angayizuza intsikelelo kaThixo aze aqiniseke ngokuphumelela komsebenzi wakhe wenkohlakalo. Ngaloo ndlela izimvo zamaMowabhi angabanquli bezithixo zazisiya ziyilawula ingqondo yakhe. Ubulumko bakhe basuka babubudenge; umbono wakhe wasemoyeni wawuba mfiliba; wayezise ubumfama phezu kwakhe ngokuziyekela kwigunya likaSathana.

Ngomyalelo kaBhileham, zakhiwa izibingelelo ezisixhenxe, wanikela umbingelelo phezu kwaso ngasinye. Wabuyela “eluqhayini,” ukuba ahlangane noThixo, ethembisa ukuba uza kumazisa uBhalaki konke uYehova aya kukutyhila.

Wathi enamadoda amakhulu akwaMowabhi, ukumkani wema ngasesibingelelweni, ephahlwe yinginginya, elindele ukubuya komprofeti. Wafika ekugqibeleni, baza abantu balindela amazwi awayeza kwethisa ngonaphakade loo mandla angaqhelekanga asetyenziswa ekuncedeni amaIsrayeli athiyekileyo. Wathi uBhileham:

“UBhalaki ukumkani wamaMowabhi,

undithabathe kwa-Aram,

Ezintabeni zasempumalanga, esithi,

Yiza ubhavumele uIsrayeli.

Ndothini na ukuqalekisa angamqalekisiyo uThixo?

Ndothini na ukubhavumela angambhavumeliyo uYehova?

Ngokuba, ndisencotsheni yamawa, ndiyambona;

Ndisezindulini, ndibonisela yena.

Yabona, ngabantu abahlala bodwa,

Ababalelwa phakathi kwazo iintlanga.

Ngubani na ongalubalayo uthuli lwakwaYakobi,

Nesahlulo sesine sakwaIsrayeli ngokwenani?

Umphefumlo wam mawufe ukufa kwabathe tye,

Ukuphela kwam kube njengokwabo!”

UBhileham wavuma ukuba wayeze ngenjongo yokuqalekisa uIsrayeli, kodwa amazwi awawathethayo achasene ngokupheleleyo noluvo lwentliziyo yakhe. Wanyanzeleka ukuba avakalise iintsikelelo, ngoku umphefumlo wakhe wawuzele ziziqalekiso.

Wathi uBhileham akukhangela iintente zikaIsrayeli, wabona, emangalisiwe, ubungqina bempumelelo yabo. Kwakuthethwe ngabo kuye njengabantu abakrwada, isihlwele esingaqoqekanga, esizalisa ilizwe ngokwezinambuzane ezingamaqela ajikelezayo, ahluphayo, nayinkathazo kwizizwe eziwajikelezileyo; kodwa imbonakalo yabo yayingayithethi yonke loo nto. Wabubona ububanzi nokuma ngendlela kwenkampu yabo, zonke izinto zibonisa iimpawu zolawulo olungqongqo kunye nocwangco. Waboniswa indlela anemfesane ngayo uThixo kuIsrayeli, nesimilo sabo esahlukileyo njengabantu baKhe. Kwakungafuneki bame kumgangatho omnye nezinye izizwe, kodwa bona baphakanyiswe ngaphezu kwazo zonke. “Ngabantu abahlala bodwa, ababalwa phakathi kwazo iintlanga.” Ngexesha kuthethwa la mazwi, uIsrayeli wayengenayo indawo ezinzileyo yokuhlala, saye isimilo sabo esingaqhelekanga, iindlela zabo zokuziphatha nezithethe, zaye zingaqhelekanga kuBhileham. Indlela emangalisayo esaya sazaliseka ngayo esi siprofeto kwimbali yamva kaIsrayeli! Kuyo yonke iminyaka yokubasekuthinjweni kwabo, kuzo zonke izizukulwana kususela ukuba babesasazwe ezizweni, bahlala bengabantu abahlukileyo. Ngoko ke, abantu bakaThixo, uIsrayeli wenene, nangona besasazeke kuzo zonke izizwe, bangabaphambukeli emhlabeni, bangabemi basezulwini.

UBhileham akazange aboniswe kuphela imbali yabantu bamaHebhere njengesizwe, kodwa wabona ukwanda nempumelelo kaIsrayeli wenene kaThixo kuse ekupheleni kwexesha. Wabona imfesane eyodwa yOsenyangweni inabo bamthandayo nabamoyikayo. Wababona bexhaswa yingalo yaKhe naxa bengena kumfula omnyama wethunzi lokufa. Wababona bephuma emangcwabeni abo, bethwele uzuko, nembeko, nokungafi. Wababona abahlangulweyo kubuqaqawuli obungapheliyo bomhlaba owenziwe wamtsha. Wathi akuwukhangela lo mbono, wakhala esithi, “Ngubani

ongalubalayo uthuli lwakwaYakobi, nesahlulo sesine sakwaIsrayeli?" Wabona isithsaba sobuqaqawuli kwibunzi ngalinye, uvuyo lukho kwimbonakalo nganye, wakhangela phambili kubomi obungapheliyo bolonwabo olungaxutywanga nanto, wenza umthandazo onendili, "Umphefumlo wam mawufe ukufa kwabathe tye, ukuphela kwam kube njengokwabo!"

Ukuba uBhileham wayenayo ingqondo yokwamkela ukukhanya okwakuvela kuThixo, ngoku ngewawenza ayinyaniso amazwi akhe; wayeya kuluqhawula kwangoko uqhagamshelwano noMowabhi. Wayengayi kuqhubeka eyicingela inceba kaThixo, kodwa ngewabuyela kuye enokuguquka okunzulu. Eyona nto, uBhileham wathanda umvuzo wokungalungisi, waza wazimisela ukuba uza kuwufumana.

UBhalaki, ngethemba elikhulu, wayelindele isiqalekiso esasiya kuba nempembelelo efana nokutshaza kotyani, phezu kukaIsrayeli; kodwa wathi akuva amazwi omprofeti, wakhala wathi, "Yintoni na le nto undenze yona? Ndikuthabathele ukuba uziqalekise iintshaba zam, nanku umana ukuzisikelela." UBhileham, ngokuzama ukulungisa oko kwakufuneka, wathi uthethe njengonenkathalo othe ngokukhathalela intando kaThixo, wathetha amazwi aye anyanzelwa ukuba aphume emilebeni yakhe ligunya lezulu. Impendulo yakhe yathi, "Oko akubekileyo uYehova emlonyeni wam, mandingakugcini na, ndikuthethe?"

UBhalaki wayengafuni kuyiyeka nangoku injongo yakhe. Wagqiba ukuba umbono oveleleyo wobubanzi benkampu yamaHebhere yamothusa uBhileham kangangokuba akakwazi ukuvumisa ngokubachasa. Ukumkani wazimisela ukuba amthabathe amse kwenye indawo apho wayeya kubona inxenye nje encinane yomkhosi. Ukuba uBhileham ebenokwenziwa ukuba abaqalekise bengamaqela ngamaqela, kwakamsinyane, inkampu yonke ingaba inikelwe entshabalalweni. Encotsheni yentaba ephakamileyo iPisga, kwenziwa enye inzame. Kwakhona, kwakhiwa izibingelelo ezisixhenxe, apho kwabekwa khona iminikelo efanayo njengakuqala. Ukumkani namadoda akhe amakhulu bahlala ngasemibingelelweni, lo gama uBhileham waya kuhlangana noThixo. Kwakhona umprofeti wanikwa isigidimi sezulu, awayengenawo amandla okusiguqula okanye angasithethi.

Wathi akufika kwiqela elixhalabileyo, elilindeleyo, wabuzwa, "Uthethe ntoni na uYehova?" Impendulo efana neyangaphambili, yazalisa ngoloyiko intliziyo kakumkani nezezikhulu:

"UThixo akamntu ukuba athethe amanga,

Akanyana waluntu ukuba azohlwaye.

Etshilo nje yena, akayi kwenza na?

Ethethile nje, akayi kufeza na?

Yabona, ndamkele ukusikelela;

Usikelele, ke andinakukubuyisa.

Akaboni butshinga kuYakobi,

Akaboni bubi kuIsrayeli.

UYehova uThixo wakhe unaye,

Ukuduma kokumkani kuphakathi kwakhe."

Eqhiphuke umbilini zezi zityhilelo, uBhileham wakhala, "Akukho zihlabo ngoYakobi, akukho kuvumisa ngoIsrayeli." Umkhwitsi omkhulu wayezamile ngamandla akhe ukufumana izihlabo, ngokolangazelelo lwamaMowabhi; kodwa ngokwesi siganeko, kwakunokuthiwa ngoIsrayeli, "Loo nto ayenzileyo uThixo!" Lonke ixesha besengaphantsi kokhuselo lwezulu, akukho bantu okanye sizwe, nokuba sincediswa ngawo onke amandla kaSathana, sinokuboyisa. Wonke umhlaba unokuxakwa ngumsebenzi omangalisayo wezulu ude uthethe, endaweni yeziqalekiso, ezona zithembiso zityebileyo nezixabisekileyo, ngolwimi lokubonga olusulungekileyo noluzele yimvakalelo. Imfesane kaThixo ngelixesha ebonakaliswe kuIsrayeli yayiza kuba sisiqinisekiso senkathalo yaKhe ekhuselayo kwabo bantwana bathobelayo, banyanisekileyo kuzo zonke iinkulungwane. Xa uSathana ephembelela abantu abakhohlakeleyo ukuba baxoke, bahlasele, batshabalalise abantu bakaThixo, esi siganeko [sikaBhileham] baya kusikhunjuzwwa size siqinise isibindi sabo nokholo lwabo kuThixo.

Ukumkani wakwaMowabhi, etyhafile enokuxinzeleka, wadanduluka wathi, "Uze ungabi sabaqalekisa, uze ungabi sabasikelela." Yayisekho phofu intwana yethemba entliziyweni yakhe, waza wazimisela ukwenza elinye ilinge. Ngoku wamthabatha uBhileham wamkhokelela kwintaba iPehore, apho kwakukho itempile ebekelwe bucala unqulo lombulo kaBhahali, uthixo wabo. Nalapha kwenziwa inani elifanayo lezibingelelo njengakuqala, kwenziwa kwa-elo nani lemibingelelo; kodwa uBhileham wahamba yedwa, njengamanye amaxesha, ukuya kuva intando kaThixo. Akazange akhohlise ngokuvumisa, kodwa, wathi emi ngasezibingelelweni, wakhangela ngaphesheya kwiintente zikaIsrayeli. Kwakhona uMoya kaThixo wahlala phezu kwakhe, isigidimi sezulu sasemilebeni yakhe:

"Azizintle ngako iintente zakho, Yakobi!

Neminquba yakho, Israyeli

Zitwabulukile njengezihlambo,

Njengamasimi aphezu komlambo,

Njengemihlaba etyalwe nguYehova,

Njengemisedare ephezu kwamanzi.

Aya kumpoza amanzi emiphandeni yakhe,

Imbewu yakhe ingasemanzini amaninzi.

Ukumkani wakhe makabe ngaphezulu koAgagi,

Buziphakamise ubukumkani bakhe. . . .

Waguqa, wabuthuma njengengonyama,

Njengengonyamakazi; ngubani owomvusa?

Mabasikelelwe abakusikelelayo,

Baqalekiswe abakuqalekisayo.”

Impumelelo yabantu bakaThixo apha imelwe yeminye yemifuziselo emihle kakhulu efumaneka endalweni. Umprofeti ufanisa uIsrayeli nentlambo etyebileyo egqunywe zizivuno ezikhulu; nezitiya ezityatyambayo ezinkcenkceshelwa yimithombo engatshiyo; nomthi onevumba elimnandi, nomsedare omile ngesidima. Umfuziselo onikwe ekugqibeleni ngobona buhle bukhulu, nofanelekileyo ofumaneka elizwini eliphefumlelweyo. Umsedare waseLebhanon wawuhlonitshwa ngabo bonke abantu basempuma. Udidi lwemithi okulo lufumaneka naphi na apho umntu ahambe khona kuwo wonke umhlaba. Ukusuka kwiindawo eziphaya phezulu, ezibandayo, kuse kwezishushu, yonwabela ubushushu, kodwa imelane nokubanda; ikhula ibe mihle ngasemilanjeni, ukanti ikhula ibheke phezulu nakwiindawo ezomileyo ezingenamanzi. Izimilisela iingcambu zayo phakathi kwamatye eentaba ime izinze seyijongene noqhwithela. Amagqabi ahlala ephilile eluhlaza xa konke okunye kutshabalala ngumoya wobusika. Ngaphezu kwayo yonke eminye imithi, umsedare waseLebhanon ubaluleke ngokomelela, ukuqina kwawo, namandla angaboliyo; uthi ke usetyenziswe njengomfuziselo wabo ubomi babo “bufihlakele ndawonye noKristu kuye uThixo,” Kolose 3:3. Sithi isiBhalo, “Amalungisa . . . aya kukhula njengomsedare.” Ndumiso 92:12. Isandla sezulu sawuphakamisa umsedare njengokumkani wehlathi. “Imisipres ayifananga neembaxa zakhe, nemipleyini ayibanga njengamahlamvu akhe” (Hezekile 31:8); nawo nawuphi na umthi emyezweni kaThixo. Umsedare usetyenziswa rhoqo njengomfuziselo wobukhosi, kwaye ukusetyenziswa kwawo esiBhalweni ukuba kumele amalungisa kubonisa indlela iZulu elibona ngayo abo benza intando kaThixo.

UBhileham waprofeta ukuba uKumkani kaIsrayeli uya kuba mkhulu kakhulu abe namandla ngaphezu kuka-Agage. Eli yayiligama elinikwa ookumkani bama-Amaleki, ngeli xesha awayesisizwe esinamandla kakhulu; kodwa uIsrayeli, ukuba wayenyanisekile kuThixo, wayeza kuzoyisa zonke iintshaba zakhe. UKumkani kaIsrayeli yayinguNyana kaThixo; kwaye itrone yaKhe yayiza kumiswa ngenye imini emhlabeni, lize igunya laKhe liphakanyiswe ngaphezu kwazo zonke izikumkani zomhlaba.

Ngexesha ephulaphule amazwi omprofeti, uBhalaki wazaliswa lithemba elidanisiweyo, luloyiko nengqumbo. Wayenengqumbo kuba uBhileham wayengakwazi nokumnika nenkuthazo encinane yempendulo, ngexesha zonke izinto zazichasene naye. Wayithabatha njengempoxo indlela yomprofeti ekrokrisayo nekhohlisayo. Ukumkani wathetha esemsindweni, “Khwelela ngokunje, uye endaweni yakho. Bendithe ndokuzukisa kakhulu;yabona uYehova Ukuvimbile uzuko.” Impendulo yathi ukumkani wayexelelwe kwangaphambili ukuba uBhileham uya kuthetha kuphela isigidimi asinikiweyo sivela kuThixo.

Phambi kokuba abuyele ebantwini bakhe, uBhileham wathetha esona siprofeto sihle nesizukileyo ngoMhlanguli wehlabathi nokutshatyalaliswa kokugqibela kweentshaba zikaThixo:

Ndiyayibona, kungekhona ngoku,

Ndiyikhangele, ingekufuphi.

Inkwenkwezi iphuma kwaYakobi;

Intonga ivela kwaIsrayeli,

Iwaphaluse amaMowabi emacaleni omabini,

(Abafohloz’ oonyana bakaSeti,

[IBHAYIBHILE])”.

Wavala ngokuxela kwangaphambili ngokutshatyalaliswa kukaMowabhi ne-Edom, ama-Amaleki namaKeni, emshiya ukumkani wakwaMowabhi engenayo nentwana yethemba.

Edanisiwe kumathemba akhe obutyebi nokuphakanyiswa, ekungathandweni ngukumkani, nokwazi ukuba wenze okungamvuyisiyo uThixo, uBhileham wabuya kumsebenzi abezikhethele wona. Akuba efikile kwikhaya lakhe, amandla alawulayo oMoya kaThixo amshiya, kwathi ukubawa kwakhe, obekusabanjiwe, kwamoyisa. Wayelungele ukubhenela nakweyiphi into ukuze azuze umvuzo othenjiswe nguBhalaki. UBhileham wayesazi ukuba impumelelo kaIsrayeli yayixhomekeke ekuthobeleni kwabo uThixo, nokuba ayikho indlela enokubangela ukubhukuqwa kwabo ngaphandle kokuba

batyhalelwe ukuba bone. Wagqiba ngeli xesha ukuba afumane imfesane kaBhalaki ngokucebisa amaMowabhi ngendlela emayilandelwe ukuzisa isiqalekiso phezu kukaIsrayeli.

Wakhawuleza wabuyela kwilizwe lakwaMowabhi, wawandlala amacebo akhe phambi kukakumkani. Nawo amaMowabhi ngokwawo ayeqinisekile ukuba lonke ixesha uIsrayeli esahleli enyanisekile kuYe, uThixo uya kuba likhaka labo. Icebo elinikiweyo nguBhileham lalijonge ukubasusa kuThixo ngokuboyisela ekunquleni izithixo. Ukuba bangakhokelelwa kunqulo lombulo lukaBhahali noAshtarothe, uMkhuseli wabo, usomandla, uya kuba lutshaba lwabo, baze babe lixhoba kwiziswe ezikhohlakeleyo, nezithanda imfazwe ezibangqongileyo. Eli cebo lamkelwa ngokulula ngukumkani, waza yena uBhileham wahlala ukuze ancede ukuba lenziwe liphumelele.

UBhileham wayibona impumelelo yecebo lakhe elingendawo. Wasibona isiqalekiso sikaThixo sifikela abantu baKhe, aza amawaka awa phantsi kwesibetho saKhe; kodwa ubulungisa bezulu obaya bohlwaya isono kuIsrayeli abuzange buvumele abalingi ukuba basinde. Kwimfazwe kaIsrayeli namaMidiyan, uBhileham wabulawa. Wayeziva enokunxuba kuba kwakungathi isiphelo sakhe sikufuphi, xa wayesithi, “Umphefumlo wam mawufe ukufa kwabathe tye, ukuphela kwam kube njengokwabo!” Nokokunjalo, akazange anyule ukuphila ubomi belungisa, saza isiphelo sakhe samiselwa neentshaba zikaThixo.

Isiphelo sikaBhileham sifana neso sikaYuda Sikariyoti, nezimilo zabo zinako ukufana. Omabini la madoda azama ukuhlanganisa umsebenzi kaThixo nobutyebi, aza asilela ngokuphandle. UBhileham wamqonda uThixo oyinyaniso, wafuma ukumsebenzela; uYuda Sikariyoti kwakholelwa kuYesu njengoMesiya, wazihlanganisa nabalandeli baKhe. UBhileham yena wayethembe ukwenza ukusebenzela uThixo inqwanqwa lokuzuza ubutyebi nozuko lwehlabathi; wathi akusilela koku, wakhubeka wawa phantsi, wophuka. UYuda Sikariyoti wayelindele ukuba ngokuhlangana kwakhe noKristu wayeza kuzuza ubutyebi nokunyuselwa kubukumkani basemhlabeni awayecinga, ngokukholwa kwakhe, ukuba uMesiya wayeza kubumisa. Ukungaphumeleli kwamathemba akhe, kwamgxothela ekukreqeni nasentshabalalweni. Bobabini, uBhileham noYuda Sikariyoti babekufumene ukukhanya okukhulu, bawonwabela amalungelo, kodwa isono esinye esithandwayo saba yityhefu kuso sonke isimilo sabangela intshabalalo yabo.

Yinto eyingozi kakhulu ukuvumela ukuba isimo esingesiso esobuKristu siphile entliziyweni. Isono esinye esonwatyelweyo siya kuthi, kancinane kancinane, sisithobe isimilo, sizise onke amandla abekekileyo phantsi kolawulo lweminqweno emibi. Ukususwa komlindi oyedwa kwisazela, ukuyekelwa komkhwa omnye ombi, ukutyeshelwa nje okunye kwamabango omsebenzi, kudiliza izikhuselo zomphefumlo,

kuvulele uSathana indlela yokungena asilahlekise. Indlela enye ekuphela kwayo eyokusinda, kukuba sinyuse imithandazo yethu yonke imihla iphuma kwintliziyo enyanisekileyo, njengoDavide, “Imikhondo yam ibambe iindlela zakho, azashukuma iinyawo zam.” Ndumiso 17:5.

# Isahluko 41—Ukreqo EYordan

[Esi sahluko sisekwe kwiNumeri 25.]

Ngeentliziyo ezizaliswe luvuyo nokholo oluhlaziyekileyo kuThixo, imikhosi eyoyisileyo kaIsrayeli yabuya kwaBhashan. Yayisele iwuthabathile umhlaba onexabiso, yaye iqinisekile ngokoyisa kwakamsinyane iKanan. Ngumlambo iYordan kuphela eyayiphakathi kwabo neZwe leDinga. Kufutshane ngaphesheya, kwakusisithabazi esityebileyo, esizele luhlaza, olufumana amanzi kwimijelo ephuma kwimithombo emininzi, enemithunzi yeminquma. Kumda wasentshona yesithabazi kubonakala iinqaba ezinde namabhotwe aseJeriko, zingqongwe zizigcume zeminquma, yada yabizwa ngokuba “sisixeko seminquma.”

Kwicala lasempuma yeYordan, phakathi komlambo wendawo elele okwetafile ababecanda kuyo, nayo ikwasisithabazi, iliqela leemayile ububanzi, ize ibende kakhulu ngakwicala lomlambo. Le ntlambo ikhuselweyo yayinemozulu yeetropiki; apha kwakuqhame ishitim, okanye umngampunzi owalinika le ntlambo igama elithi, “Intlambo yeShitim.” Kulapha apho wamisa khona uIsrayeli, kwathi kwizigcume zeshitim ezingasemlanjeni, bafumana indawo entle yokuphumla.

Kwaya kwathi kwezi ndawo zintle, bahlangana nobubi obabuyingozi ngaphezu kwemikhosi yamadoda axhobileyo okanye izilo ezinengcwangu zasentlango. Ilizwe, elalizele zizinto zendalo ezintle, lalingcoliswe ngabemi. Kunqulo olusekuhleni lukaBhahali, isithixo esiphambili, eyona mibono iphantsi nehlazisayo yayisenziwa rhoqo. Jikelele kwakukho iindawo ezaziwa ngonqulo lwesithixo nombulo, kwa-amagama azo exela ububi nenkohlakalo yabantu.

Ezi ndawo zaba nempembelelo engcolisayo kumaIsrayeli. Ingqondo yawo yaqhelana neengcamango ezimbi ezazicetywa lonke ixesha; ubomi babo bokonwaba nokungenzinto babanomphumelaowonakalisayo[ekuziphatheni];bathibonabengaqondanga, baya besuka kuThixo besiya kwimeko apho babeza kuba ngamaxhoba alula okulingwa.

Ngexesha lokumisa kwabo ngaseYordan, uMoses wayelungiselela ukuhluthwa kweKanan. Inkokeli enkulu yayixakeke kakhulu kulo msebenzi; kodwa ebantwini eli xesha lonxunguphalo nokulinda lalibalinga kakhulu, kwathi kungekabi ziiveki ezibhekephi, imbali yabo yangcoliswa kukumka okoyikeka kakhulu ekwenzeni okuhle nokuhloniphekileyo.

Ekuqaleni, lwaluluncinane unxibelelwano phakathi kwamaIsrayeli nabamelwane abangabahedeni, kodwa emva kwexesha elithile abafazi bamaMidiyan baqala ukunyebelezela enkampini. Ukubonakala kwabo akuzange kuvuse manwele, kwaye amacebo abo ayerhubuluza kangangokuba uMoses akazange awubizelwe lo mcimbi.

Yayiyinjongo yaba bafazi, ekuqhelaneni kwabo namaHebhere, ukuwawexulela ekwaphuleni umthetho kaThixo, ukutsalela ingqondo yawo kwiinkonzo namasiko abahedeni, nokuwakhokelela ekunquleni izithixo. Ezi njongo zafihlwa ngobuchule obukhulu phantsi kwengubo yobuhlobo, ukuze bangarhanelwa, nangabalindi babantu.

Ngokwecebiso likaBhileham, kwenzelwa oothixo babo isidlo esikhulu ngukumkani wakwaMowabhi, kwaza, ngendlela ethwethwayo, kwagqitywa noBhileham ukuba awawexule amaIsrayeli ukuba aze [kwesi sidlo]. Babemthabatha njengomprofeti kaThixo into eyenza ukuba ibe ncinane ingxaki ekufezeni injongo yakhe. Baninzi abahlanganyela kunye naye ekonwabeleni ezo ziyunguma. Banyathela kumhlaba owalelweyo, baza baqanyangelwa ngumgibe kaSathana. Belukuhlwe ngumculo nomxhentso, betsalwe bubuhle bezinxibo zabahedeni, bakulahla kude ukuthembeka kwabo kuYehova. Bathi ngokuzifaka kwimihlali nokutya, ukungena nzulu kwiwayini kwazimfamekisa iingqondo zabo bayiwisa phantsi imiqobo yokuzilawula. Imvakalelo yabalawula ngokupheleleyo; bathi bakuba bezingcolisile izazela zabo ngokurheletya, boyiselwa ekuqubudeni kwizithixo. Benza imibingelelo kwizibingelelo zabahedeni, banenxaxheba kwezona nkonzo zihlazisayo.

Akuzange kubekudala ingasasazekanga ityhefu, njengesifo esibulalayo, kuyo yonke inkampu kaIsrayeli. Abo babefanele ukoyisa iintshaba zabo edabini, boyiswa ngamaqhinga abafazi babahedeni. Bakhangeleka bethabathekile abantu. Abaphathi namadoda aphambili babe kwabokuqala ukwaphula umthetho, baza abaninzi babanye abantubanetyalalokreqoolwaba lolwesizwe sonke. “UIsrayeli wazimanya noBhahali-pehore.” Ngexesha uMoses wayevuswa ukuba abone obu bubi, icebo leentshaba zabo lalise liphumelele kangangokuba, amaIsrayeli ayenganele nje ukuba nenxaxheba kunqulo lombulo kwiNtaba iPehore, kodwa iinkonzo zobuhedeni zazise zisenziwa nasenkampini kaIsrayeli. Inkokeli eseyikhulile yazaliswa ngumsindo, yavutha nengqumbo kaThixo.

Izenzo ezikhohlakeleyo zamenza uIsrayeli into ezingazange zikwazi ukuyenza izihlabo zikaBhileham, ukubahlula kuThixo. Ngezibetho ezakhawulezayo ukufika enkampini, abantu baphaphama babubona ubukhulu besono sabo. Kwangena isifo esibi enkampini, amashumi amawaka enkampini akhawuleza angamaxhoba aso. UThixo wayalela ukuba iinkokeli kolu kreqo zibulawe ngabagwebi. Lo myalelo wathotyelwa ngokukhawuleza. Aboni babulawa, yaza imizimba yabo yaxhonywa emehlweni kaIsrayeli ephelele ukuze ibandla, lakubona iinkokeli ziphethwe qatha ngolo hlobo, liyiqonde indlela uThixo asithiye kakubi ngayo isono sabo, nokoyikeka kwengqumbo yaKhe ngakubo.

Bonke basiva ukuba isohlwayo sifanelekile, bakhawuleza abantu baya emnqubeni, bathi, bezaliswe ziinyembezi nokuzithoba okukhulu, basivuma isono sabo. Bathe besalila njalo phambi kukaThixo, emnyango womnquba, isibetho sisaqhuba nomsebenzi waso,

nabagwebi besawenza umsebenzi abawunyulelweyo, uZimri, omnye wezikhulu zikaIsrayeli, wangena ngesibindi enkampini, ekhatshwa lihenyukazi lomMidiyan, inkosazana eyise "obeyintloko yezizwe zendlu yooyise kwaMidiyan," awayesiya nayo ententeni yakhe. Abuzange bubekho ububi obunesibindi okanye iinkani obudlula obo. Etshiswe yiwayini, uZimri wasixela isono sakhe "njengeSodom," watsho eqhayisa ngehlazo lakhe. Ababingeleli neenkokeli, bonke babeziwise ngobuso phantsi ngenxa yentlungu nokuthotyelwa phantsi, belila "phakathi kwevaranda nesibingelelo," bathi bamcenga uThixo ukuba abasindise abantu baKhe, angalinikeli ilifa laKhe kwingcikivo, kuba esi sikhulu siqhayise ngesono saso phambi kwebandla, ngokungathi sidelela impindezelo kaThixo, sihlekisa nangabagwebi besizwe. UPinehasi, unyana kaElazare umbingeleli omkhulu, wasuka waphakama ebandleni, wathabatha umkhonto "wayilandela indoda engumIsrayeli, waya egumbini" wababulala bobabini. Ngelo xesha sadamba isibetho, baza ububingeleli baqiniselwa kuye nakwindlu yakhe ngonaphakade.

UPinehasi "ububuyisele ubushushu bam koonyana bakaIsrayeli," satsho isigidimi sezulu;"Yithi ngoko,Yabona, ndimnika umnqophiso wam woxolo, ube ngumnqophisowobubingeleli obungunaphakade, kuye nakwimbewu yakhe emva kwakhe, ngenxa enokuba ebenekhwele ngoThixo wakhe, wabacamagushela oonyana bakaIsrayeli."

Izibetho ezawa phezu kukaIsrayeli ngenxa yesono sabo saseShitim, zatshabalalisa ababesindile kwelo qela likhulu, abathi, phantse amashumi amane eminyaka ngaphambili, basifumana isigwebo, "Mabafele bona entlango kanye." Ukubalwa kwabantu ngokomyalelo wezulu, ngexesha lokumisa kwabo kumathafa eYordan, kwabonisa ukuba "kwabo kube kungasekho mntu wababebalwe ngooMoses noAron umbingeleli, ababalayo oonyana bakaIsrayeli entlango yeSinayi, . . . [kwakungasasele] namnye ke kubo, ingenguKalebhi unyana kaYefune, noYoshuwa unyana kaNun." Numeri 26:64, 65.

UThixo wayezithumele izigwebo kuIsrayeli kuba baziyekela ekuwexulweni ngamaMidiyan; kodwa abalingi babengayi kusinda kwingqumbo yezulu. Ama-Amaleki awayehlasele uIsrayeli eRefidim, abulala abo babetyhafile bediniwe bengasemva emkhosini, awazange ohlwaywe, kwada kwalithuba elide emva koko; kodwa amaMidiyan awahendele esonweni enziwa ukuba azive ngokukhawuleza izigwebo zikaThixo, njengeentshaba eziyingozi ngokugqithisileyo. "Baphindisele kumaMidiyan oonyana bakaIsrayeli," (Numeri 31:2), lowo yayingumyalelo kaThixo kuMoses; "emveni koko wohlanganiselwa ebantwini bakowenu." Lo myalelo wathotyelwa ngokukhawuleza. Iwaka lamadoda lakhethwa kwisizwe ngasinye, athunywa phantsi kokukhokelwa nguPinehasi. "Aphuma ke umkhosi, aya kumaMidiyan, njengoko uYehova wamwisela umthetho uMoses. . . . Ababulala ookumkani bamaMidiyan ndawonye nababuleweyo babo; . . . ookumkani abahlanu bamaMidiyan; noBhileham unyana kaBhehore, ambulala

ngekrele.” Iindima 7, 8. Abafazi nabo, ababenziwe abathinjwa ngumkhosi ohlaselayo, babulawa ngokomyalelo kaMoses, njengabona banetyala nabangabona balutshaba oluyingozi kuIsrayeli.

Saba njalo isiphelo sabo bantu baceba inkohlakalo ngakubantu bakaThixo. Uthi umdumisi: “Iintshaba zitshone esihogweni ezasenzayo, emnatheni ezawugqumelayo kubanjiswe kwa-olwazo unyawo.” Ndumiso 9:15. “Ngokuba uYehova akabalahli abantu bakhe, akalishiyi ilifa lakhe. Ngokuba isiko liya kubuyela ebulungiseni, balilandele bonke abantliziyo zithe tye.” Xa abantu bathe “bahlanganyela umphefumlo welungisa, baligwebe igazi elimsulwa,” uYehova “ububuyisela phezu kwabo ubutshinga babo, ubabhangisa ngobubi babo.” Ndumiso 94:14, 15, 21, 23.

Xa uBhileham wayebizwa ukuba aqalekise amaHebhere, akazange akwazi, enako konke ukuhlaba izihlabo kwakhe, ukuzisa ububi phezu kwawo; kuba uYehova wayengazange abone “butshinga kuYakobi,” engazange abone “bubi kuIsrayeli.” Numeri 23:21, 23. Bathi kodwa bakuziyekela esilingweni sokwaphula umthetho kaThixo, ukhuselo lwabo lwemka kubo. Xa abantu bakaThixo benyanisekile emithethweni yaKhe, “akukho sihlabo ngoYakobi; akukho kuvumisa ngoIsrayeli.” Kungoko amandla nobuchule bobuqhinga bukaSathana busetyenziswa ngamandla ukubalukuhlela esonweni. Ukuba abo bazibiza ngokuthi bagosiswe umthetho kaThixo basuka babe ngabaphuli bemiyalelo yawo, bayazahlula kuThixo, kwaye abasayi kukwazi ukuma phambi kweentshaba zabo.

AmaIsrayeli, awayengenako ukoyiswa ngezigalo okanye ngezihlabo zamaMidiyan, abalixhoba lamahenyukazi awo. Anjalo amandla omfazi, ongenele umsebenzi kaSathana, asetyenziselwa ukubambisa nokutshabalalisa imiphefumlo. “Kuba zininzi iingxwelerha aziwisileyo; linani elikhulu alibuleleyo.” Mizekeliso 7:26. Kwakunjalo ukulukuhlwa kwabantwana bakaSete ukuba bakushiye ukuthembeka kwabo, yathi imbewu engcwele yonakala. Kwaba njalo kuYosefu ukulingwa kwakhe. Kwaba njalo ukuze uSamson athengise ngamandla akhe, umkhuseli kaIsrayeli, ezandleni zamaFilisti. Kulapha apho wakhubeka khona uDavide. NoSolomon, oyena kumkani wayelumkile, owabizwa kathathu ukuba ungothandiweyo nguThixo, wabalikhoboka lenkanuko, wabingelela ngokuthembeka kwakhe kwakumandla athabathekisayo.

“Zonke ke ezo zinto, zabahlelayo bona, beziyimifuziselo; zabhalelwa ke ukululeka thina aba, bafikelweyo ziziphelo zawo amaphakade. Ngoko ke lowo uba umi, makalumke angawi.” 1 Korinte 10:11, 12. USathana uzazi kakuhle izixhobo amakazisebenzise xa ephethe umcimbi wentliziyo yomntu, kuba ezifunde ngenkohlakalo enzulu amawaka eminyaka, iindawo ezihlaseleka lula esimilweni ngasinye; kwaye kwizizukulwana ngezizukulwana ukwazile ukoyisa awona madoda omelele kakhulu, izikhulu zakwaIsrayeli, kwangezo zilingo zinye zaseBhahali-pehore. Ecaleni kwayo yonke indlela

yezizukulwana kuthe saa iingxwelerha zesimilo ezaya zalahleka emaweni okuziyekela embulweni. Xa sisondela ekupheleni kwexesha, njengokuba abantu bakaThixo bemi kwimida yeKanan yasezulwini, uSathana uza kuthi, njengakudala, aziphindaphinde iinzame zakhe zokubathintela ukuba bangangeni ezweni elihle.Ubekaimigibeendleleni yomphefumlo ngamnye. Asingabo bangazi nto nabangaqeqeshekanga ekufuneka balusiwe; uza kuzilungiselela izilingo nabo bakwezona zikhundla ziphezulu, kweyona misebenzi ingcwele, ukuba nje angabakhokelela ekubeni bayingcolise imiphefumlo yabo, angathi ngabo atshabalalise abaninzi. Usebenzisa ngoku izixhobo ezinye nezo wayezisebenzisa kumawaka amathathu eminyaka eyadlulayo. Ngobuhlobo nehlabathi, ngomtsalane wobuhle, ngokufunwa kweziyolo, ubumnandi, izidlo, okanye indebe yewayini, uzisa ukulinga ukuba kwaphulwe umthetho wesixhenxe.

USathana wamlukuhlela ekurheletyeni uIsrayeli phambi kokuba amkhokelele ekunquleni izithixo. Abo bangawuhloniphiyo umfanekiso kaThixo, abayingcolisayo itempile yaKhe eyimizimba yabo, abayi kuzihlupha ngobucukubhede, nokuba bunokuzisa ihlazo kuThixo, ukuba nje banganezisa iintliziyo zabo ezikhohlakeleyo. Ukuziyekela ekulawulweni yinyama kuyayidodobalisa ingqondo, kuwuthobe umphefumlo. Amandla okuziphatha kunye nawengqondo ayethiswa aqotywe kukwaneliswa kokuthambekela ebulwanyaneni; kube nzima kwikhoboka lemizwa ukufikelela kubungcwele obufunwa ngumthetho kaThixo, ukwamkela ucamagushelo, okanye ukubeka ixabiso elililo emphefumlweni. Ukulunga, ubunyulu, nenyaniso, konke oko kuthanda kungcwele nokunqwena okunesidima, okuhlanganisa abantu nelizwe lasezulwini, kudliwa yimililo yenkanuko. Uthi umphefumlo ube yinkangala emnyama nebharhileyo, indawo yokuhlala imimoya emibi, “nentolongo yeentaka zonke ezingcolileyo, ezithiyekileyo.” Ithi ngoku yenziwe ngokomfanekiso kaThixo, isuke irhuqelwe phantsi kumgangatho wezilwanyana.

Yayikukuhlangana nabakhonzi bezithixo nokuzimanya nabo kwiziyolo zabo okwenza ukuba amaHebhere akhokelelwe ekwaphuleni umthetho kaThixo nokuzisa izigwebo zakhe phezu kwesizwe. Nangoku, kungokukhokelela abalandeli bakaKristu ukuba bazayamanise nabangahloneli Thixo, bahlangane nabo kwiziyolo zabo, okwenza ukuba uSathana aphumelele kakhulu ukubalobela esonweni. “Phumani phakathi kwabo, nizahlule, itsho iNkosi, nento engcolileyo ningayichukumisi.” 2 Korinte 6:17. UThixo ufuna ukuba abantu baKhe, ngoku, babe nomahluko omkhulu kwihlabathi, ngamasiko, ngemikhwa, nangemithetho-siseko, njengoko wayefuna kuIsrayeli wakudala. Ukuba bathi ngokuthembeka bazilandele iimfundiso zelizwi laKhe, uya kubakho lo mahluko; akunakwenzeka ngakumbi. Izilumkiso ezanikwa amaHebhere zokuba angazimanyi nabahedeni zazingangqalanga okanye zicace kakhulu kunezo zalela amaKristu ukuba angavumelani nomoya namasiko abantu abangahloneli Thixo. UKristu uthetha nathi, “Musani ukulithanda ihlabathi, kwanezinto ezisehlabathini. Ukuba kukho othi alithande ihlabathi, uthandolukaYisealukhokuye.” 1 Yohane 2:15. “Ubuhlobo balo ihlabathi

bubutshaba kuye uThixo.” Yakobi 4:4. Abalandeli bakaKristu kufuneka bazahlule kuboni, bazikhethele abahlobo xa, kuphela, benethuba lokuba, bona balandeli, babenzele abahlobo abo, okulungileyo. Akunakuthiwa senze isigqibo eside sadlula emgceni xa sikuphepha ukuhlangana nabo banempembelelo yokusisusa kuThixo. Lo gama sithandaza sisithi, “Ungasingenisi ekulingweni,” kufuneka sisiphephe isilingo, kangangoko sinako.

Kwakungexesha amaIsrayeli ayekwimeko yokonwaba nokukhuseleka kwangaphandle apho aya akhokelelwa esonweni. Asilela ukuhlala emgcine ephambi kwabo uThixo, akutyeshela ukuthandaza, anomoya wokuzithemba. Ukonwaba nokuzithemba kwayishiya inqaba yomphefumlo ingaluswanga, zaza iingcinga ezihlazisayo zanethuba lokungena. Yayingabangcatshi ngaphakathi kweendonga abawisa iinqaba zomthetho-siseko, bamthengisa uIsrayeli kwigunya likaSathana. Kwangayo kanye loo ndlela, uSathana usazama ukufikelela ekutshabalaliseni umphefumlo. Ngumsebenzi omde wokulungiselela, ongaziwayo ngaphandle, oqhubeka entliziyweni, phambi kokuba umKristu enze isono esisekuhleni. Ingqondo ayisuki iwe bhaxa phantsi isuka kubunyulu nasebungcweleni iye ekonakaleni, enkohlakalweni, nasekwaphuleni umthetho. Kuthabatha ixesha ukuthoba abo benziwe ngokomfanekiso kaThixo ukuba baye ebulwanyaneni okanye enkohlakalweni. Ngokukhangela, siyaguquka. Ngokuziyekela kwiingcinga ezingekho nyulu, umntu unokuyifundisa kakhulu ingqondo yakhe side isono, awayesithiyile ngaphambili, sibe mnandi kuye.

USathana usebenzisa zonke iindlela ukwenza ukuba ukwaphulwa komthetho nobubi obuhlazisayo buthandwe. Asikwazi ukuhamba ezitratweni zezixeko zethu singahlangani nezaziso ezidanyazayo ngolwaphulo-mthetho oluyincwadana okanye oluza kuba ngumdlalo. Ingqondo iqeqeshwa ukuba iqhelane nesono. Ikhondo elilandelwa ngabaphantsi nabakhohlakeleyo lisoloko liphambi kwabantu ngamaphepha-ncwadi emihla ngemihla, nayo nayiphi into ekhuthaza imizwa ethi iziswe ngamabali athathekisayo. Abantu bayeva, bafunde ngezinto ezininzi zolwaphulo-mthetho, ekwakusithi kuqala, isazela esibuthakathaka sizibaleke ngoloyiko izinto ezinjalo, kodwa ngoku siqinile isazela eso, baze bazixoxe ezi zinto ngomdla ozibawelayo.

Iziyolo ezininzi ezithandwa kakhulu ehlabathini namhlanje, nakwabo bathi bangamaKristu, zikholisa ukuba nesiphelo esinye njengezo zabahedeni. Zimbalwa kuzo uSathana angazijikeli ekutshabalaliseni imiphefumlo. Ngemiboniso kuyiminyaka evusa iinkanuko ekwadumisa ububi.Kwiindawo ekwenziwa kuzo imidlalo yomculo,nemiboniso, ethimbayo nomculo ondlongondlongo imiboniso yezinxibo zeendidi ngeendidi, imidaniso, ukudlalwa kwamakhasi, ezo ndawo uSathana uzisebenzisa ekuwiseni imiqobo yomgangatho wokuziphatha, aze avule umnyango wokuziyekela kwimizwa yorheletyo. Kuyo yonke imihlangano yolonwabo, apho kwaneliswa khona ikratshi okanye kutyiwa khona kakhulu, apho umntu akhokelelwa ukuba alibale

ngoThixo, alahlekwe ngumbono wezinto zomdla zikanaphakade, kulapho uSathana awuqamangela ngamatyathanga umphefumlo.

"Nazintweni zonke zigcinwayo, londoloza intliziyo yakho," licebiso lendoda esisilumko elo; "kuba aphuma kuyo amathende obomi." Mizekeliso 4:23. Umntu unjengoko intliziyo yakhe icinga. (Mizekeliso 23:7). Intliziyo kufuneka yenziwe yabantsha lubabalo lwezulu, okanye kuya kuba lilize ukuzama ubunyulu bobomi. Lowo uzama ukwakha isimilo esinesidima nesihle ngaphandle kobabalo lukaKristu, uyakha indlu yakhe entlabathini. Kwimimoya ebhudlayo yesilingo, iya kuwa, ngokuqinisekileyo. Umthandazo kaDavide kufuneka ube sisicelo somphefumlo: "Dala phakathi kwam, Thixo, intliziyo ehlambulukileyo, uhlaziye umoya oqinisekileyo phakathi kwam." Ndumiso 51:10. Siya kuthi sakuba sixhamla isipho sezulu, siye sikhula ukuya ekugqibeleleni, silondolozwe "ngamandla kaThixo ngokholo." 1 Petros 1:5.

Kanti ke, sinomsebenzi ekufuneka siwenzile ukumelana nesilingo. Abo bangayi kuba ngamaxhoba amaqhinga kaSathana kufuneka bawagcine ngononophelo amajelo omphefumlo; kufuneka bakuphephe ukufunda, ukubona, okanye ukuva oko kuya kucebisa iingcinga ezingekho nyulu. Ingqondo akufuneki iyekwe ibhadule ngokuzithandela kwizinto athi umchasi wemiphefumlo azicebise. "Ngako ke finyezani umbhinqo, nibaze iingqondo," utsho umpostile uPetros, "Ziqheliseni ukululama, . . . ningaziphathi ngendlela ebeniziphethe ngayo ngokuya beningekazi nto ngokholo. Kwinto yonke yibani ngcwele. Kaloku uThixo onibizileyo ungcwele." 1 Petros 1:13-15, IBHAYIBHILE. Uthi uPawulos, "Iinto zonke eziyinene, iinto zonke ezindilisekileyo, iinto zonke ezibubulungisa, iinto zonke ezinyulu, iinto zonke ezithandekayo, iinto zonke eziludumo lulungileyo, ukuba kukho sidima, ukuba kukho ndumiso, zithelekeleleni ezo zinto." Filipi 4:8. Oku kufuna ukuthandaza ngenzondelelo nokuba umntu ephaphamile ngalo lonke ixesha. Kufuneka sincedwe yimpembelelo ehleli ikho kaMoya Oyingcwele, eya kuyitsalela phezulu ingqondo, iyiqhelise ukuhlala kwizinto ezinyulu nezingcwele, kwaye kufuneka sikwenze kube ngumkhwa ukulifunda ilizwi likaThixo. "Umfana uya kuwuqaqambisa ngantoni umendo wakhe? Ngokuzigcina ngokwelizwi lakho." "Ndiyibeke intetho yakho entliziyweni yam," utsho umdumisi, "ukuze ndingoni kuwe." Ndumiso 119:9, 11.

# Isahluko 42—Ukuphindwa Komthetho

[Esi sahluko sisekwe kwiDuteronomi 4 ukuya kwi-6; 28.]

UYehova wamxelela uMoses ukuba ixesha elalimisiwe lokuhlutha iKanan lalifikile; waza wathi umprofeti osele ekhulile, emi kwiindawo eziphakamileyo ezivelele umlambo iYordan kunye neZwe leDinga, wakhangela ngomdla omkhulu kwilifa labantu bakhe. Ingaba kungenzeka ukuba, isigwebo awasinikwa ngenxa yesono sakhe eKadeshe, singarhoxiswa? Wathi, ngenzondelelo enkulu, wacenga, “Nkosi yam, Yehova, uqalile ukumbonisa umkhonzi wakho ubukhulu bakho, nesandla sakho esithe nkqi; ngokuba nguwuphi na uthixo emazulwini nasehlabathini, ongenza ngokwezenzo zakho, nangokwemisebenzi yakho yobugorha? Makhe ndiwele kaloku, ndilibone ilizwe elo lihle, liphesheya kweYordan, loo ntaba yeLebhanon.” Duteronomi 3:24, 25.

Impendulo yathi, “Yanela, musa ukuba saphinda uthethe kum ngale ndawo. Nyuka uye encotsheni yePisga, uphose amehlo akho entshonalanga, nasentla, nasezantsi, nasempumalanga, ulikhangele ngamehlo; ngokuba akuyi kuyiwela le Yordan.” (Iindima 26, 27).

Ngaphandle kokukrokra, uMoses wawuthobela umyalelo kaThixo. Ngoku elona xhala lakhe likhulu yayinguIsrayeli. Ngubani owayeya kuziva enomthwalo wokuphatheka kwabo kakuhle njengoku yena wayeziva? Kwintliziyo yakhe ezeleyo, waphalaza umthandazo, “UYehova, uThixo woomoya benyama yonke, makamise indoda yokuvelela ibandla; eya kuphuma phambi kwabo, ingene phambi kwabo, ibakhuphe ibangenise; lingabi njengezimvu ezingenamalusi ibandla likaYehova.” Numeri 27:16, 17.

UYehova wawuva umthandazo womkhonzi waKhe; yafika impendulo, “Zithabathele uYoshuwa, unyana kaNun, indoda okuyo umoya, ucinezele ngesandla sakho phezu kwakhe, ummise phambi koElazare umbingeleli, naphambi kwebandla lonke, umwisele umthetho emehlweni abo; uthabathe kwindili yakho, ubeke phezu kwakhe, ukuze limvelonke ibandlaloonyana bakaIsrayeli.” Iindima 18-20. UYoshuwa wayenethuba elide emkhapha uMoses; kwathi kuba eyindoda enobulumko, isakhono, kunye nokholo, wanyulwa ukuba amlandele.

Ngokubekwa kwezandla phezu kwakhe nguMoses, nokwathi kwalandelwa ngowona mngeni ukhuthazayo, ngendili, uYoshuwa wabekwa bucala ukuba abe yinkokeli kaIsrayeli. Waya wangeniswa kwisabelo esasikho solawulo. Amazwi kaYehova ngoYoshuwa eza ngoMoses ebandleni, “Maze eme phambi ko-Elazare umbingeleli, yena ambuzele ukugweba kweeUrim phambi koYehova, baphume ngokomlomo wakhe, bangene ngokomlomo wakhe, yena noonyana bonke bakaIsrayeli ndawonye naye, nebandla lonke.” Indima 21.

Phambi kokuba asishiye isikhundla sakhe njengenkokeli ebonakalayo kaIsrayeli, uMoses wayalelwa ukuba ayiphinde kubo imbali yokukhululwa kwabo eYiputa neehambo zabo entlango, kwanokuba akhe aphinde ngokufutshane umthetho owathethwa eSinayi. Ukunikwa komthetho, bambalwa ebandleni ababebadala kangangokuba bangakuqonda ukundiliseka okoyikekayo kweso siganeko. Njengoko babesondele kakhulu ukuba bayiwele iYordan, balihluthe iZwe leDinga, uThixo wayeza kubeka phambi kwabo amabango omthetho waKhe aze abayale ukuba bawuthobele njengoko unokubanika impumelelo.

UMoses wema phambi kwabantu waziphinda izilumkiso neziyalo zakhe zokugqibela. Ubuso bakhe babubengezela kukukhanya okungcwele. Iinwele zakhe zimhlophe kukukhula; kodwa ukuma kwakhe kwakuthe nkqo, imbonakalo ibonisa impilo engehlanga, amehlo akhe emahle engenalurhatyazo. Saba sisiganeko esibalulekileyo, wathi ngemvakalelo enzulu, wawuzoba umfanekiso wothando nenceba yoMkhuseli Onamandla Onke:

“Khawubuze emihleni yamandulo, eyayikho ngaphambi kwakho, kususela kumhla uThixo awadala ngawo umntu ehlabathini, uthabathele esiphelweni sezulu, ude use esiphelweni sezulu, ukuba khe kwakho na into enjengale nto ukuba nkulu, ukuba khe kwaviwa into enjengale na? Bakha baliva na abantu izwi loThixo ethetha phakathi komlilo, njengoko walivayo wena, baphila noko? Okanye kukho thixo wakhe walinga na ukuya kuzithabathela uhlanga phakathi kohlanga ngezilingo, nangemiqondiso, nangezimanga, nangemfazwe, nangesandla esithe nkqi, nangengalo eyolukileyo, nangokoyikeka okukhulu, njengako konke akwenzileyo kuni uYehova uThixo wenu eYiputa, emehlweni akho?” Waboniswa wen, ukuze wazi ukuba uYehova nguye uThixo; akukho wumbi, nguye yedwa.

“Akungabuninzi benu kunezinye izizwe zonke, le nto athene nca nani uYehova, waninyula; kuba nimbalwa kunezinye izizwe zonke. Kungokunithanda kukaYehova, kungokusigcina kwakhe isifungo abesifungela ooyihlo, le nto anikhuphe ngesandla esithe nkqi uYehova, wanikhumbula ngentlawulelo endlwini yobukhoboka, esandleni sikaFaro, ukumkani waseYiputa. Yazi ke, ukuba uYehova uThixo wakho nguye uThixo, uThixo wenyaniso, obagcinela umnqophiso nenceba abamthandayo, abayigcinayo imithetho yakhe, ase ewakeni lesizukulwana.” Duteronomi 7:7-9.

Abantu bakwaIsrayeli babelungele ukwayamanisa iinkathazo zabo noMoses; kodwa ngoku urhano lwabo olwalulawulwa likratshi, ukunqwena, okanye umona, lwalususiwe, baza bawaphulaphula ngokuthembekileyo amazwi akhe. UMoses, wathi ngokunyaniseka, wazibeka phambi kwabo iziphoso zabo kunye nezikreqo zooyise. Babesoloko bengabi nawo umonde koko bavukele ngenxa yokuzula kwabo ixesha elide entlango; kodwa uThixo wayengasoleki ngoku kulityaziswa kokuhluthwa kweKanan; kodwa

wayehlungisiwe ngakumbi kunabo kuba engenako ukubenza balihluthe kwakamsinyane iZwe leDinga, ukuze ngaloo ndlela kubonakale kuzo zonke izizwe amandla aKhe amakhulu ekuhlanguleni abantu baKhe. Ngokungamthembi kwabo uThixo, ikratshi labo nokungakholwa, babengakulungelanga ukungena eKanan. Babengenako konke ukumela abo bantu uThixo wabo unguYehova; kuba babengenaso isimilo saKhe sobunyulu, ukulunga, nobubele. Ukuba ooyise babeziyekele ngokholo ekukhokelweni nguThixo, balawulwe zizimiso zaKhe, bahambe kwimimiselo yaKhe, ngebangena bazinza kudala eKanan, bengabantu abanempumelelo, abangcwele nabonwabileyo. Ukulityaziswa kokungena kwabo kwilizwe elihle, akuzange kumzukise uThixo, koko kwazisusa iingqondo kuzuko lwaKhe emehlweni ezizwe ezazibangqongile.

UMoses, owayesiqonda isimilo nexabiso lomthetho kaThixo, wabaqinisekisa abantu ukuba asikho esinye isizwe esinemigaqo enobulumko, nobulungisa, kunye nenceba njengaleyo yayinikwe amaHebhere. “Yabonani,” watsho, “ndinifundise imimiselo namasiko, njengoko ndawiselwa umthetho nguYehova uThixo wam, ukuze nenze ngokunjalo phakathi kwelizwe eningena kulo, ukuba nilime. Yigcineni ke niyenze; ngokuba obu bubulumko benu, nengqondo yenu, emehlweni abantu abaya kuyiva yonke le mimiselo; bathi, Olu hlanga lukhulu ngabantu abalumkileyo, abanengqondo bodwa.”

UMoses wabakhumbuza “ngomhla owema ngawo phambi koYehova uThixo wakho eHorebhe.” Wawunika umngeni umkhosi wamaHebhere: “Luluphi na uhlanga olukhulu, oluthixo usondeleyo kulo, njengoYehova uThixo wethu, ekumbizeni kwethu konke? Luluphi na uhlanga olukhulu olunemimiselo namasiko anobulungisa, njengalo myalelo wonke ndiwubekayo phambi kwenu namhla?” Namhla umngeni kuIsrayeli ungaphindwa. Imithetho uThixo awayinika abantu bakudala yayilumkile kakhulu, ingcono, inobuntu kunaleyo yawona mazwe achubekileyo asemhlabeni. Imithetho yezizwe ineempawu zobuthakathaka nemizwa yeentliziyo ezingahlaziyekanga; kodwa umthetho kaThixo unophawu lwezulu.

“Unithabathile uYehova, wanikhupha kwiziko lesinyithi,” watsho uMoses, “ukuba nibe ngabantu abalilifa kuye.” Ilizwe ababeza kungena kulo kungekudala, nelaliza kuba lelabo ukuba bathe bawuthobela umthetho kaThixo, lachazwa ngolo hlobo kubo--anokuba la mazwi azivuselela njani iintliziyo zikaIsrayeli, bakukhumbula ukuba, lo uzoba umfanekiso obengezela kangako weentsikelelo zelizwe elihle, wathi, ngenxa yezono zabo, wavalelwa ukuba angalixhamli ilifa labantu bakhe:

“UYehova uThixo wakho ukungenisa ezweni elihle,” “alinjengelizwe laseYiputa, elo naphuma kulo, apho wayihlwayelayo imbewu yakho, waza wayinkcenkcesha ngonyawo lwakho, njengomyezo wemifuno. Ke lona ilizwe eniwelela kulo, nisiya kulihlutha, lilizwe leentaba nezihlambo, elisela amanzi emvula yezulu;” “ezweni lemilanjana yamanzi, lemithombo namanzi enzonzobila, aphuma ezihlanjeni

nasezintabeni; ezweni lengqolowa, nerhasi, neediliya, nemikhiwane, neerharnate; ezweni leminquma ye-oli, nobusi; ezweni ongayi kudla sonka kulo uyimbedlenge, ongayi kuswela nanye into kulo; ezweni elimatye asinyithi, elintaba womba ubhedu kuzo;" "lilizwe alikhathaleleyo uYehova uThixo wakho, ahlala ekulo amehlo kaYehova uThixo wakho, ethabathela ekuqaleni komnyaka, ade ase ekupheleni komnyaka." Duteronomi 8:7-9; 11:10-12.

"Kothi, xa athe wakungenisa uYehova uThixo wakho kulo ilizwe abelifungele ooyihlo, ooAbraham noIsake noYakobi, ukuba akunike: Imizi emikhulu, emihle, ongayakhanga; nezindlu ezizele zizinto zonke ezintle, ongazizalisanga, namaqula ambiweyo, ongawambanga; nezidiliya nezinquma, ongazityalanga; wadla wahlutha: uzigcine, hleze umlibale uYehova." "Zigcineni hleze niwulibale umnqophiso kaYehova uThixo wenu. . . . Ngokuba uYehova uThixo wakho ungumlilo odlayo, unguThixo onekhwele." Ukuba bathe benza ububi emehlweni kaYehova, ngoko, wathi uMoses, "nodaka mpela kamsinya, ningabikho kwelo zwe, niwela iYordan nisiya kulo ukuba nilime."

Emva kokuba ewuphindile phambi kwabantu umthetho, uMoses wawugqiba ukuwenza umsebenzi wokubhala yonke imithetho, nemimiselo, namasiko uThixo amnikileyo, nayo yonke imiyalelo engohlelo lweenkonzo zemibingelelo. Incwadi eyayiqulathe konke oku yanikelwa ukuba igcinwe ngabaphathi abafanelekileyo, kwaza kwafuneka igcinwe kwindawo ekhuselekileyo ecaleni letyeya. Le nkokeli inkulu yayise nalo uloyiko lokuba abantu bangemka kuThixo. Ngendlela ezuke kakhulu nentetho evuyisayo, wabeka phambi kwabo iintsikelelo ababeya kuzifumana ukuba bathe bathobela, neziqalekiso eziya kubalandela ukuba bathe bona:

"Kothi, ukuba uthe waliphulaphula ngenkuthalo izwi likaYehova uThixo wakho, ukuba ugcine wenze yonke imithetho yakhe endikuwiselayo namhla, . . . wosikelelwa phakathi komzi, usikelelwe emaphandleni; sisikelelwe isiqhamo sesizalo sakho, nesiqhamo sempahla yakho ezitho zine, . . . isikelelwe ingobozi yakho, nomkhombe wakho wokuxovulela intlama. Wosikelelwa ekungeneni kwakho, nasekuphumeni kwakho. UYehova wozinikela zixatyelwe phambi kwakho iintshaba zakho. . . . UYehova uya kuthetha intsikelelo, ibe nawe emaqongeni akho, nasezintweni zonke osisa kuzo isandla sakho."

"Kothi, ukuba uthe akwaliphulaphula ngenkuthalo izwi likaYehova uThixo wakho, ukuba ugcine wenze yonke imithetho yakhe endikuwiselayo namhla, zize phezu kwakho ezi ziqalekiso zonke zikufumane," "ube ngummangaliso, nondaba-mlonyeni, nento yentsini phakathi kwezizwe zonke athe uYehova wakuqhubela kuzo." "aniphangalalise uYehova phakathi kwezizwe zonke, ethabathela esiphelweni sehlabathi; ukhonze thixo bambi khona, ongabazanga wena nooyihlo, imithi namatye. Phakathi kwezo ntlanga

akusayi kunyhamnyheka, ayisayi kuba nakuphumla intende yonyawo lwakho; uYehova wokunika apho ukugungqa kwentliziyo nokuphela kwamehlo, nokuthiswa komphefumlo.Ubomi bakho bojinga ngomsonto phambi kwakho; woyike ubusuku nemini, ungakholwa bubomi bakho; kusasa wothi, Akwaba bekungokuhlwa! Ngokuhlwa wothi, Akwaba bekukusasa! ngenxa yokunkwantya kwentliziyo yakho oya kunkwantya ngako, nangenxa yokubona aya kukubona amehlo akho."

NgoMoya weMpefumlelo, ekhangele kude ezizukulwaneni, uMoses waba nomfanekiso wemibono emibi yokubhukuqwa kukaIsrayeli njengesizwe, nokutshatyalaliswa kweYerusalem yimikhosi yaseRoma: "UYehova wokuzisela uhlanga oluvela kude, esiphelweni sehlabathi, olutshwebeleza njengokhozi; uhlanga olulwimi ungayikuluva; uhlanga olubuso bungwanyalala, olungakhethi buso bandoda inkulu, olungabi nakubabala namfana."

Ukonakaliswa kwelizwe ngokupheleleyo nokuphatheka kakubi kakhulu kwabantu ngexesha lokungqingwa kweYerusalem phantsi kukaTito iinkulungwane ezininzi emva koko, kwakuzotywe ngokucacileyo: "Lodla isiqhamo senkomo yakho, nesiqhamo somhlaba wakho, ude utshabalale. . . . Lokungqinga emasangweni akho onke, zide ziwe iindonga zakho eziphakamileyo, ezinqabileyo, okholose ngazo ezweni lakho lonke. . . . Udle isiqhamo sesizalo sakho, inyama yoonyana bakho neentombi zakho akunikileyo uYehova uThixo wakho, ekungqingweni, nasekuxinweni, olokuxina ngako utshaba lwakho." "Intokazi eling'awukazi, exhamle ubuncwane phakathi kwakho, ebingalingi ukubeka intende yonyawo lwayo emhlabeni, ngenxa yokuxhamla ubuncwane, nangenxa yokuba iling'awukazi, yoyikhangela ngeliso indoda yesifuba sayo, . . . nangenxa yabantwana bayo ethe yabazala; kuba yobadla ngasese ekuswelekeni kweento zonke, ekungqingweni nasekuxinweni olokuxina ngalo utshaba lwakho emasangweni akho."

UMoses wavala ngala mazwi achukumisayo: "Ndingqinisisa amazulu nehlabathi namhla ngani; ndibeke phambi kwenu ubomi nokufa, intsikelelo nesiqalekiso. Nyula ke ubomi, ukuze uphile, wena nembewu yakho; ukuba umthande uYehova uThixo wakho, uliphulaphule ilizwi lakhe, unamathele kuye; ngokuba bubomi bakho, nokolulwa kweemini zakho; ukuze uhlale emhlabeni lowo awafunga uYehova kooyihlo oo-Abhraham noIsake noYakobi, ukuba wobanika." Duteronomi 30:19, 20.

Ukuzibethelelangakumbiezi nyaniso kuzo zonkeiingqondo, inkokeli enkulu yazifaka engomeni engcwele. Le ngoma yayinganele kunika nje imbali, kodwa ikwa profeta. Lo gama ibalula indlela emangalisayo uThixo awabaphatha ngayo abantu baKhe kwixesha eladlulayo, yayikwabonisa iziganeko ezikhulu zexesha elizayo, uloyiso lokugqibela lwabakholwayo xa uKristu eya kuza okwesibini esemandleni nasebuqaqawulini. Abantu bayalelwa ukuba bawufake lo mbongo uyimbali engqondweni, baze bawufundise abantwana, nabantwana babantwana babo. Kwakufuneka uculwe libandla xa lihlangene

linqula, nabantu bawuphindaphinde xa besenza imisebenzi yabo yemihla ngemihla. Yayingumthwalo wabazali ukuwabethelela la mazwi kwiingqondo zabantwana ezamkela lula ukuze angaze alityalwe.

Njengoko amaIsrayeli, ayeza kuthi, ngendlela ekhethekileyo, abe ngabalusi nabagcini bomthetho kaThixo, ukubaluleka kwemiyalelo yawo nokubaluleka kokuwuthobela zizinto ezo ekwakufuneka zibethelelwe kubo, ukuze kuthi ngabo, zibetheleleke kubantwana, nasebantwaneni babantwana babo. UYehova wamyalela wenjenje, ngemimiselo yaKhe: “Niwafundise oonyana benu, uthethe ngawo ekuhlaleni kwakho endlwini yakho, nasekuhambeni kwakho ngendlela, nasekuhlaleni kwakho nasekuvukeni kwakho, uwabhale emigubasini yendlu yakho, nasemasangweni.”

Baya kuthi bakubuza abantwana babo exesheni, besithi, “Zezani na ezi zingqino nemimiselo namasiko, aniwiseleyo uYehova uThixo wethu?” babaphendule abazali bayiphinde imbali yobubele awabaphatha ngabo uThixo, indlela uYehova awenza ngayo ukubahlangula khon’ ukuze bathobele umthetho waKhe, babaxelele bathi, “Wasiwisela umthetho uYehova, ukuba siyenze le mimiselo yonke, ukuba simoyike uYehova uThixo wethu, kulunge kuthi yonke imihla, silondolozelwe ebomini, njengoko kunjalo namhla. Koba bubulungisa kuthi, xa sithe sagcina ukuwenza wonke lo mthetho phambi koYehova uThixo wethu, njengoko wasiwiselayo umthetho.”

# Isahluko 43—Ukufa KukaMoses

[Esi sahluko sisekwe kwiDuteronomi 31 ukuya ku-34.]

UYehova wamazisa uMoses ukuba ixesha elimisiweyo lokuthabatha iKana lalisondele; wathi ngexesha umprofeti omdala emi phezu kwemimango ephakaileyo evelele umlambo iYordan neliZwe leDinga, wondela ngomdla omkhulu kwilifa labantu bakhe. Ingaba kungenzeka ukuba isigwebo esawiswa phezu kwakhe ngenxa yesono sakhe eKadesh singarhoxiswa? Wacenga ngenzondelelo enzulu, “Nkosi yam, Yehova, uqalileukumbonisa umkhonzi wakho ubukhulu bakho, nesandla sakho esithe nkqi; ngokuba nguwuphi na uthixo emazulwini nasehlabathini, ongenza ngokwezenzo zakho, nangokwemisebenzi yakho yobugorha? Makhe ndiwele kaloku, ndilibone ilizwe elo lihle, liphesheya kweYordan, loo ntaba intle, neLebhanon.” Duteronomi 3:24, 25.

Uthando lukaThixo olungenamda lubonakalaliswe kwisipho esinguNyana waKhe ukuba ahlangule uhlanga olulahlekileyo. UKristu weza emhlabeni ukuba atyhile ebantwini isimilo sikaYise, baza ubomi baKhe bazaliswa zizenzo zothando nemfesane yezulu. Sekunjalo, UKristu ngokwaKhe uthi, “Koda kudlule izulu nehlabathi, kungakhanga kudlule nalinye iganyana nokuba lisuntswana emthethweni.” Mateyu 5:18. Isekwa lelo lizwi elithi ngomonde, nothando olucengayo elibiza umoni ukuba eze kuYe afumane ukuxolelwa noxolo, neliya kuthi, emgwebeni, kwabo bayalayo inceba yaKhe, “Mkani kum, nina baqalekiswa.” Mateyu 25:41. Kuyo yonke iBhayibhile, akavezwa kuphela njengomzali onothando kodwa nanjengomgwebi olilungisa. Nangona esonwatyiswa kukubonisa inceba, “[noku]xolela ubugwenxa, nokreqo, nesono,” akangeke “amenze msulwa onetyala.” Eksodus 34:7.

UMlawuli omkhulu wezizwe wayemxelele uMoses ukuba akasayi kulikhokela ibandla likaIsrayeli ukungena kwilizwe elihle, nokucenga okunenzondelelo komkhonzi kaThixo akuzange kukwazi ukusenza sirhoxiswe isigwebo saKhe. Wazi ukuba kufuneka efile. Sekunjalo, akazange aphazame ekukhathaleleni kwakhe uIsrayeli. Wazama ngokunyanisekileyo ukulungiselela ukungena kwilifa elalithenjisiwe. Ngomyalelowezulu, uMoses noYoshuwababuyelaemnqubeni, lo gama umqulu welifu weza wema phezu komnyango. Apha, abantu babezinikele ngesidima ekuphatheni kukaYoshuwa. Umsebenzi kaMoses njengenkokeli wawuphelile. Noko kunjalo, wayezilahlele ekubathandeni abantu bakhe. Phambi kwaso sonke isihlwele sentlanganiso, uMoses, egameni likaThixo, wathetha ebhekisa kumlandeli wakhe la amazwi enkuthazo engcwele: “Yomelela ukhaliphe; kuba uya kubangenisa wena oonyana bakaIsrayeli kwelo zwe ndabafungela lona. Ndiya kuba nawe mna.” Emva koko wabuyela kumadoda amakhulu nabaphathi babantu, wabanika umngeni onendili ukuba bathobele ngokunyanisekileyo imiyalelo abaxelele yona evela kuThixo.

Bathi abantu bakuyiqwalasela indoda enkulu, eyayiza kususwa kubo kwakamsinyane, bakhumbula, ngothando olutsha nolunzulu, uthando lwakhe lobuzali, amacebiso akhe alumkileyo, nokusebenza nzima kwakhe angaphumli. Kwakukangaphi, ekwakusithi xa izono zabo zimema izigwebo zikaThixo ezifanelekileyo, imithandazo kaMoses eyayimoyisa [uThixo] ukuba abasindise! Intlungu yabo yandiswa kukuzisola. Bakhumbula kabuhlungu ukuba bubugwenxa babo obaxhokonxa uMoses ukuba enze isono aza kufa ngenxa yaso.

Ukususwa kwenkokeli yabo ethandekayo kwakuza kuba kukubangxolisa okukhulu kakhulu kuIsrayeli kunako nakuphi ababeya kukufumana ukuba ubomi bakhe nomsebenzi wakhe ubuza kuqhubeka. UThixo wabakhokelela ukuba bazive bengayi kubenza nzima kangaka ubomi benkokeli yabo entsha, njengoko benza kobukaMoses. UThixo uthetha nabantu baKhe ngeentsikelelo ezisusiweyo, ukuze bakhokelelwe ekuziboneni izono zabo, babuyele kuYe ngentliziyo yabo yonke.

Kanye ngaloo mini kwafika umyalelo kuMoses, “Nyuka uye . . . entabeni yeNebho . . . ukhangele ilizwe lakwaKanan, endilinika oonyana bakaIsrayeli ukuba libe lelabo; ufele entabeni oyinyukayo, uhlanganiselwe kubantu bakowenu.” UMoses wayekholisa ukuyishiya inkampu, ngokuthobela ubizo olungcwele, ukuba ayokuhlangana noThixo; kodwa ngoku wayeza kuyishiya esiya kwinto entsha nefihlakeleyo. Kufuneka ahambe ayokubeka ubomi bakhe ezandleni zoMdali wakhe. UMoses wayesazi ukuba uza kufa eyedwa; kwakungekho mhlobo wasemhlabeni wayeza kuba kunye naye emlungiselela kwiiyure zakhe zokugqibela. Kwakukho imfihlelo nokoyikeka ngomboniso owawuphambi kwakhe, awayewoyika. Oyena mngeni mkhulu yayikukwahlukana kwakhe nabantu awayebakhathalela, ebathanda, abantu umdla kunye nobomi bakhe babumanyene nabo. Noko kunjalo, wayekufundile ukuthembela kuThixo, waza wathi, ngokholo olungathandabuziyo, wazinikela, yena nabantu bakhe, eluthandweni nakwinceba yaKhe.

Okokugqibela, uMoses wema ebandleni labantu bakhe. Kwakhona uMoya kaThixo wahlala phezu kwakhe, wathi, ngolwimi olunendili noluchukumisa kakhulu, wavakalisa intsikelelo phezu kwesizwe ngasinye, evala ngentsikelelo phezu kwabo bonke:

“Akukho unjengoThixo, Yeshuru,

Ulokhwela emazulwini eluncedo lwakho,

Ulokhwela esibhakabhakeni

enobungangamsha bakhe.

Likhaya uThixo wamandulo,

Ngaphantsi ziingalo ezingunaphakade.

Ugxotha utshaba ebusweni bakho;

Uthi, Tshabalala!

UIsrayeli uhlala ekholosile,

Uwodwa umthombo kaYakobi,

Usinga ezweni lengqolowa newayini entsha;

Inene izulu lalo liqhoqhoza umbethe.

Unoyolo, Israyeli!

Ngubani na onjengawe, bantu basindiswe nguYehova,

Ikhaka loncedo lwakho,

Ikrele loncedo lwakho."

Duteronomi 33:26-29.

Wesuka uMoses ebandleni, wathi ethe cwaka eyedwa, wenyuka ecaleni lentaba. "Waya entabeni yeNebho, encotsheni yePisga." Wema phezu kwaloo ncopho iyodwa, wakhangela ngamehlo angenalo urhatyazo kumboniso owawandlalwe phambi kwakhe. Phaya kude ngasentshona, kwakulele amanzi aluhlaza okwesibhakabhaka oLwandle oluKhulu; ngasentla, iyiNtaba iHermon imi phambi kwesibhakabhaka; ngasempuma ililizwe leentaba zakwaMowabhi, ngaphaya kulilizwe lakwaBhashan, umboniso woloyiso lukaIsrayeli; nendlela esinga ezantsi enabele entlango apho babhadula khona ixesha elide.

Wathi eyedwa uMoses, wakha walanda amava obomi bakhe bamahla-ndinyuka kunye nobunzima kususela ukuba wesuka kwiimbeko zasebhotwe, nakubukumkani baseYiputa obabumlindele, ukuba azihlanganise nabantu abanyuliweyo bakaThixo. Wakhumbula iminyaka emide entlango apho wayenomhlambi kaYitro, ukuvela kweNgelosi kwityholo elitshayo, nokubizwa kwakhe ukuba akhulule uIsrayeli. Kwakhona, wabona imimangaliso emikhulu yamandla kaThixo eyenziwa ngenxa yabantu abanyuliweyo, nenceba yaKhe enonyamezelongexesha leminyaka yokuzula nokuvukela kwabo. Sekukho konke oko uThixo wabenzelayo, sekukho yonke eyakhe imithandazo nokusebenza nzima, babini kuphela abantu abadala, kuwo wonke loo mkhosi mkhulu owaphuma eYiputa, abafunyanwa bethembekile ukuba bangangena eZweni leDinga. Wathi uMoses akukhangela isiphumo sokusebenza nzima kwakhe, wabubona ubomi bakhe bokulingwa nokuzincama, bakhangeleka bulilize.

Noko kunjalo, akazange akhalaze ngemithwalo ekwakufuneka eyithwele. Wazi ukuba ukuthunywa nomsebenzi wakhe wawungonyulwe nguThixo. Ukubizwa kwakhe kuqala ukuba abe yinkokeli kaIsrayeli ukusuka ebukhobokeni, wawoyika loo mthwalo;

kodwa kususela ukuba wawenza umsebenzi lowo, akazange awulahle umthwalo. Naxa uYehova sele ethetha ngokumkhulula, atshabalalise uIsrayeli ovukelayo, uMoses akazange avume. Nangona izilingo zakhe zazizikhulu, wayeyonwabele imiqondiso yemfesane kaThixo; wayefumene amava amakhulu ngexesha lokuphambukela entlango, ekuboneni ukubonakalaliswa kwamandla nozuko lukaThixo, kubudlelane bothando lwaKhe; waziva ukuba wenza isigqibo esilumkileyo ngokukhetha ukujongana nembandezelo enabantu bakaThixo, endaweni yokonwabela iziyolo zesono okomzuzwana.

Wathi akukhangela emva kumava akhe njengenkokeli yabantu bakaThixo, isenzo esinye sayingcolisa ingxelo yakhe. Ukuba olo kreqo belungacinywa, waziva ukuba wayengayi koyika ukufa. Waqinisekiswa ukuba ukuguquka, nokukholelwa kuMbingelelo othenjisiweyo, kuphela kokufunwa nguThixo, waza waphinda uMoses wasivuma isono sakhe wacela ukuxolelwa egameni likaYesu.

Ngoku umbono ophangaleleyo weZwe leDinga wabekwa phambi kwakhe. Yonke indawo yelizwe yandlalwa phambi kwakhe, ingekho luzizi, ingeyondawo ingaqinisekanga nengabonakali mfiliba noko ikude, kodwa icacile, ityhilekile, intle kumbono onovuyo. Kulo mboniso yavezwa, ingenjengoko yayinjalo ngelo xesha, kodwa njengoko yayiya kuba njalo, seyinentsikelelo kaThixo, seyisezandleni zikaIsrayeli. Wabangathi ukhangele kwiEden yesibini. Kwakukho iintaba ezambathiswe ngemisedare yaseLebhanon, iinduli ezingwevu yiminquma, ezinika ivumba elimnandi lemidiliya, izithabazi eziluhlaza ezikhanya ziintyatyambo nezinobutyebi beziqhamo, apho imithi yesundu yetropiki, apho amasimi engqolowa nerhasi alele ngokwamaza, iintlambo ezinelanga zinomculo wamaza emithombo nengoma yeentaka, izixeko ezihle nezitiya ezibukekayo, amachibi achume “ubutyebi beelwandle,” imihlambi edlayo ezintabeni, naphakathi kwamawa iinyosi zifihle indyebo. Ngokwenene yayililizwe elinjalo awathi uMoses, ephefumlelwe nguMoya kaThixo walichaza kuIsrayeli: “Malisikelelwe nguYehova . . .ngezinto ezinconywayo zezulu, ngombethe, nangamanzi enzonzobila elele ezantsi, nangezinconywayo eziveliswa lilanga, . . . nangeencopho zeentaba zamandulo, . . . nangezinconywayo zomhlaba nenzaliseko yawo.”

UMoses wababona abantu abanyuliweyo bemiswa eKanan, uhlanga ngalunye lunomhlaba walo. Wayibona imbali yabo bakuba bengabemi beZwe leDinga; lanekwa phambi kwakhe ibali elide nelilusizi lokukreqa kwabo kunye nesohlwayo sako. Wababona, ngenxa yezono, zabo, besasazwa phakathi kwabahedeni, uzuko lumkile kuIsrayeli, isixeko esihle singamabhodlo, abantu baso bengabathinjwa kumazwe asemzini. Wababona bebuyiselwa kwilizwe looyise, ekugqibeleni baziswa phantsi kolawulo lweRoma.

Wavunyelwa ukuba akhangele phantsi ekuqengqelekeni kwexesha abone ukufika kokuqala koMsindisi wethu. Wambona uYesu elusana eBhetelehem. Waweva amazwi omkhosi weengelosi uvuma ingoma yovuyo yokudumisa uThixo noxolo emhlabeni. Wabona emazulwini ukukhanya kukhokela iZazi zaseMpuma zisiza kuYesu, nokukhanya okukhulu kwazalisa ingqondo yakhe akukhumbula loo mazwi esiprofeto, “Inkwenkwezi iphuma kwaYakobi; intonga ivela kwaIsrayeli.” Numeri 24:17. Wakubona ukuphila okuthobekileyo kukaKristu eNazarete, umsebenzi waKhe wothando novelwano nokuphilisa, ukwaliwakwaKhe sisizwe esinekratshi esingakholwayo. Wathi emangalisiwe, waphulaphula ukuphakamisa kwabo ngokuzigwagwisa umthetho kaThixo, ngoku bemkhanyela Lowo wanikwa nguYe umthetho. Wambona uYesu entabeni yeMinquma, owathi elila, wasibulisa esishiya isixeko asithandayo. Wathi uMoses akubona ukwaliwa kokugqibela kwabantu ababesikelelwe kakhulu liZulu, abantu awabasebenzela nzima ebathandazela, ezincamele bona; abantu awayelungele ukuba kanye kucinywe elakhe igama encwadini yobomi ngenxa yabo; xa ephulaphule loo mazwi oyikekayo, “Yabonani, indlu yenu ishiywa nani ize.” (Mateyu 23:38), intliziyo yakhe yaqotywa yintlungu, neenyembezi ezikrakra ezawa emehlweni akhe, ngenxa yovelwano yintlungu yoNyana kaThixo.

Wamlandela uMsindisi ukuya eGetsemane, wayibona intlungu egadini, ukungcatshwa, ukugculelwa, ukubethwa, nokubethelelwa. UMoses wabona ukuba, njengoko wayiphakamisayo inyoka entlango, ngokunjalo noNyana kaThixo umele ukuphakanyiswa, ukuze bonke abaya kuthi bakholelwe kuYe“bangatshabalali, koko babe nobomi obungunaphakade.” Yohane 3:15. Intlungu, ingqumbo, nokoyika zayizalisa intliziyo kaMoses akubona ukuhanahanisa nentiyo ezaliswe yinkohlakalo ebonakalaliswa sisizwe samaYuda ngakuMhlanguli wabo, ingelosi enamandla eyayihamba phambi kooyise. Wasiva isikhalo sikaYesu esentlungwini, “Thixo wam! Thixo wam! Undishiyeleni na? Marko 15:34. Wambona elele engcwabeni elitsha likaYosefu. Ubumnyama bokuncama ngokuphelelwa lithemba kwawugubungela umhlaba. Wabuya wakhangela kwakhona, wambona ephuma engumoyisi, wenyukela ezulwini ephahlwe ziingelosi ezidumisayo zikhokela intlaninge yabathinjwa. Wawabona amasango akhanyayo evuleka ukuba amamkele, nomkhosi wezulu uneengoma zoloyiso usamkela uMphathi wawo. Watyhilelwa apho ukuba, yena ngokwakhe, uya kuba ngomnye oya kwamkela uMsindisi, amvulele amasango kanaphakade. Ngoku ekhangele lo mboniso, imbonakalo yakhe yakhanya kukubengezela okungcwele. Owu, indlela ezabukeka zincinane ngayo izilingo nemibingelelo yobomi bakhe xa ethelekisa nezo zoNyana kaThixo! Indlela ezikhaphukhaphu ngayo zakuthelekiswa “[nobu]ncamise kwaphela ubuqaqawuli obukhulukazi obungunaphakade!” 2 Korinte 4:17. Wabanovuyo kuba evunyelwe, nokuba kukancinane, ukuba abe nokwabelana ngeentlungu noKristu.

Wababona abafundi bakaYesu xa babephuma besisa ivangeli yaKhe ehlabathini. Wabona ukuba, nangona abantu bakwaIsrayeli “ngokwenyama” basilelayo ukufikelela kwisiphelo esiphakamileyo sokuba babe kukukhanya kwehlabathi, nangona bayidelayo inceba kaThixo baphoswa ziintsikelelo njengabantu abanyuliweyo, ukanti uThixo akazange ayilahle imbewu ka-Abraham; iinjongo ezizukileyo awayezimisele ukuzifeza ngoIsrayeli, kwafuneka zizalisekile. Bonke abaya kuthi ngoKristu babe ngabantwana bokholo babeya kubalelwa ukuba bayimbewu ka-Abraham; ziindlamafa zamadinga omnqohiso; njengoAbraham, babeya kubizwa ukuba baluse, bazise emhlabeni umthetho kaThixo neendaba ezilungileyo zikaNyana waKhe. UMoses wakubona ukukhanya kweendaba ezilungileyo kubengezela ziphuma ngabafundi bakaYesu zisiya kwabo “bahleli ebumnyameni” (Mateyu 4:16), aza amawaka aphuma kumazwe eeNtlanga aqukuqela ukuza ekukhanyeni kokuphuma kwako [ukukhanya]. Wathi akukubona, wavuya kukwanda nayimpumelelo kaIsrayeli.

Kwaphinda kwadlula omnye umboniso phambi kwakhe. Waboniswa umsebenzi kaSathana ekukhokeleleni amaYuda ukuba akhanyele uKristu, logamaesithiahlonelaumthetho kaYise. Wabonangoku ilizwe lobuKristu liphantsi kwenkohliso efanayo ngokuvuma ukwamkela uKristu lo gama abantu bewala umthetho kaThixo. Wayekuvile ukukhala kwempambano kwababingeleli namadoda amakhulu, “Makemke!” “Mbethelele emnqamlezweni, mbethelele emnqamlezweni!” Wabuya weva kwabathi bangabafundisi abangamaKristu, bekhwaza, “Wubethelele umthetho!” Wayibona iSabatha inyathelwa ngeenyawo, kwamiselwa isimiso esibubuxoki endaweni yayo. Waphinda uMoses wazaliswa ngumothuko nokumangaliswa. Bangathini abo babekholwa kuKristu ukuwugatya umthetho owathethwa ngelaKhe iLizwi entabeni engcwele? Bangathini abo bamoyikayo uThixo ukubeka bucala umthetho osisiseko solawulo lwaKhe ezulwini nasemhlabeni? Ngovuyo uMoses wawubona umthetho kaThixo usazukiswa ngabanyanisekileyo abambalwa. Wayibona imfazwe enkulu yokugqibela yamagunya omhlaba yokutshabalalisa abo bagcina umthetho kaThixo. Wakhangela phambili kwixesha xa uThixo aya kuphakama ukuba ohlwaye abemi bomhlaba ngenxa yobugwenxa babo, baye abo baye baloyika igama laKhe, baya kusitheliswa bafihlwe ngemini yomsindo waKhe. Wawuva umnqophiso woxolo kaThixo nabo bawugcinileyo umthetho waKhe, xa evakalisa izwi laKhe ekwindawo yaKhe engcwele, laza izulu nomhlaba langcangcazela. Wakubona ukuza kwesibini kukaKristu esebuqaqawulini, abafileyo abangamalungisa bevuselwa kubomi obungenakufa, abaphililileyo abangcwele beguqulwa bengakubonanga ukufa, bathi bebonke benyuka benengoma yovuyo ukuya eMzini kaThixo.

Kwabuya kwabakho omnye umboniso otyhilekayo ukuba awubone, umhlaba okhululwe kwisiqalekiso, umhle kuneZwe leDinga elo lalisanda kwandlalwa phambi kwakhe. Akukho sono, nokufa akungeni. Apho, izizwe zabasindisiweyo ziya kufumana

ikhaya elingunaphakade. Ngovuyo olungathethekiyo, uMoses ukhangela lo mboniso, ukuzaliseka kokuhlangulwa okuzuke kakhulu kunelona themba liqaqambileyo awakha wanomfanekiso walo. Ukuzula kwabo emhlabeni kudlule ngonaphakade, uIsrayeli kaThixo ekugqibeleni wangena kwilizwe elihle.

Kwakhona umbono waba mfiliba, amehlo akhe ahlala phezu kwelizwe leKanan njengoko lalandlaliwe phaya kude. Ngoko, njengomphumi-mkhosi odiniweyo, wangqengqa phantsi ukuba aphumle. “Wafela khona uMoses, umkhonzi kaYehova, ezweni lakwaMowabhi, ngokomlomo kaYehova. Wamngcwabela emfuleni, ezweni lakwaMowabhi, malungana neBhete-pehore. Akukho bani ulaziyo ingcwaba lakhe unanamhla.” Abaninzi ababengenayo intumekelelo yokuthobela amacebiso kaMoses ngexesha wayenabo, babeya kuba sengozini yokunqula njengesithixo umzimba wakhe ofileyo ukuba babenokuyazi indawo angcwatyelwe kuyo. Ngenxa yeso sizathu yafihlwa ebantwini. Iingelosi zikaThixo zona, zawufihla umzimba womkhonzi kaThixo othembekileyo zaliqaphela ingcwaba elalilodwa.

“Akubanga savela kwaIsrayeli mprofeti unjengoMoses, awathi uYehova wamazi, bakhangelana ebusweni; ngemiqondiso yonke, nezimanga, awamthumayo uYehova ukuba azenze . . . nangaso sonke isandla esithe nkqi, nangokoyikeka konke okukhulu, awakwenzayo uMoses emehlweni amaIsrayeli onke.”

Ukuba ubomi bukaMoses babungonakaliswanga seso sono sinye, ekusileleni ukunika uThixo uzuko ngokukhupha amanzi eliweni eKadeshe, ngewayengenile eZweni leDinga, abe wayeya kuguqulwa engakubonanga ukufa. Sekunjalo, wayengazi kuhlala thuba lide engcwabeni. UKristu ngokwaKhe, kunye neengelosi ezazingcwabe uMoses, behla ukusuka ezulwini ukuba bayibize iphume ingcwele eyayilele. USathana wayevuyile yimpumelelo yakhe yokumenza ukuba one uMoses ngakuThixo, ukuze abe ngaphantsi kolawulo lokufa. Umchasi omkhulu wavakalisa ukuba isigwebo sezulu, “Uluthuli, uya kubuyela kwaseluthulini” (Genesis 3:19), samnika abafileyo ukuba babe ngabakhe. Amandla engcwaba awazange aphulwa, kwaye bonke abasengcwabeni uyababanga njengabathinjwa bakhe, angasayi kuze akhululwe kwintolongo yakhe emnyama.

Kwaye kukokokuqala uKristu eza kunika ubomi umntu ofileyo. Xa iNkosi yobomi, ikunye nababengezelayo befika engcwabeni, uSathana wothuswa bubukhulu baKhe. Ekunye neengelosi zakhe, wema ukuba aphikisane nokuhlaselwa komhlaba awubanga njengowakhe. Wayezigwagwisa ngokuthi umkhonzi kaThixo uye wangumbanjwa wakhe. Wavakalisa ukuba noMoses akakwazanga ukuwugcina umthetho kaThixo; nokuba wazithabathela kuye uzuko olufanele ukuya kuYehova, isono kanye esenza ukuba uSathana agxothwe aphume ezulwini, nokuthi ngesi sono uye [uMoses] waphantsi kobukumkani bukaSathana. Umngcatshi omkhulu waphinda izimangalo zokuqala

awayezenzile ngakulawulo lwezulu, waziphinda izikhalazo zakhe zokungabi nabulungisa kukaThixo ngakuye.

UKristu akazange agobe ukuba engene engxoxweni noSathana. Wayenako ukubeka phambi kwakhe umsebenzi wenkohlakalo wokukhohlisa kwakhe awakwenza ezulwini, okwabangela intshabalalo yeqela elikhulu labemi bakhona. Wayenokwalatha kubuxoki awabuthethayo e-Eden, obakhokelela kwisono sika-Adam, sazisa ukufa kuhlanga lwabantu. Wayenako ukumkhumbuza uSathana ukuba, ngumsebenzi wakhe owakhokelela uIsrayeli ukuba akrokre avukele, okwadinisa unyamezelo lomonde kwinkokeli yabo, yathi, ngomzuzu ongaqatshelwanga, wayiqubula ukuba yone, isono eso esayenza ukuba iwe phantsi kwegunya lokufa. Noko kunjalo,uKristu wakubhekisa konke kuYise, esithi, “INkosi mayikukhalimele.” Yuda 9. UMsindisi akazange angene kwimpikiswano nomchasi, kodwa wawuqala kwangoko umsebenzi wokwaphula amandla otshaba oluwileyo, ngokubuyisela ebomini ofileyo. Apha kwabakho ubungqina, uSathana angenakubuphika, bokongama kukaNyana kaThixo. Uvuko lwenziwa lwaqiniseka ngonaphakade. USathana wahluthwa ixhoba lakhe; amalungisa ayakuphila kwakhona.

Ngenxa yesono uMoses waba ngaphantsi kwegunya likaSathana. Ngokukokwakhe ukulunga, wayengumthinjwa ngokusemthethweni wokufa; kodwa wavuselwa ebomini obunokungafi, ibango lakhe alifumene kwigama loMhlanguli wakhe. UMoses waphuma engcwabeni ezukisiwe, wenyuka noMhlanguli wakhe ukuya kuMzi kaThixo.

Akuzange, kwada kwenzeka kumbingelelo kaKristu, kwenzeka ukuba ubulungisa nothando lukaThixo lubonakalaliswe ngokucacileyo njengakwindlela [uThixo] awaya waphatha ngayo uMoses. UThixo wamvalela ngaphandle kweKanan uMoses, ukuze afundise isifundo esingasayi kuze silibaleke, esokuba uThixo ufuna ukuthobela okungqongqo, nokuba abantu kufuneka bakulumkele ukuzithabathela kubo uzuko olufanele uMenzi wabo. Wayengenako ukuwuphendula umthandazo kaMoses wokuba abe nesabelo kwilifa likaIsrayeli, kodwa akazange amlibale okanye amshiye umkhonzi waKhe. UThixo wezulu wakuqonda ukuhlupheka awakuthwalayo uMoses; wakuqaphela konke ukwenza komkhonzi wakhe onyanisekileyo yonke iminyaka emide yemfazwe nesilingo. Phezu kwentaba yiPisga, uThixo wambizela uMoses kwilifa elinozuko olungapheliyo kunolo lweKanan yasemhlabeni.

Kwintaba yokwenziwa kumila kumbi, uMoses wayekhona enoEliya, owaguqulwayo. Babethunywe njengabathwali-kukhanya nobuqaqawuli bukaYise kuNyana. Ngaloo ndlela umthandazo kaMoses, awawuthetha kwiinkulungwane ezininzi ngaphambili, ekugqibeleni, wazalisekiswa. Wayemi “entabeni entle,” phakathi kwelifa labantu bakhe, ethwele ubungqina ngaYe Lowo azinze kuYe onke amadinga kuIsrayeli. Waba njalo umboniso wokugqibela owatyhilwa kumbono ofayo kwimbali yaloo ndoda eyazukiswa kakhulu liZulu.

UMoses wayengumfuziselo kaKristu. Yena ngokwaKhe wathi kuIsrayeli, “UYehova uThixo wakho uya kunivelisela umprofeti ophuma phakathi kwenu, kubazalwana benu, onjengam; ize niphulaphule yena.” Duteronomi 18:15. UThixo wabona kufanelekile ukuba amqeqeshe uMoses kwisikolo sembandezelo nentlupheko phambi kokuba akulungele ukukhokela imikhosi kaIsrayeli ukuya kwiKanan yasemhlabeni. UIsrayeli kaThixo, okuhambo oluya kwiKanan yasezulwini, unoMphathi ongazange adinge kufundiswa ngumntu ukuba amlungisele umsebenzi waKhe njengenkokeli engcwele; ukanti yenziwa yagqibelela ngeentlungu; yathi, “ekubeni eve ubunzima, ehendiwe naye ngokwakhe, unako ukubasiza abahendwayo.” Hebhere 2:10, 18. UMhlanguli wethu akazange abonakalalise ubuthakathaka bomntu okanye ukungagqibeleli; kanti wafa ukuze asizuzele ukungena eZweni leDinga.

“Okunene noMoses ebethembekile endlwini yakhe iphela ngokomkhonzi, ukuze bube bubungqina obo bezinto eziya kuthethwa. Ke yena uKristu ethembeke ngokonyana phezukwendlu yakhe; esiyindlu yakhe ke thina, ukuba singaba sithe sakubamba ngokuthe nkqi ukungafihlisi kwethu, neqhayiya lethemba lethu, sada sesa ekupheleni.” Hebhere 3:5, 6.

# Isahluko 44—Ukuwela lYordan

[Esi sahluko sisekwe kuYoshuwa 1 ukuya kwi-5:12.]

AmaIsrayeli ayililela kakhulu inkokeli yawo eyemka ngokufa, kwaza kwabekelwa bucala iintsuku ezimashumi mathathu ukuba kubekho iinkonzo ezizodwa zokuyikhumbula. Yada yasuswa kubo, bengazange baziqonda ngokupheleleyo iingcebiso zayo ezinobulumko, ububele bayo bobuzali kunye nokungaqungqi elukholweni. Ngokuyibona ngokutsha nangokunzulu, bakhumbula izifundo ezixabisekileyo eyabanika zona ise kunye nabo.

UMoses wayefile, kodwa impembelelo yakhe ayizange ife naye. Yayiza kuqhubeka ihleli iziphindaphinda njalo ezintliziyweni zabantu bakhe. Inkumbulo yobo bomi bungcwele, bungenamona yayiya kuhlala ixesha elide, izolile, inamandla awoyisayo aqulunqa izimilo, nezabo babewatyeshela amazwi akhe aphilayo. Njengokuba ukukhanya okubomvu kwelanga elitshonayo, kukhanyisa iincopho zeentaba emva kokuba lona ilanga selisithele ngaphaya kwazo, injalo imisebenzi yabanyulu, abangcwele, nabalungileyo ukunika ukukhanya ehlabathini sekukudala badlula abo babengabadlali. Imisebenzi yabo, amazwi abo, umzekelo wabo, uphila ngonaphakade. “Lilungisa elikhunjulwa ngonaphakade.” Ndumiso 112:6.

Nangona babezaliswe yintlungu ngelahleko yabo enkulu, abantu babesazi ukuba babengashiywanga bodwa. Intsika yelifu yayihlala phezu komnquba emini; ibe yintsika yomlilo ebusuku, isiqinisekiso sokuba uThixo wayesaza kuba ngumkhokeli nomncedi wabo ukuba baya kuhamba endleleni yemithetho yaKhe.

UYoshuwa ngoku wayeyinkokeli eyamkelweyo kaIsrayeli. Wayesakwaziwa kakhulu njengejoni, zaye izipho zakhe nokuhle awayenako kwakuxabiseke ngokukodwa ngeli xesha kwimbali yabantu bakhe. Isibindi, ukuba nesigqibo, nokuzingisa, ukukhawuleza, ukungabi nakonakaliswa, ukungakhathaleli nzuzo imbi ekukhathaleleni abo banikelwe kuye ukuba abajonge, ngaphezu kwako konke, ephenjelelwa lukholo oluphilayo kuThixo, sasinjalo isimilo sendoda eyakhethwa lizulu ukuba iphathe imikhosi kaIsrayeli ekungeneni kwabo eZweni leDinga. Ngexesha lokuphambukela kwabo entlango,wayeyinkulumbuso kaMoses, wathi ngokunyaniseka nokuthembeka kwakhe okuzolileyo nokungazenzisiyo, kunye nokuqina kwakhe ekumeleni inyaniso naphakathi kwengozi, wanika ubungqina bokufaneleka kwakhe ukuba alandele uMoses, kwaphambi kokuba abizelwe kweso sikhundla lilizwi likaThixo.

UYoshuwa wawukhangela umsebenzi ophambi kwakhe ngexhala nokungazithembi; kodwa uloyiko lwakhe lwasuswa yingqiniseko awayinikwa nguThixo, “Njengoko ndandinoMoses, andiyi kukuyekela, andiyi kukushiya. . . . Uya kulabela bona aba bantu elo lizwe ndabafungela lona ooyise, ukuba ndiya kuba nika.” “Iindawo zonke eziya

kunyathelwa yintende yonyawo lwenu, ndininikile, njengoko ndathethayo kuMoses." Ukuya kwiintaba eziphakamileyo zeLebhanon kude le, kuse kumanxweme oLwandle oluKhulu, nendlela esinga kwiindonga ze-Efrata ngasempuma, wonke loo mhlaba wawuza kuba ngowabo.

Kwesi sithembiso, kongezwa umyalelo onegunya, "Yomelela, ukhaliphe kunene, ukuze ugcine ukwenza ngokomyalelo wonke, awakuwisela wona uMoses umkhonzi wam." Umyalelo kaYehova wathi, "Ize ingesuki incwadi yalo myalelo emlonyeni wakho; uze ucinge ngayo imini nobusuku;" "Musa ukutyekela ekunene nasekhohlo kuwo;" "ngokuba woba nokuphumelela ngendlela yakho oko."

AmaIsrayeli ayesamise kwicala lempuma yeYordan, nto leyo eyaba ngumqobo wokuqala ekungeneleni iKanan. "Suka ke ngoko," eso sasisisigidimi sokuqala sikaThixo kuYoshuwa, "uyiwele iYordan le, wena naba bantu bonke, niye kwelo zwe ndibanika lona." Akukho myalelo wawunikiwe wokuba baya kungena njani. UYoshuwa wayesazi, phofu, ukuba, nokuba yintoni uThixo ayiyaleleyo, uya kwenza indlela ukuba abantu baKhe bayenze, kwaza kwathi ngolu kholo, inkokeli engoyikiyo yaqala ukwenza amalungiselelo okubheka phambili.

Kwiimayile ezimbalwa ngaphesheya komlambo, kanye kwindawo ejongene nalapho amaIsrayeli ayemise khona, kwakukho isixeko esikhulu esinqatyiswe ngokukodwa, iYeriko. Esi sixeko saye sisisitshixo sokungena kulo lonke ilizwe, saye sasiza kuba ngumqobo oliqilima kwimpumelelo kaIsrayeli. Ngeso sizathu, uYoshuwa wathuma amadodana amabini njengeentlola, ukuba asihambele esi sixeko abe nezinto aziqinisekisayo ngabantu abangabemi, izinto ezikhoyo, nokomelela kweenqaba zaso. Abemi besixeko, benoloyiko nokukrokra, nokukrokra, babesoloko bethe qwaa, ngoko abathunywa babesengozini enkulu. Noko kunjalo, baya bagcinwa nguRahabhi, inkosikazi yaseYeriko, ibeke obayo ubomi esichengeni. Ukubuyekeza ububele bayo, bayinika isithembiso sokuyikhusela xa isixeko sithatyathwa.

Iintlola zabuya zikhuselekile ziphethe iindaba, "UYehova ulinikele esandleni sethu lonke ilizwe elo; kananjalo bathe amandla bonke abemi belizwe phambi kwethu." Babexelelwe eYeriko, "Sivile ukuba uYehova wawomisa amanzi oLwandle oluBomvu phambi kwenu ekuphumeni kwenu eYiputa; noko nakwenzayo kookumkani bobabini bama-Amori, ababephesheya kweYordan, ooSihon no-Ogi, enabasingela phantsi. Sivile ke, zanyibilika iintliziyo zethu, akwaba sabakho kuqina kwamxhelo mntwini ngenxa yenu; ngokuba uYehova uThixo wenu nguye uThixo emazulwini phezulu, nasehlabathini phantsi apha."

Imiyalelo yanikwa ngoku, ukuba kulungiselelwe ukubheka phambili. Abantu balungisa ukudla kweentsuku ezintathu, waza umkhosi wabekwa ukuba ulungele imfazwe. Bonke bawamkela ngokuzithoba amacebo enkokeli yabo, bayiqinisekisa

ngokuyithemba nokuyixhasa: “Izinto zonke osiwisele umthetho ngazo sozenza, nalapho sukuba usithume khona soya. Ngako konke esamphulaphula ngako uMoses, siya kwenjenjalo ukukuphulaphula nawe; kodwa ke uYehova uThixo wakho unga angaba nawe, njengokuba wayenoMoses.”

Kwaya kwashiywa indawo ekumiswe kuyo ekwizigcume zeminga eShitim, umkhosi wehla wasinga kumda weYordan. Bonke babesazi, phofu, ukuba ngaphandle koncedo lwezulu, abangekhe bathembe ukuba bangalufeza uhambo. Ngeli xesha lo nyaka, ngeNtlakohlaza, ikhephu elinyibilika ezintabeni laliyinyuse kakhulu iYordan, umlambo uphuphuma ngaphaya kweendonga, usenza ukuba kungabikho kuwela kwiindawo ezinamazibuko aqhelekileyo. UThixo wayethande ukuba indlela kaIsrayeli yokuwela iYordan ibe ngummangaliso. UYoshuwa, ngomyalelo wezulu, wabayalela abantu ukuba bazingcwalise; kufuneka bazibeke nxamnye izono zabo, bazikhulule kuko konke ukungahlambuluki kwangaphandle; “ngokuba ngengomso,” watsho, “uYehova uya kwenza imisebenzi ebalulekileyo phakathi kwenu.” “Ityeya yomnqophiso” kwakufuneka ikhokele indlela phambi komkhosi. Baya kuthi bakuwubona umqondiso wobukho bukaYehova, uphezu kwababingeleli,niyisuse kwindawo yayo embindini wenkampu, niye ngasemlanjeni, baze bayisuse endaweni yabo, “niyilandele.” Iinkcukacha zohambo zaxelwa ngobunono kwangaphambili; wathi uYoshuwa, “Niya kwazi ngale nto ukuba uThixo ophilileyo uphakathi kwenu, eya kuwagqogqa kuphele phambi kwenu amaKanan. . . . Nantso ityeya yomnqophiso weNkosi yehlabathi lonke, ingena phambi kwenu eYordan.”

Ngexesha elibekiweyo, lwaqala uhambo, ityeya ithwelwe emagxeni ngababingeleli, yawukhokela umqokozo. Abantu babeyalelwe ukuba babuyele emva, kubekho umsantsa ongangesiqingatha semayile phakathi kwabo netyeya. Bonke babukela ngomdla omkhulu xa ababingeleli babehamba besihla udonga lweYordan. Bababona beyiphethe ityeya engcwele bebheka phambili ngokucotha, besiya kumlambo onomsindo, ophuphumayo zada iinyawo zabo bathwele ityeya zangena emanzini. Ngephanyazo, umsinga ongentla wakhawuleza wabuya umva, lo gama umsinga ongasezantsi uhamba, kwaza kwavela umphantsi womlambo.

Ngomyalelo wezulu, ababingeleli babheka phambili embindini womsele, bema apho lo gama umkhosi wehla weza, wacanda usiya kwelinye icala. Ngaloo ndlela kwabetheleleka ezingqondweni zakhe wonke uIsrayeli ukuba amandla amise amanzi eYordan ikwangaloo mandla ayevule uLwandle oluBomvu kooyise kumashumi amane eminyaka eyadlulayo. Bathi bakuba bedlule bonke abantu, ityeya yathwalelwa kunxweme lwasentshona. Ngako nje ukuba ifike kwindawo ekhuselekileyo, “ekuncothukeni kweentende zeenyawo zababingeleli zafika kowomileyo,” amanzi abebanjiwe akhululwa, abaleka ukuhla, engumsinga ongenakumiswa, njengoko ayehamba ngaphambili.

Izizukulwana ezizayo azishiywanga zingenabo ubungqina balo mmangaliso. Bathi ababingeleli abathwele ityeya besephakathi eYordan, amadoda alishumi elinambini abe ekhethwe kwangaphambili, indoda enye kwisizwe ngasinye, yathabatha, ilitye phantsi emlanjeni apho babemi khona ababingeleli, awela nawo ukuya ngasentshona. La matye ayeza kubekwa njengesikhumbuzo kwinkampu yokuqala apho kumise khona ngaphesheya komlambo. Abantu bayalelwa ukuba baliphindaphinde eli bali kubantwana babo, nakubantwana babantwana babo, njengebali lokuhlangula awakwenzayo uThixo, njengoko watshoyo uYoshuwa, “Ukuze zonke izizwe zehlabathi zisazi isandla sikaYehova ukuba somelele; ukuze nimoyike uYehova uThixo wenu imihla yonke.”

Impembelelo yalommangaliso,kumaHebhere, nakwiintshaba zawo, wawubaluleke kakhulu. Wawusisiqinisekiso kuIsrayeli sobukho kunye nokhuselo lukaThixo oluhlala luhleli, ubungqina bokuba uya kubasebenzela ngoYoshuwa njengoko wayesenza ngoMoses. Isiqinisekiso esinjalo sasidingeka. Ukomeleza iintliziyo zabo njengoko babengena ekuthabatheni ilizwe ngokulwa, umsebenzi omkhulu kakhulu owaluhexisayo ukholo looyise kwiminyaka engamashumi amane ngaphambili. “Namhlanje ndiya kuqala ukukwenza mkhulu emehlweni amaIsrayeli onke, ukuze azi ukuba ndiya kuba nawe, njengokuba ndibe noMoses.” Isiphumo sasizalisekisa isithembiso. “Ngaloo mhla uYehova wamenza mkhulu uYoshuwa emehlweni amaIsrayeli onke; amoyika njengoko abemoyika uMoses yonke imihla yobomi bakhe.”

Oku kusetyenziswa kwamandla ezulu ngenxa kaIsrayeli kwakukwalungiselwe ukunyusa ukoyika awayesoyikwa ngako zizizwe ezijikelezileyo, ukuze kulungiselele indlela yoloyiso olulula noluphelele kakhulu. Iindaba zokuba uThixo umise amanzi eYordan phambi kwabantwana bakaIsrayeli, zathi zakufika kookumkani, owama-Amori nabaseKanan, zanyibilika iintliziyo zabo kukoyika. AmaHebhere ayesebulele ookumkani abahlanu bakwaMidiyan, onamandla uSihon, ukumkani wama-Amori, no-Ogi wakwaBhashan, ngoku indlela ecanda umlambo ozeleyo nolwayo iYordan, konke oku kwazizalisa zonke izizwe ezijikelezileyo ngoloyiko. KumaKanan, kuye wonke uIsrayeli, nakuYoshuwa ngokwakhe, ubungqina obungenako ukuphazanywa banikwa obu bokuba uThixo ophilayo, uKumkani weZulu nomhlaba, wayephakathi kwabantu baKhe, nokuba akasayi kuze abaphoxe, engasayi kuze abashiye.

Kufutshane nje eYordan, amaHebhere enza inkampu yawo yokuqala eKanan. Apha uYoshuwa “wabalusa oonyana bakaIsrayeli;” “bamisa iintente oonyana bakaIsrayeli eGiligali, benza ipasika.” Ukunqunyanyiswa kwenkonzo yolwaluko kususela kuvukelo eKadeshe, kwaba bubungqina obuzingileyo kuIsrayeli bokuba, umnqophiso wabo noThixo, olwabekwa [lona] njengomfuziselo wawo, waphulwa. Kanti ke, nokungaqhutywa kwePasika, isikhumbuzo sokuhlangulwa eYiputa, kwakububungqina bokunganeliseki kukaYehova lulangazelelo lwabo lokubuyela ebukhobokeni. Ngoku, kunjalo, iminyaka yokwaliwa yayiphelile. Kwakhona uThixo wamamkela uIsrayeli

njengabantu baKhe, wabuyiselwa nomqondiso womnqophiso. Inkonzo yokwaluka yenziwa kubo bonke abantu abazalelwa entlango.UYehova wamazisa uYoshuwa, wathi, “Namhla ingcikivo yeYiputa ndiyiqengqile, yesuka kuni,” kwathiwa xa kubhekiswa kule ndawo abamisa kuyo eGiligali iya kubizwa ngokuba “luqengqo,” okanye “uqengqelo kude.”

Izizwe zabahedeni zazimgculela uYehova nabantu baKhe kuba amaHebhere aya asilela ukuhlutha iKanan, njengoko ayelindele, xa babesanda kushiya iYiputa. Iintshaba zabo zoyisa kuba uIsrayeli wazula ixesha elide entlango, zaza zahlekisa zisithi, uThixo wamaHebhere akakwazi ukuwazisa eZweni leDinga. UYehova ngoku wawatyhila ngendlela ebonakalayo amandla aKhe kunye nemfesane yaKhe ngokuvula iYordan phambi kwabantu baKhe, kwatsho kwaphela ukubagculela kwiintshaba zabo.

“Ngosuku lweshumi elinesine lwenyanga, ngokuhlwa,” benza iPasika ezinkqantosini zaseYeriko. “Badla iziveliso zelo zwe ngengomso lepasika, izonka ezingenagwele namakhweba, ngenkqu yayo loo mini. Yaphela imana ngengomso, emva kokudla kwabo iziveliso zelo zwe; ababa saba namana oonyana bakaIsrayeli; badla ungeniselo lwelo zwe lakwaKanan.” Iminyaka emide yokubhadula kwabo entlango yayiphelile. Iinyawo zikaIsrayeli, ekugqibeleni, zazinyathele kwiZwe leDinga.

# Isahluko 45—Ukuwa KweYeriko

[Esi sahluko sisekwe kuYoshuwa 5:13-15; 6; 7.]

AmaHebhere ayengenile eKanan, kodwa ayengekayoyisi; kwaye ngokukhangela komntu, imfazwe yokulihlutha ilizwe kwakuza kufuneka ibe nde, ibe nzima. Lalimiwe luhlanga olomeleleyo, olwaluhleli lulungele ukuchasa ungenelelo kumhlaba walo. Izizwe ezahlukeneyo zamanywa kukoyika ingozi enye. Amahashe azo emfazwe neenqwelo zemfazwe zesinyithi, ulwazi lwawo lwelizwe, nokuqeqeshelwa kwawo imfazwe, kwakuza kubanika ithuba elihle. Ukudlula apho, ilizwe lalaluswe ziinqaba, “imizi emikhulu enqatyiswe yesa ezulwini.” Duteronomi 9:1. Kwakuphelele ekuqinisekeni kwamandla angengawo awawo awayenokuthembela kuwo amaIsrayeli ngokuphumelela kwimfazwe awayejongene nayo.

Enye kwezona nqaba zomeleleyo elizweni, isixeko esikhulu nesityebileyo saseYeriko, sasikufuphi phambi kwabo, kodwa sikudana nenkampu yabo eyayiseGiligali. Kumda wesithabazi esityebileyo esizele zimveliso ezahlukeneyo zetropiki, amabhotwe neetempile zaso ezazizindawo ekwakufumaneka kuzo ubuqheleqhele kunye nobubi, esi sixeko siziphakamisileyo, nesikhuseleke ngaphaya kweendonga ezinkulu, samdelela uThixo kaIsrayeli. IYeriko yayiyenye yeendawo apho kwakulawula unqulo lwezithixo olunikelwa ngakumbi kuAshtarothe, isithixokazi senyanga. Apha, kwakukho yonke into eyinqambi nehlazisayo kwinkolo yamaKanan. Abantu bakaIsrayeli, ezazisakhumbuleka ezingqondweni zabo iziphumo ezoyikekayo zesono sabo eBeth-pehore, babesikhangele esi sixeko sobuhedeni ngokukhwankqiswa nangoloyiko.

Ukusingela phantsi iYeriko kwabonwa nguYoshuwa njengenyathelo lokuqala ekuhlutheni iKanan. Phambi kwako konke, wayefuna ukuqiniseka ngenkokelo yezulu, waza wayinikwa. Wathi ethe gu bucala enkampini ukuba acamngce, athandaze uThixo kaIsrayeli ukuba ahambe phambi kwabantu baKhe, wabona ijoni elixhobileyo, indoda ethe ncothu kanobom inembonakalo enesithozela, “ithe rhuthu ikrele layo ngesandla.” Kumngeni owanikwa nguYoshuwa,[ebuza esithi], “Ungakuthi, ungakwiintshaba zethu, kusini na?” impendulo eyanikwayo yathi, “Hayi, ndingumthetheli womkhosi kaYehova; ndifikile ngoku.” Ukunikwa komyalelo ofana nalowo wanikwa uMoses eHorebhe, “Khulula iimbadada zakho ezinyaweni zakho; kuba loo ndawo umi kuyo ingcwele,” kwaya kwatyhila ukuba ngubani kanye lo mfo wasemzini ungummangaliso. YayinguKristu, Ophakanyisiweyo, owayemi phambi kwenkokeli kaIsrayeli. Wathi othukile, uYoshuwa wawa ngobuso waqubuda, wakuva ukuqinisekiswa, “Ndiyinikele esandleni sakho iYeriko, nokumkani wayo, namagorha anobukhosi,” waza wafumana umyalelo wokuba asithimbe isixeko.

Ngokuthobela umyalelo wezulu, uYoshuwa wayihlanganisa imikhosi kaIsrayeli. Kwakungayi kuhlaselwa. Kwakufuneka kujikelezwe isixeko, kuphethwe ityeya kaThixo kuvuthelwe amaxilongo. Phambili kwakuhamba amajoni okulwa, iqela lamadoda akhethiweyo, kodwa ngokuthobela kwawo imiyalelo ayinikiweyo nguThixo. Ababingeleli abasixhenxe balandela bephethe amaxilongo. Emva koko iyityeya kaThixo irhangqwe kukukhanya kobuqaqawuli bezulu, ithwelwe ngababingeleli abanxibe iimpahla ezibonisa ubungcwele bomsebenzi wabo. Umkhosi kaIsrayeli walandela, isizwe ngasinye phantsi kwebhanile yaso. Wawunjalo umkrozo owawujikeleza eso sixeko sasijongene nentshabalalo. Kwakungavakali sandi ngaphandle kokungqisha kwaloo mkhosi mkhulu nokumana kukrazula isandi samaxilongo, evakala kwiinduli nakwizitrato zeYeriko. Wakuba ugqityiwe umjikelezo, wawubuya umkhosi uzole ezintenteni zawo, ityeya ibuyiselwe endaweni yayo emnqubeni.

Bamangala bothukile abalindi besixeko beqaphele yonke intshukumo, benika ingxelo kwabasemagunyeni. Babengayazi intsingiselo yayo yonke into abayibonayo; kodwa bathi xa bewubona loo mkhosi mkhulu ujikeleza isixeko sabo kanye ngosuku, netyeya engcwele ephethwe ngababingeleli, imfihlelo yomboniso yenza [ukuba eYeriko] kubekho uloyiko kwiintliziyo zababingeleli kunye nabantu. Baphinda bahlola ukomelela kwenkuseleko yabo, baziva benokumelana nolona lukhulu uhlaselo ngempumelelo. Abaninzi bahlekisa ngabo bacinga ukuba kungakho ingozi eyenzekayo ngale miboniso yenzekayo. Abanye baqhiphuk' umbilini kukubona oku kujikelezwa kwesixeko imihla ngemihla. Bakhumbula ukuba uLwandle oluBomvu lwakha lwavuleka phambi kwaba bantu, nokuba kungekudala kwavuleka indlela kumlambo iYordan. Abazange bazi ukuba ingaba nguwuphi omnye ummangaliso kaThixo onokubasebenzela.

Kwaba ziintsuku ezintandathu uIsrayeli ejikeleza isixeko. Lwafika usukulwesixhenxe, kwathi kusathi chapha ukusa, uYoshuwa wayihlanganisa imikhosi kaYehova. Ngoku yayalelwa ukuba iyijikeleze kasixhenxe iYeriko, ukuze kuthi, kwakuvakala isandi esikhulu samaxilongo, bakhwaze ngezwi elikhulu, kuba uThixo ubanikile isixeko.

Umkhosi omkhulu wahamba ngondiliseko ukujikeleza iindonga ezithembekileyo. Konke kwakuzolile, ngaphandle kokubetha ngesingqi esinye kweenyawo, nokukhala kwamaxilongo ngamathuba athile, okwakuphazamisa intsasa ethuleyo. Iindonga eziphakamileyo zamatye aqinileyo zazingathi ziyakudelela ukungqinga kwabantu. Abalindi phezu kweendonga, bekhangele ngoloyiko oluya lunyuka, ukuphela komjikelezo wokuqala, kwalandela owesibini, nowesithathu, yangowesine, nowesihlanu, yangowesithandathu. Ingaba yintoni injongo yezi hambo zingaqondakaliyo? Siganeko sini esikhulu esilindelekileyo? Babengazi kulinda xesha lide. Wathi xa uphela umjikelezo wesixhenxe, umqokozo omde wakha wema. Amaxilongo, awayethule okomzuzu, atsho ngesandi esashukumisa umhlaba. Iindonga zelitye eliqinileyo, neenqaba zawo ezinkulu,

neendonga ezibanzi kakhulu, zagetyezela, zashukuma ezisekweni, zawa bhuma phantsi emhlabeni, zafana namanxuwa. Abemi baseYeriko bagubha kukoyika, umkhosi kaIsrayeli wangena wasihlutha isixeko.

UIsrayeli akazange alufumane uloyiso ngawakhe amandla; idabi ngokupheleleyo lalilelikaYehova; kwathi, njengolibo lwelizwe, isixeko, nako konke esinako, kwafuneka sinikelwe kuThixo njengombingelelo. Kwakufuneka kubethelelwe ezingqondweni zikaIsrayeli ukuba, ekulweni eKanan, babengenzeli bona, kodwa babezizixhobo zokwenza intando kaThixo; bangafuni butyebi okanye ukuziphakamisa, kodwa ibe luzuko kuYehova uKumkani wabo. Ngaphambi kokuthimba, kwakunikwe umyalelo, “Zigcineni entweni esingelwe phantsi, hleze nani nizisingele phantsi . . . niwenze umzi wakwaIsrayeli ube yinto esingelwe phantsi, niwuhlisele ishwangusha.”

Bonke abemi besixeko, nayo yonke into ephilayo ekuwo, “bethabathela kwindoda besa kumfazi, bethabathela kwindodana besa kwixhego, besa nakwinkomo, nakwimpahla emfutshane, nakwi-esile,” konke kwawa phantsi kwekrele. Kwaba kuphela nguRahabhi owayethembekile, nendlu yakhe, abasindiswayo, ukuzalisekisa isithembiso seentlola. Sona isixeko satshiswa; amabhotwe neetempile zaso, izakhiwo ezihle nabo bonke ubunewunewu bazo, amalengalenga exabiso neengubo zexabiso, zanikelwa emalangatyeni. Yonke into eyayingenako ukutsha ngumlilo, “isilivere, negolide, nempahla yobhedu, neyesinyithi,” yayiza kunikelwa kumsebenzi wasemnqubeni. Nendawo le yesixeko yayisingelwe phantsi; iYeriko yayingasayi kuze ibuye yakhiwe njengenqaba; izibetho zathenjiswa kuye nawuphi owayeya kuzama ukubuyisela iindonga ezawiswa phantsi ngamandla ezulu. Kwavakaliswa isaziso esinendili ekho wonke uIsrayeli, “Uqalekisiwe phambi koYehova umntu oya kusuka awakhe lo mzi, iYeriko le; wowuseka ngowamazibulo akhe. Azimise iingcango zawo ngowamathumbu akhe.”

Ukutshatyalaliswa kuphele kwabantu baseYeriko yayikukuzalisekiswa komyalelo owawunikiwe ngaphambili ngoMoses ngokubhekisele kubemi baseKanan: “Uze uzixabele, uzisingele phantsi kuphele.” Duteronomi 7:2. “Emizini yezi zizwe, . . . uze ungasindisi nanye into ephefumlayo.” Duteronomi 20:16. Kwabaninzi, le miyalelo ikhangeleka ichasene nomoya wothando nenceba eyalelwa kwezinye iindawo zeBhayibhile, kodwa, ngokwenyaniso, yayiyimiyalelo yobulumko nokulunga okungenasiphelo. UThixo wayeza kumisela uIsrayeli eKanan, ukuba ahlumise phakathi kwabo isizwe nolawulo oluya kuba sisibonakalaliso sobukumkani baKhe kulo lonke ihlabathi. Wayengayi kwanela nje ukufumana ilifa lwenkolo yenyaniso, kodwa bangenise [basasaze] imithetho-siseko yayo [inkolo leyo] kemhlabeni wonke. AmaKanan ayeziyekele kobona bakha babubi nobuhlazisayo ubuhedeni, ngoko ke, kwakunyanzelekile ukuba ilizwe lihlanjululwe kwinto eyayiqinisekile ukuba yayiya kukuthintela ukuzalisekiswa kweenjongo ezinenceba zikaThixo.

Abemi baseKanan babenikwe ithuba elikhulu lokuba baguquke. Kwiminyaka emashumi mane ngaphambili, ukuvuleka koLwandle oluBomvu nezibetho eYiputa zazibungqina ubukhulu bamandla kaThixo kaIsrayeli. Ngoku, ukubhukuqwa kookumkani bamaMidiyan, eGiliyadi nakwaBhashan, kwabonisa ngakumbi ukuba uYehova ungaphezu kwabo bonke oothixo. Ubungcwele besimilo saKhe, nokukuthiya kwaKhe ukungcola kwabonakala kwizigwebo ezawa phezu kukaIsrayeli ngenxa yokuthabatha kwabo inxaxheba kwiinkonzo ezithiyekileyo zikaBhahali-pehore. Zonke ezi ziganeko zazisaziwa ngabemi baseYeriko, kwaye babebaninzi ababenako ukoyiseka uRahabhi awayenako, nangona bengazange bavume ukukuthobela, ukuba uYehova, uThixo kaIsrayeli, “nguye uThixo emazulwini phezulu, nasehlabathini phantsi.” Njengabantu baphambi kukaNogumbe, amaKanan ayephilela kuphela ukunyelisa iZulu nokungcolisa umhlaba. Ngoko ke, kwakufuneka kokubini, uthando nobulungisa ukuze kubekho ukugwetywa okukhawulezileyo kwaba bavukeli ngakuThixo neentshaba zomntu.

Indlela ekwabalulangayo ukuba imikhosiyasezulwini iziwise iindonga zeYeriko, isixeko esaziphakamisayo, esindonga zaso, kwiminyaka emashumi mane ngaphambili, ezaqhiphul’ umbilini kwiintlola ezingakholwayo! Ingangalala kaIsrayeli yayithe, “Ndiyinikele esandleni sakho iYeriko.” Amandla omntu ayengenako ukumelana nelo lizwi.

“Ngokholo zawa iindonga zaseYeriko.” Hebhere 11:30. UMphathi womkhosi kaYehova wathetha noYoshuwa kuphela; akazange aziveze kulo lonke ibandla, kwaza kwaxhomekeka kubo ukuba bawakholelwe okanye bawathandabuze amazwi kaYoshuwa, bathobele imiyalelo ayinikiweyo egameni likaYehova, okanye balikhanyele igunya lakhe. Babengenako ukuwubona umkhosi weengelosi ezazibajongile phantsi kwenkokelo kaNyana kaThixo. Babenako nokuzathuza bathi: “Yimijikelezo yantoni le ingenantsingiselo, kwaye iyimfeketho enjani yona le yokujikeleza yonke imihla iindonga zesixeko, kuvuthelwa izigodlo zeenkunzi zegusha. Akukho nto inokwenziwa zezi zinto kwiinqaba ezinde.” Sekunjalo, kwalona eli cebo lenkonzo eqhubeka ixesha elide kangaka esa ekuweni kokugqibela kweendonga, yabanika ithuba lokukhula kokholo kumaIsrayeli. Kwakufuneka kubethelelekile ezingqondweni zabo ukuba amandla ayengekho ebulumkweni bomntu, bungekho kumandla akhe, kodwa kuphela kuThixo wokusindiswa kwabo. Kwakufuneka, ke ngoko, baqhelane nokuxhomekeka ngokupheleleyo kwiNkokeli yabo yezulu.

UThixo uya kubenzela izinto ezinkulu abo bathembela kuYe. Isizathu sokuba abantu abazibiza ngaYe bangabi namandla makhulu kakhulu kungokuba bathembela kakhulu kobabo ubulumko, bangamniki ithuba uYehova ukuba atyhile awaKhe amandla ngenxa yabo. Uya kubanceda abantwana baKhe abakholwayo kuyo yonke imeko esuka ivele ukuba bangabeka lonke ithemba labo kuYe, bamthobele ngokunyaniseka.

Kwakamsinyane emva kokuwa kweYeriko, uYoshuwa wazimisela ukuhlasela iAyi, idolophana encinane ephakathi kwemilanjana ezimayile ezimbalwa ukuya ngakwintshona yoMlambo iYordan. Iintlola zathunyelwa kule ndawo zaza zabuya nengxelo yokuba abemi bambalwa, besithi, kungafuneka nje ibutho elincinane ukuwoyisa.

Uloyiso olukhulu uThixo awayebazuzele lona lwawenza amaIsrayeli azithemba. Kuba wayewathembise ilizwe laseKanan, aziva ekhuselekile, asilela ukuqonda ukuba luncedo lwezulu kuphela olunokuwanika impumelelo. NoYoshuwa wawabeka amacebo akhe okuhlutha iAyi engalifunanga icebiso likaThixo.

AmaIsrayeli ayeqalisile ukuphakamisa awawo amandla nokuzijonga ngendelelo iintshaba zawo. Kwakulindeleke uloyiso olulula, kwaza kwacingwa ukuba amawakaamathathu amadoda aneleukuba ayithabathe indawo. La akhawuleza ahlasela ngaphandle kwesiqinisekiso sokuba uThixo wayeza kuba nabo. Abheka phambili ada asondela esangweni lesixeko, ahlangana nokuthintelwa okukhulu. Athi ngokoyika amanani kunye nokuqeqesheka okupheleleyo kwentshaba zawo, abaleka azintsali ukuhla indawo emqengqelezi kakhulu. AmaKanan ayesukela ngamandla; AmaKanan aqhumisa uthuli emva kwawo; “awasukela phambi kwesango, . . . awabulala ethambekeni.” Nangona ilahleko yaba ncinane ngokwamanani, kuba kwabulawa kwisithuba samashumi amathandathu amadoda, ukoyiswa kwalityhafisa lonke ibandla. “Yanyibilika intliziyo yabantu, yaba ngamanzi.” Ayeqala ngoku ukuhlangana namaKanan kwiqobo lemfazwe, kwaye, ukuba baboyisiwe basukelwa abakhuseli bale dolophana, zaziya kuba yintoni iziphumo kumadabi amakhulu awaye phambi kwawo? UYoshuwa wakukhangela oku koyiswa kubi njengesibonakalaliso sokungakholiswa kukaThixo, wathi, ngentlupheko nokoyika “wazikrazula . . . iingubo zakhe, wawa ngobuso emhlabeni phambi kwetyeya kaYehova kwada kwahlwa, yena namadoda amakhulu akwaIsrayeli, bagalela uthuli phezu kweentloko.”

“Awu, Nkosi, Yehova,” watsho, “yinina ukuba aba bantu ubaweze iYordan, usinikele esandleni sama-Amori ukuba asibhubhise? . . . Camagu, Nkosi yam, ndiya kuthini na emveni kokuba amaIsrayeli ezinikele ikhosi iintshaba zawo! Aya kuva amaKanan, nabemi bonke belizwe, asirhawule, alicime igama lethu ehlabathini. Wenze ntoni na ke kwigama lakho elikhulu?”

Impendulo ephuma kuYehova yathi, “Vuka! Uweleni na ngobuso? . . . AmaIsrayeli awugqithile umnqophiso wam endawawisela wona.” Yayilixesha lokwenza ngokukhawulezileyo nangokuqinisekileyo, lingelilo elokuncama nokukhala. Kwakukho isono esifihlakeleyo enkampini, kwaye kufuneka sigqogqiwe, sisuswe phambi kokuba ubukho nentsikelelo kaYehova ibe nabantu baKhe. “Andiyi kuphinda ndibe nani, ukuba ayithanga itshatyalaliswe into esingelwe phantsi phakathi kwenu.”

Umyalelo kaThixo wawutyeshelwe ngomnye wabo kwakufuneka enze izigwebo zaKhe. Ngenxa yoko, isizwe kwafuneka siphendule ngetyala lalowo ungumgqithi womthetho: “Athabathile entweni esingelwe phantsi; abile, akhanyele.” Umyalelo wanikelwa uYoshuwa ukuba kuphandwe kohlwaywe lowo waphule umthetho. Kwakuza kufuneka kwenziwe iqashiso ukuze kufunyanwe onetyala. Umoni akazangeakhonjwe ngqo, kodwa umcimbi wayekwa ukhangeleka uthandabuzwa okwexesha elithile, ukuze abantu bazive iluxanduva lwabo olwezono ezikhoyo phakathi kwabo, ukuze bakhokelelwe ekuhloleni intlizyo yabo nokuzithoba phambi kukaThixo.

Kwakusasa kakhulu, uYoshuwa wabahlanganisa abantu ndawonye ngokwezizwe zabo, yaqala inkonzo ezolileyo nenika umdla. Inyathelo ngenyathelo, lwaqhuba uphando. Lwaya lusondela ngokusondela uvavanyo oloyikekayo. Kuqala, yaba luhlanga, yalusapho, yazizindlu, kwaza kwathatyathwa indoda, uAkan unyana kaKarmi, wesizwe sikaYuda, walathwa ngumnwe kaThixo njengohlupha uIsrayeli.

Ukubethelela ubutyala bakhe ngaphaya kwamathandabuzo, kungabikho mhlaba wokuthi ugwetywe ngokungekho mthethweni, uYoshuwa wamcela ngesidima uAkan ukuba ayivume inyaniso. Le ndoda ixhwalekileyo, yenza ingxelo epheleleyo yokuvuma ukwaphula kwayo umthetho: “Okunene ndonile kuYehova uThixo kaIsrayeli. . . . ndabona emaxhobeni ingubo enkulu entle yaseShinre [Bhabheli (KJV)] yanye, neeshekele zesilivere zaba makhulu mabini, nesinqumka segolide sasinye esiziishekele ezimashumi mahlanu ubunzima baso; ndazinqwenela, ndazithabatha; nanzo zimbelwe emhlabeni phakathi kwentente yam.” Abathunywa bakhawuleziswa ukuba baye ententeni, apho basusa umhlaba endaweni exeliweyo, “nanzo zimbelwe ententeni yakhe, isilivere ingaphantsi. Bazithabatha phantsi kwentente, bazisa kuYoshuwa, . . . bazikhuphela phambi koYehova.”

Isigwebo savakaliswa saza senziwa ngokukhawuleza. “Azi usihlisele ishwangusha! Watsho uYoshuwa, “namhla uYehova uya kukuhlisela ishwangusha.” Njengoko abantu kwakufuneke bephendule ngesono sika-Akan, banesabelo kwiziphumo zaso, kwafuneka ukuba, ngabameli babo, babe nenxaxheba ekusohlwayeni. “Onke amaIsrayeli amxuluba ngamatye.”

Kwanyuswa phezu kwakhe imfumba yamatye, ubungqina kwisono nesohlwayo saso. “Kungoko kwathiwa igama laloo ndawo yintili yeAkore,” oko kukuthi, “inkathazo.” Kwincwadi yeziKronike, isikhumbuzo sakhe sibhaliwe, “Akare, owawahlisela ishwangusha amaIsrayeli.” 1 IziKronike 2:7.

Isono sika-Akan senziwa ngokudelela ezona zilumkiso zitsolileyo nezinendili nokona kubonakalaliswa ngeyona ndlela iphakamileyo amandla kaThixo. Zigcineni entweni esingelwe phantsi, hleze nani nisingelwe phantsi,” yayingumyalelo kuye wonke uIsrayeli lowo. Umyalelo wanikwa kanye emva kokuba kuvuleke ngommangaliso

indlelaeYordan,kwakunye nokwamkelwa komnqophisokaThixo ngokwaluswa kwabantu, emva kokugcinwa kwePasika, nokuvela kweNgelosi yomnqophiso, uMphathi womkhosi kaYehova. Waya walandelwa kukubhukuqwa kweYeriko, okwakunika ubungqina bentshabalalo eqinisekileyo ukuba iza kufikela bonke abaphuli bomthetho kaThixo. Kwaukuba amandla ezulu ewodwa kwanika uIsrayeli uloyiso, nokuba abayihluthanga iYeriko ngawabo amandla, yanika inkxaso enamandla kumyalelo owawusalela ukuthatyathwa kwamaxhoba. UThixo ngobugorha belizwi laKhe, wayiwisa le nqaba; uloyiso lwalulolwaKhe, kwaye kukuYe kuphela ekwakufuneka kunikelwe isixeko nako konke esasinako.

Kwizigidi zamaIsrayeli, kwakukho indoda enye kuphela, eyathi ngaloo yure izukileyo yoloyiso nokugweba, yanesibindi sokugqitha umyalelo kaThixo. Ukubawa kuka-Akan kwavuswa kukubona ingubo yexabiso yaseShinare; yada yathi naxa seyimenze wajongana ubuso ngobuso nokufa, waba esayibiza ngokuthi “[yi]ngubo enkulu entle yaseShinare.” Isono esinye sakhokelela kwesinye, waza wathabatha igolide nesilivere ezinikelwe kwindyebo kaYehova, wamqhatha uThixo ngolibo lwezwe laseKanan.

Isono esibulalayo esakhokelela kwintshabalalo ka-Akan, ingcambu yaso yayisekubaweni, kuzo zonke izono, isesona sixhaphakileyo nesona sithatyathwa kancinane. Nangona ezinye izono ziqapheleka zohlwaywe, hayi ukunqaba kokuba ukwaphula umthetho weshumi kufumane ukugxekwa. Ubukhulu besi sono, neziphumo zaso ezibi, zizifundo zembali ka-Akan.

Ukubawa bububi obukhula kancinane. UAkan waba nokubawela inzuzo kwada kwangumkhwa, owambophelela ngamatyathanga ekwakunzima ukuwaqhawula. Ngeli xesha ekhulisa obu bubi, wayemele ukuba wazaliswa kukoyika akucinga ngokuzisa intlekele phezu kukaIsrayeli; kodwa iingcamango zakhe zazibulewe sisono, sathi sakufika isilingo, wasuka walixhoba elilula.

Izono ezifana nezi azenziwa na ngoku, sezikho izilumkiso ezizukileyo nezicace gca? Salelwa ngokuphandle ukuba singaziyekeli ekubaweni njengoko uAkan wazithabathela kumaxhoba aseYeriko. UThixo uthi kukunqula izithixo. Silunyukisiwe, “Aninako ukukhonza uThixo nobutyebi.” Mateyu 6:24. “Lumkani, nizilinde ngasekubaweni.” Luka 12:15. “Makungakhe kukhankanywe phakathi kwenu.” Efese 5:3. Phambi kwethu sinesiphelo esoyikekayo sika-Akan, uJudas, uAnaniya noSafira. Emva kwabo bonke aba, sinoKhwezi, “unyana wesifingo,” owathi, ebawela indawo ephezulu, walahlekwa ngonaphakade kukukhanya nolonwabo lwasezulwini. Kanti ke, sekunjalo, ukubawa kusandlondlobala.

Kuyo yonke indawo, umzila wako omnyubuluzi uyabonakala. Udala ukunganeliseki neengxabano ezintsatsheni; uvusa umnqweno nentiyo kumahlwempu ngakwabazizityebi;

ukhuthaza ingcinezelo egubayo ngabazizityebi kwabo bahluphekileyo. Obu bubi bukho, kungekho kuphela ehlabathini, kodwa nasebandleni. Kuxhaphake kangakanani ukufumana nalapha umona, ukubawa, ukuqhatha, ukutyeshela ukupha, nokuqhatha uThixo “kwizishumi neminikelo.” Phakathi kwamalungu ebandla “alungileyo nathembekileyo” bakho, Owu! OoAkan abaninzi. Abantu abaninzi beza ngesidima enkonzweni, bahlale etafileni yeNkosi, lo gama kwizinto abanazo kufihlwe inzuzo engekho mthethweni, izinto eziqalekisiweyo nguThixo. Ngenxa yengubo entle yaseBhabheli, izihlwele zincama ukunconywa sisazela kunye nethemba lazo lezulu. Izihlwele zithengisa ngokunyaniseka kwazo, nezakhono zazo zokuba babeluncedo, ngengxowa yesilivere. Izikhalo zabafa bubuhlwempu, azikhathalelwa; ukukhanya kwevangeli kuyaphazanyiswa endleleni yako; ukuhlekisa kwabehlabathi kuphenjelelwa zizenzo ezinika ubuxoki kwinkolo yobuKristu; lo gama lowo uzibiza [ngabo ubuKristu] eqhubeka nokuziqwebela ubutyebi. “Umntu angamqhatha na uThixo, ukuba nindiqhathe nje?” (Malaki 3:8), utsho uYehova.

Isono sika-Akan sazisa intlekele phezu kwaso sonke isizwe. Ngesono somntu omnye, ukungakholiseki kukaThixo kuba phezu kwebandla laKhe side isono siphandwe sifunyanwe, sisuswe. Impembelelo ekufuneka yoyikwe kakhulu libandla asiyiyo eyabachase abasekuhleni, ukungakholwa, nabanyelisi, kodwa eyabazibiza ngoKristu bengathembekanga. Ngabo aba abathintela intsikelelo kaThixo kaIsrayeli, bazise ubuthakathaka kubantu baKhe.

Xa ibandla lisebunzimeni, xa ukubanda nokuhla kwasemoyeni kukho, kunika ithuba kwiintshaba zikaThixo ukuba zivuye, ngelo xesha, endaweni yokusonga izandla zabo bakhalele imeko engonwabisiyo, amalungu mawabuze ukuba ingaba akakho na uAkan enkampini. Ngokuzithoba nokugocagoca intliziyo, elowo nalowo makazame ukufumana izono ezifihliweyo ezivalela ngaphandle ubukho bukaThixo.

UAkan wasivuma isono sakhe, kodwa sekusemva kakhulu ukuba ukuvuma kungamnceda. Wayeyibonile imikhosi kaIsrayeli ibuya eAyi yoyisiwe iqhiphuk’ umbilini;kodwa akeza phambili asivume isono sakhe. Wayembonile uYoshuwa namadoda amakhulu besiwa emhlabeni benentlungu enzulu kakhulu ukuba ingachazwa. Ukuba ngoko wayesivumile, ngewaba ubonise ubungqina bokuguquka ngenene; kodwa wathi cwaka. Wayevile kuvakaliswa ukuba kwenziwe isono esikhulu, wada weva sixelwa ngokucacileyo ukuba siluhlobo luni. Sekunjalo, wayitywina imilebe yakhe. Kwaya kwafika uphando oluzukileyo. Indlela umphefumlo wakhe owazaliswa ngayo luloyiko akubona isizwe sakhe sisalathwa, yalusapho lwakhe, yayindlu yakhe! Noko kunjalo, akatsho ukuvuma, wada umnwe kaThixo wabekwa phezu kwakhe. Kwaba ngelo xesha, xa isono sakhe sesingenakho ukufihlwa, awaqala ukuvuma inyaniso. Kuba kangakanani ukuvuma okufanayo kusenziwa. Kukho umahluko omkhulu phakathi kokuvuma inyaniso emva kokuba ibonakele nokuvuma izono ezaziwa kuphela sithi noThixo. UAkan

ngewayengavumanga ukuba wayengathembanga kujika iziphumo zokwaphula kwakhe umthetho. Ukuvuma kwakhe kwaveza nje kuphela ukuba isohlwayo sakhe sifanelekile. Kwakungekho nguquko yenene esonweni, kungekho kutyumka, kungekho kutshintsha kwanjongo, kungekho nakuthiywa kobubi.

Ngokunjalo, iinguquko ziya kwenziwa ngabanetyala xa bemi ematyaleni phambi kukaThixo, emva kokuba lonke ityala ligwetyelwe ubomi okanye ukufa. Iziphumo eziya kujongana nalowo ugwetywayo ziya kwenza ukuba kubekho ukusivuma kwakhe isono sakhe. Kuya kunyanzelwa kumphefumlo wakhe yingqondo eyoyikekayo yokugwetywa nokukhangela ekugwetyweni ngoloyiko. Konke ukuvuma okunjalo akunakho ukumsindisa umoni.

Lo gama besakwazi ukufihla ukona kwabo kubazalwana babo, abaninzi, njengoAkan, baziva bekhuselekile, baze bazikhohlise ngelithi, uThixo akasayi kuba ngqongqo ekubuphawuleni ubugwenxa. Kuya kuthi sekusemva kakhulu, isono sabo sibafumane ngaloo mini abangenakho ukuba sahlanjululwa ngombingelelo okanye ngomnikelo ngonaphakade. Xa iincwadi zengxelo zasezulwini zivulwa, uMgwebi akasayi kulivakalisa ngamazwi ityala lomntu, kodwa uya kukhangela nje kube kanye ngendlela egqobhozayo nemxelelayo umntu, size sonke isenzo, konke okwenziwa ebomini, kuthi thaa ngokucacileyo kwinkumbulo yalowo ungumoni. Umntu akayi kuthi, nangemini kaYoshuwa, kufuneke ukuba azingelwe esizweni kuse kusapho, kodwa ngemilebe yakhe, uya kulivuma ihlazo lakhe. Izono ezifihliweyo ekwaziweni ngabantu ngelo xesha ziya kuvakaliswa kulo lonke ihlabathi.

# Isahluko 46—Iintsikelelo Neziqalekiso

[Esi sahluko sisekwe kuYoshuwa 8.]

Emva kokuba siphunyeziwe isigwebo kuAkan, uYoshuwa wayalelwa ukuba ahlanganise onke amadoda emfazwe aphinde aye ekulweni neAyi. Amandla kaThixo ayenabantu baKhe, baza ngokukhawuleza basithabathela kubo isixeko.

Umsebenzi womkhosi wakha wathiwa xha, ukuze wonke uIsrayeli akhe enze umsebenzi wokukhonza ozukileyo. Abantu babengxamele ukuyima iKanan; kuba kaloku babengekabi nawo amakhaya okanye umhlaba weentsapho zabo, kanti ukuze zibekho ezo zinto kufuneka kuqala bagxothe amaKanan; kodwa kwakufuneka ukuba lo msebenzi, nangona ubalulekile, ukhe umiselwe elinye ixesha, kuba umsebenzi wangasentla kwakufuneka kujongwe wona kuqala.

Phambi kokuba balihluthe ilifa labo, kwakufuneka behlaziye umnqophiso wabo wokunyaniseka kuThixo. Kwimiyalelo yokugqibela kuMoses, yayinikwe kabini indlela yomhlangano wezizwe phezu kweentaba iEbhali neGerizim, kwaShekem, ukuze kuzokwamkelwa ngesidima umthetho kaThixo. Ekuthobeleni le miyalelo inyanzelekileyo, bonke abantu, ingekuphela amadoda, kodwa “nabafazi, nabantwana, nomphambukeli wakho osemasangweni akho” bayishiya inkampu eGiligali, bahamba bacanda kwilizwe leentshaba zabo, basinga kwintili yakwaShekem, kufuphi nombindi welizwe. Nangona baberhangqwe ziintshaba ezingekoyiswa, babekhuselekile phantsi kokhuselo lukaThixo lo gama besathembekile kuYe. Ngoku, njengakwimihla kaYakobi, “uqhiphuko-mbilini ngoThixo lwaba phezu kwemizi ngeenxa zonke kubo” (Genesis 35:5), ngenxa yoko amaHebhere awazange akhathazwa.

Indawo eyayalathiwe apho kwakuza kwenziwa le nkonzo izukileyo yayiyindawo eyayisele ingcwalisiwe ngokuhlangana kwayo nembali yooyise. Kulapha apho uAbraham wenza khona isibingelelo kuYehova kwilizwe laseKanan. Apha, bobabini uAbraham noYakobi bamisa iintente zabo. Apha, uYakobi wathenga intsimi apho izizwezaziza kungcwaba khona umzimba kaYosefu. Apha, kwakulapho uYakobi womba iqula khona, nalapho kwangcwatywa khona phantsi komoki imifanekiso yonqulo lwezithixo zendlu yakhe.

Indawo eyakhethwayo yayiyeyona intle kuyo yonke iPalestina, ikufanele ukuba liqonga apho lo mboniso umhle kakhulu nonomtsalane wawuza kudlalwa khona. Intili entle, enamabala amahle agqabazwe zizigcume zeminquma, efumana amanzi kwimithombo ebalekayo, ihonjiswe ziintyatyambo zasendle, inabe ngendlela enomkhoka phakathi kweenduli ezizinkqantosi. IEbhali neGerizim zikumacala akhangeleneyo entili, ziphantse ukujongana, iindawo ezivelileyo kumazantsi ezi ntaba, [ezifana neziphongo], zifaneleke ukuba zingaliqonga lendalo, apho lonke ilizwi elinokuthethwa kumiwe

kwenye linokuvakala ngokucacileyo kwenye, lo gama amacala eentaba enike indawo ebanzi apho kunokuhlanganelwa khona.

Ngokwemiyalelo eyanikwa nguMoses, isikhumbuzo samatye amakhulu samiswa kwiNtaba iEbhali. Phezu kwala matye, awayegqunywe ngokutyatyekwa kuqala, kwabhalwa umthetho, kungekuphela imithetho elishumi yaseSinayi eyayikrolwe emacwecweni amatye, kodwa imithetho eyayithethwe kuMoses, yaza yabhalwa nguye encwadini. Ecaleni kwesi sikhumbuzo kwakhiwa isibingelelo selitye elingambiwanga, apho kwenzelwa khona imibingelelo eya kuYehova. Le nto yokuba isibingelelo samiswa kwiNtaba iEbhali, intaba ekwakubekwe kuyo isiqalekiso, yayifuzisela, ibonisa ukuba, ngenxa yokugqitha kwabo umthetho kaThixo, uIsrayeli wagagana nengqumbo kaThixo ngokufanelekileyo, nokuba oko kwakuya kuvelelwa kwakamsinyane, ukuba kwakungengalo ucamagushelo lukaKristu, olwalumelwe sisibingelelo somnikelo wombingelelo.

Ezithandathu izizwe, zonke ziyinzala kaLeya noRakeli, zema kwiNtaba iGerizim; lo gama ezo zaziyinzala yamakhobokazana, kunye noRubhen noZebhulun, zabase-Ebhali, baza ababingeleli ababethwele ityeya bema kwintili ephakathi kwazo. Kwavakaliswa ukuba kubekho inzolo ngesandi sesigodlo; kwaza kwathi nzwanga, kwaza kwathi phambi kwale ntlanganiso inkulu, uYoshuwa, emi ecaleni kwetyeya engcwele, wafunda iintsikelelo ezaziya kulandelana nokuthotyelwa komthetho kaThixo. Zonke izizwe ezazikwiGerizim zaphendula ngoAmen. Wabuya wafunda iziqalekiso, zaza izizwe ezikwiEbhali ngokukwanjalo zavuma, amawaka ngamawaka amazwi ehlangene ngokwezwi lomntu omnye kwimpendulo enendii. Emva koku kwafundwa umthetho kaThixo, kunye nemiyalelo nezigwebo ezazinikelwe kuMoses.

UIsrayeli wayewufumene umthetho uphuma ngqo emlonyeni kaThixoeSinayinemiyaleloyawoengcwele,ebhalwengesaKheisandla, isagcinwe etyeyeni. Ngoku yayiphindiwe ukubhalwa ukuze bonke bayifunde. Bonke babenelungelo lokuzibonela iimeko zomnqophiso ababeza kuthi phantsi kwazo bakwazi ukuyihlutha iKanan. Bonke kwakufuneka babonakalise ukwamkela imiqathango yomnqophiso baze bakubonise ukuzamkela kwabo iintsikelelo okanye iziqalekiso zokuwuthobela okanye zokuwala. Umthetho wawungabhalwanga kuphela ematyeni esikhumbuzo, kodwa wafundwa nguYoshuwa ngokwakhe esiva onke amaIsrayeli. Yayingezoveki zininzi emva kokuba uMoses wayeyinike yonke incwadi yeDuteronomi kwiingxoxo nabantu, kanti ngoku uYoshuwa uphinde wawufunda umthetho.

Kwakungengawo amadoda akwaIsrayeli kuphela, kodwa “abafazi nabantwana” bonke abaphulaphula ukufundwa komthetho; kuba kwakubalulekile ukuba bazi ukuze benze umsebenzi wabo. UThixo wayeyalele uIsrayeli ngemithetho yaKhe: “La mazwi am nize niwabekele intlizyo yenu nomphefumlo wenu, niwabophe esandleni senu, abe

ngumqondiso, abe zizikhumbuzo phakathi kwamehlo enu; niwafundise oonyana benu, . . . ukuze yande imihla yenu, nemihla yoonyana benu, emhlabeni lowo abewufungele ooyihlo uYehova, ukuba wobanika njengemihla yamazulu phezu kwehlabathi." Duteronomi 11:18-21.

Njalo, ngomnyaka wesixhenxe, wonke umthetho kwakufuneka ufundelwe lonke ibandla likaIsrayeli, njengoko wayalelayo uMoses: "Ekupheleni kweminyaka esixhenxe, ngexesha elimisiweyo lomnyaka woyekelelo, emthendelekweni weminquba, ekuzeni kubonakala kwamaIsrayeli onke phambi koYehova uThixo wakho, kuloo ndawo aya kuyinyula, wowulesa lo myalelo phambi kwamaIsrayeli onke ezindlebeni zawo. Bobizelwa ndawonye abantu, amadoda, nabafazi, nabantwana, nomphambukeli wakho osemasangweni akho, ukuze beve, nokuze bafunde, bamoyike uYehova uThixo wenu, bagcine ukuwenza onke amazwi alo myalelo; beve noonyana babo abangaziyo, bafunde ukumoyika uYehova uThixo wenu, yonke imihla enidla ubomi ngayo, kuloo mhlaba eniwela iYordan nisiya kuwuma. Duteronomi 31:10-13.

USathana uhleli esebenza ezama ukugqwetha oko kuthethwe nguThixo, nokumfamekisa ingqondo nokufiphalisa ingqiqo, aze ngaloo ndlela abakhokelele abantu esonweni. Yiyo le nto uYehova ekubeka kucace, esenza ukuba oko akufunayo kube selubala ukuze kungabikho bani uthi one. UThixo uthe rhoqo ezama ukutsalela abantu kufuphi phantsi kokhuselo lwaKhe, ukuze uSathana angasebenzisi amandla akhe akhohlakeleyo nakhohlisayo phezu kwabo. [UThixo]uzithobile wehla ukuba athethe nabo ngelaKhe ilizwi, ukuba ayibhale ngesaKhe isandla imiyalelo yaKhe ephilayo. La mazwi asikelelekileyo, azaliswe bubomi nokukhanya kwenyaniso, anikelwa ebantwini ukuba abe sisikhokelo esigqibeleleyo. Kuba uSathana esoloko elungele ukuyixhakamfula ingqondo, akususe ukuthanda izithembiso zikaYehova kwanoko akufunayo, kudingeka ukukhuthala okukhulu ukuwamilisela engqondweni nokuwazinzisa entliziyweni.

Kufuneka kunikwe ingqwalasela enkulu ngabafundisi benkolo ukufundisa abantu iinyaniso nezifundo zembali yeBhayibhile nezilumkiso kunye noko kufunwa nguYehova. Ezi zinto kufuneka zibekwe ngolwimi olulula, zilungiselwe ukuba ziqondwe ngabantwana. Kufuneka kube yinxalenye yomsebenzi wabafundisi nabazali ukubona ukuba abantwana bayazifundiswa iziBhalo.

Abazali banako, kwaye kufuneka bakwenze, ukuba abantwana babo babenomdla kulwazi olwahlukeneyo olufunyanwa kumaphepha angcwele. Ukuze bakwazi ukwenza oonyana neentombi zabo zibe nomdla elizwini likaThixo, kufuneka kuqale bona ukuba nomdla kulo. Kufuneka baqhelane neemfundiso zalo, ukuze kuthi, njengoko uThixo wayalela uIsrayeli, bathethe ngalo, "ekuhlaleni kwakho endlwini yakho, nasekuhambeni kwakho ngendlela, nasekulaleni kwakho, nasekuvukeni kwakho." Duteronomi 11:19. Abo balangazelela ukuba abantwana babo bamthande bamhloniphe uThixo kufuneka

bathethe ngokulunga kwaKhe, ngobungangamsha, nangamandla aKhe, njengoko etyhilwa elizwini laKhe nakwimisebenzi yokudala.

Sonke isahluko nayo yonke indima yeBhayibhile ikukuthetha kukaThixo nomntu. Kufuneka sibophelele imiyalelo yayo njengemiqondiso ezandleni zethu nanjengesikhumbuzo phakathi kwamehlo ethu. Ukuba liyafundwa lithotyelwe, liya kubakhokela abantu bakaThixo, njengoko amaIsrayeli ayekhokelwa, yintsika yelifu emini nentsika yomlilo ebusuku.

# Isahluko 47—Isivumelwano NamaGibheyon

[Esi sahluko sisekwe kuYoshuwa 9 ne-10.]

Ukusuka kwaShekem, amaIsrayeli abuyela kwinkammpu yawo eGiligali. Apha, akhawuleza atyelelwa ngabathunywa abangaqhelekanga, ababelangazelela ukungena kwisivumelwano nawo. Abameli babeka ukuba basuka kwilizwe elikude, kwaye oku kwakubonakala kungqinwa yimbonakalo yabo. Iimpahla zabo zazindala zikrazukile, izihlangu zabo zixoliwe, imiphako yabo ibolile, iintsuba zabo zewayini zikrazukile zishwabene, ngokungathi bezilungiswa kungxanyiwe endleleni.

Ikhaya labo elikude, ekuthiwa lingaphaya kwemida yePalestina, abantu bezwe labo, ngokutsho kwabo, beva ngemimangaliso uThixo awayenzela abantu baKhe, baza babathuma ukuba bazokwenza isivumelwano noIsrayeli. AmaHebhere ayelunyukiswe ngendlela eyodwa ukuba bangaze bangene kwisivumelwano nabanquli bezithixo baseKanan, kwaza oko kwenza ukuba kubekho intandabuzo ngobunyaniso bamazwi aba bantu basemzini kwiingqondo zeenkokeli. “Hi, kanti nikwahleli phakathi kwethu;” zatsho. Koku, baphendula bathi oonozakuzaku, “Singabakhonzi bakho.” Sebetshilo, uYoshuwa waya wababuza ngokutsolileyo, “Ningoobani na, nivela phi na?” bayiphinda intetho yabo yokuqala, baza bongeza, ukuqinisekisa ukunyaniseka kwabo, “Esi sisonka sethu sasenza umphako wethu sishushu ezindlwini zethu, ngomhla wokuphuma kwethu ekhaya ukuza kuni; ngoku nasi somile, singundile; iintsuba ezi zewayini sazizalisa zisentsha; nanzi zikrazukile; nanzi neengubo zethu, neembadada zethu zonakele ngobude bendlela.”

Ezi ntetho zaba nempumelelo. AmaHebhere “akabuza cebo emlonyeni kaYehova. Wenza uxolo nabo uYoshuwa, wabamisela umnqophiso wokubasindisa; zabafungela nezikhulu zalo ibandla.” Ngaloondlela kwaba kungenwa kwisivumelwano. Kwaba ziintsuku ezintathu emva koko, yavela inyaniso. “Beva ukuba babengabamelwane babo, nokuba bahleli phakathi kwabo.” Ngokwazi ukuba ayengenakho ukumelana namaHebhere, amaGibheyon abhenela ekwenzeni icebo lokusindisa ubomi bawo.

Yaba nkulu kakhulu ingqumbo yamaIsrayeli akuva ngenkohliso eyenziwa kuwo. Yaphinda le nto yawaxaka ngakumbi xa, emva kohambo lweentsuku ezintathu, aya afika kwizixeko zamaGibheyon, kufuphi nombindi welizwe. “Lazikrokrela izikhulu lonke ibandla;” kodwa izikhulu zala ukusaphula isivumelwano, nangona sasenziwe phantsi kobuqhetseba, kuba zisithi, “zifunge uYehova uThixo kaIsrayeli kubo.” “Oonyana bakaIsrayeli abababulala.” AmaGibheyon azibophelela ukuba aya kukuyeka ukunqula izithixo, amkele unqulo lukaYehova; kwaza ukusindiswa kobomi bawo akwaba kukwaphulwa komyalelo kaThixo wokutshabalalisa amaKanan angabanquli-bezithixo. Kungoko ke amaHebhere engathanga ngokufunga kwawo abe azibophele ukwenza isono.

Nangona isifungo sasenziwe phantsi kwenkohliso, kwakungafunekanga ukuba singahlonitshwa. Imfanelo athe ubani wayifungela ngelizwi lakhe, ukuba ayimbopheleli ukuba enze okungekho mthethweni, kufuneka ayibambe njengengcwele. Akukho kucinga nganzuzo, ngampindezelo, okanye umdla womntu, onokuthi nangayiphi indlela, ube nokuchukumisa ukungabi nakophulwa kwesifungo okanye isivumelwano. “Ungamasikizi kuYehova umlomo oxokayo.” Mizekeliso 12:22. Umntu “onokunyuka aye entabeni kaYehova,” “onokuma endaweni yakhe engcwele,” ngulowo “ofunga angajiki, nokuba kubi kuye.” Ndumiso 24:3; 15:4.

AmaGibheyon avunyelwa ukuba ahlale, kodwa enziwa ukuba ayame njengamakhoboka engcweleni, ukuze enze yonke imisebenzi ephantsi. UYoshuwa wabenza ngaloo mini abathezi beenkuni nabakhi bamanzi, ebandleni nasesibingelelweni sikaYehova.” Ezi meko azamkela ngombulelo, eqonda ukuba ayephosisile, akuvuyela ukubuthenga ubomi bawo nangaziphi iimeko. “Kaloku kunje nanku sisesandleni sakho,” atsho kuYoshuwa, “yenza njengoko kulungileyo, njengoko kuthe tye emehlweni akho ukwenza kuthi.” Kwaba ziinkulungwane inzala yawo ihlangene nomsebenzi wasengcweleni.

Umhlaba wamaGibheyon wawunezixeko ezine. Abantu babengekho phantsi kolawulo lukakumkani, kodwa belawulwa ngamadoda amakhulu okanye iingwevu. IGibheyon, eyona dolophu yayibalulekile kunezinye, “[yayi]ngumzi omkhulu . . . njengomnye wemizi yobukumkani,” “namadoda ayo onke angamagorha.” Isisibonakaliso esicacileyo soloyiko awathi amaIsrayeli aluphembelela kubemi baseKanan, ukuba abantu besixeko esinjalo babhenele kumava anjalo ukuthobeka khon’ ukuze basindise ubomi babo.

Sekunjalo, ngekwakukuhle kumaGibheyon ukuba ayewaphethe ngentembeko amaIsrayeli. Nangona ukuzinikela kwawo kuYehova kwawazuzela ukusinda kobomi bawo, inkohliso yawo yawazisela ihlazo nedyokhwe enzima. UThixo wayenze umsindleko wokuba, bonke ababushiyayo ubuhedeni, bazihlanganise noIsrayeli, kufuneka baxhamle kwiintsikelelo zomnqophiso. Aqukwa kwintetho ethi, “nowasemzini ophambukele phakathi kwenu,” ngaphandle kwabambalwa, eli qela laliza konwabela iimfesane namalungelo alinganayo noIsrayeli. Umyalelo kaYehova wawusithi:

“Xa umphambukeli aphambukela kuni ezweni lenu, ize ningambandezeli. Kuni woba njengozalelwe phakathi kwenu ekhaya, umphambukeli ophambukele kuni; uze umthande ngoko uzithanda ngako.” Levitikus 19:33, 34. Ngokubhekisele kwiPasika neminikelo yemibingelelo, kwakuyalelwe kwathiwa, “Woba mnye ummiselo kuni, nakumphambukeli ophambukele kuni: . . . Njengoko ninjalo nina, woba njalo umphambukeli phambi koYehova.” Numeri 15:15.

Wawunjalo umhlaba awayeza kwamkelwa phantsi kwawo amaGibheyon, engadanga abhenela enkohlisweni. Yayingekuko ukuzithoba okuncinane kwabo bemi “bemizi yobukumkani,” “namadoda ayo onke angamagorha,” ukwenziwa abathezi beenkuni, nabakhi bamanzi kuzo zonke izizukulwana zabo. Babezithabathele ingubo yobukhoboka ngenjongo yokukhohlisa, yaza yabotshelelwa kubo njengophawu lwedyokhwe engasayi kuze isuke. Ngoko ke, kuzo zonke izizukulwana zabo, imeko yobucaka babo yayiza kuba bubungqina bendlela uThixo abuthiye ngayo ubuxoki.

Ukuzinikezela kweGibheyon kumaIsrayeli kwazimangalisa kakhulu iikumkani zaseKanan. Kwathatyathwa amanyathelo kwangoko ukuba kuphindezelwe kwabo benza uxolo nabangene elizweni. Phantsi kokukhokelwa nguAdoni-tsedeki, ukumkani waseYerusalem, ookumkani abahlanu baseKanan, benza isivumelwano sokuchasa iGibheyon. Ukwenza kwabo kwakhawuleza. AmaGibheyon ayengakulungelanga ukuzikhusela, aza athumela isigidimi kuYoshuwa eGiligali: “Musa ukusiyekelela isandla sakho kubakhonzi bakho: nyuka uze kuthi ngokuba bebuthelene phezu kwethu bonke ookumkani bama-Amori abemiyo ezintabeni.” Ingozi yayingezi kumaGibheyon kuphela, kodwa nakuIsrayeli. Esi sixeko sasilawula indlela eziya kumbindi nomzantsi wePalestina, ngoko ke kufuneka sigciniwe ukuba liza kuthi loyiswe ilizwe [leKanan].

UYoshuwa walungiselela ukuba akhawuleze ayokunceda iGibheyon. Abemi besixeko esingqingiweyobabesoyikahleze asilandule isicelo sabo, ngenxa yobuqhinga ababenzayo; kodwa, kususela ukuba babezinikele kulawulo lukaIsrayeli, baza bamkela unqulo lukaThixo, waziva enyanzelekile ukuba abakhusele. Akazange kodwa akwenze oko ngaphandle kwengcebiso yezulu, waza uYehova wamkhuthaza kuloo msebenzi. “Musa ukuboyika;” satsho isigidimi esingcwele, “kuba ndibanikele esandleni sakho; lowo yaba ngumyalelo kuba akuyi kuma ndoda phambi kwakho.” “Wenyuka ke uYoshuwa, esuka eGiligali, yena nabantu bonke bokulwa bendawonye naye, namagorha onke anobukroti.”

Ngokuhamba ubusuku bonke, imikhosi yafika phambi kweGibheyon kwakusasa. Amadoda amakhulu amanyeneyo ayengekayihlanganisi imikhosi yawo esixekweni ngexesha uYoshuwa wayebafikela. Uhlaselo lwawanika ubunzima obukhulu phambi kwabahlaseli. Umkhosi omkhulu wasaba phambi kukaYoshuwa wemka ngendlela esinga eBhete-horon; kwaya kufikwa phezulu, kwabalekwa kwehliwa kwelinye icala eliqengqeleka kakhulu. Apha kwaya kwabakho isichotho esikhulu esehla phezu kwabo. “UYehova wabathobela amatye amakhulu ezulwini: . . . babaninzi abafa ngamatye esichotho, kunababulawayo ngoonyana bakaIsrayeli ngekrele.”

Ngeli xesha ama-Amori eqhubeka nokubaleka, ezimisele ukufumana indawo yokubalekela kwiinqaba ezisentabeni, uYoshuwa, ekhangele ezantsi eselungqamekweni phezulu, wabona ukuba imini iya kuba mfutshane kakhulu ukuba ungafezwa umsebenzi.

Ukuba azigxothwanga ngokupheleleyo, iintshaba zabo ziya kubuya zihlangane, kuze kuqale elinye idabi elitsha. “Waza wathetha uYoshuwa kuYehova, . . . wathi emehlweni amaIsrayeli, Langa, nqumama eGibheyon, nawe nyanga, entilini yeAyalon. Lathi nqumama ke ilanga, yema inyanga, lwada uhlanga lwaziphindezelela ezintshabeni zalo. . . . Lema ke ilanga esazulwini sezulu, alangxama ukutshona, yangathi yimini iphela.”

Phambi kokuba kuhlwe, isithembiso sikaThixo kuYoshuwa sasizalisekile. Wonke umkhosi wotshaba wawunikelwe esandleni sakhe. Zabazide iziganeko zaloo mini ukuba zingahlala kwinkumbulo kaIsrayeli. “Akuzanga kubekho mini injengaleyo, phambi kwayo nangasemva kwayo, ngokokude uYehova aliphulaphule izwi lomntu; ngokuba uYehova wawalwela amaIsrayeli.” “Latshona ilanga nenyanga ekhayeni lazo, ngokukhanya kweentolo zakho ezihambayo, ngobumhlophe bokubengezela kwezikhali zakho. Ulinyathela ilizwe ubhavuma. Unyhashe iintlanga unomsindo. Uphuma ukuba usindise abantu bakho.” Habhakuki 3:11-13.

UMoya kaThixo wamphefumlela uYoshuwa ukuba enze umthandazo, ukuze kunikwe kwakhona ubungqina bamandla kaThixo kaIsrayeli. Kungoko isicelo singazange sibonise kuzithemba kwinkokeli enkulu. UYoshuwa wamkela isithembiso sokuba, uThixo ngokuqinisekileyo uya kuzoyisa iintshaba zikaIsrayeli, ukanti wenza konke anako ngokungathi impumelelo yayixhomekeke kwimikhosi kaIsrayeli kuphela. Wakwenza konke okunokwenziwa ngamandla omntu, waza, ngokholo, wakhalela uncedo lwezulu. Imfihlelo yempumelelo isekumanyaneni kwamandla ezulu nomzamo womntu. Abo bazuza ezona ziphumo zikhulu, ngabo baxhomekeka ngokuphandle kwiNgalo yOnamandla Onke. Indoda eyayalela yathi, “Langa, nqumama, nawe nyanga, entilini yeAyalon,” yileyo yathabatha iiyure icambalele emhlabeni ithandaza enkampini eGiligali. Amadoda omthandazo ngamadoda amandla.

Lo mmangaliso onamandla ungqina ukuba indalo iphantsi kolawulo loMdali. USathana uzama ukusifihla ebantwini isenzeleli sezulu elizweni elimiyo, ukwenza kungabonakali ukusebenza okungadinwayo kwembangi enkulu yokuqala. Kulo mmangaliso, bonke abaphakamisa indalo ngaphezu koThixo wendalo, bema benokukhalinyelwa.

Ngentando yaKhe, uThixo ubiza imikhosi yendalo ukuba yoyise amandla eentshaba zaKhe, “wena mlilo, nawe sichotho; wena khephu, nawe msi; moya uvuthuzayo, ulenzayo ilizwi lakhe.” Ndumiso 148:8. Bathi abahedeni bama-Amori bakuzimisela ukuchasana neenjongo zaKhe, uThixo wangenelela, wathoba “amatye amakhulu ezulwini” phezu kweentshaba zikaIsrayeli. Sixelelwa ngemfazwe enkulu kakhulu eza kubakho kwimiboniso yokugqibela yembali yehlabathi, kuba “uYehova uyivulile indlu yezixhobo zakhe, wazikhupha iimpahla zokubhavuma.” Yeremiya 50:25. “Ufikelele na,”

uyabuza, “ebuncwaneni bekhephu? Ubuncwane besichotho wabubona, endabuqwebela ixesha lembandezelo, imini yokudibana nemfazwe?” Yobhi 38:22, 23.

Umtyhilelwa uchaza intshutshiso ezakwenzeka xa kuthe “kwaphuma izwi elikhulu, livela etempileni yamazulu” lisithi, “Kwenzekile.” Uthi, “Kwesuka kwehla ezulwini phezu kwabantu isichotho esikhulu, esimatye ngathi ubunzima bawo yitalente.” IsiTyhilelo 16:17, 21.

# Isahluko 48—Ukwabiwa KweKanan

[Esi sahluko sisekwe kuYoshuwa 10:40-43; 11; 14 ukuya kuma-22.]`

Uloyiso lwaseBhete-horon lwakhawuleza lwalandelwa luloyiso lomzantsi Kanan. “Walibulala ke uYoshuwa lonke ilizwe leentaba, nelasezantsi nelezihlambo. . . . Wabathimba uYoshuwa bonke abo kumkani, nelizwe labo, ngasihlandlo sinye, ngokuba uYehova uThixo kaIsrayeli ebewalwela amaIsrayeli. Wabuya uYoshuwa enamaIsrayeli onke, weza eminqubeni eGiligali.”

Izizwe ezazikumantla wePalestina, ngokoyika impumelelo eyayihamba nemikhosi kaIsrayeli, zaya zavumelana ukuba zihlangane ukuyichasa. Phambili kule ntlangano, yayinguYabhin, ukumkani waseHatsore, indawo ekwintshona yeChibi iMerom. “Baphuma ke bona nemikhosi yabo yonke.” Lo mkhosi wawumkhulu kunayo yonke amaIsrayeli akha aqubisana nayo eKanan, “abantu abaninzi njengentlabathi eselunxwemeni lolwandle ukuba baninzi, namahashe, neenqwelo zokulwa, into eninzi kunene. Bavumelana ke abo kumkani bonke; beza bamisa ndawonye emanzini aseMerom, ukuba balwe namaIsrayeli.” Kwaphindwa kwanikwa uYoshuwa isigidimi senkuthazo: “Musa ukoyika ngenxa yabo; ngokuba ngomso eli xa ndiya kubanikela bonke bephela, behlatyiwe, emandleni amaIsrayeli.”

Kufuphi neChibi iMerom, wayifikela inkampu yemikhosi ehlangeneyo wayisukela iphela imikhosi yayo. “UYehova wabanikela esandleni samaIsrayeli, ababulala, abasukela . . . kwada akwasala namnye kubo usindileyo.” Iinqwelo zokulwa namahashe izinto ezaziligugu nekuqhayiswa ngazo ngamaKanan, kwakungafunekanga zithatyathiwe ngamaIsrayeli. Ngokomyalelo kaThixo, iinqwelo zatshiswa, amahashe alinyazwa, ukuze angakufaneli ukusetyenziswa emfazweni. AmaIsrayeli kwakungafuneki abeke ithemba lawo ezinqweleni zokulwa okanye emahasheni, kodwa “egameni likaYehova uThixo wabo.”

Isixeko emva kwesixeko, zathatyathwa,neHatsore eyayiyinqaba yentlangano, yatshiswa. Imfazwe yaqhuba iminyaka emininzi, kodwa ukuphela kwayo, uYoshuwa waba eyinkosi yeKanan. “Lazola ke ilizwe, akwabakho mfazwe.”

Nangona amandla amaKanan ayaphulwe, ayengekahluthwa ngokupheleleyo. Kwicala lasentshona, amaFilisti ayesabambe isithabazi esityebileyo ngaselunxwemeni lolwandle, kanti ngasentla kwawo yayingumhlaba wamaTsidon. ILebhanon nayo yayikwa ngumhlaba wamaTsidon; ngasezantsi ukusinga ngaseYiputa, ilizwe lalisamiwe ziintshaba zikaIsrayeli.

UYoshuwa wayengasazi kuqhuba nemfazwe. Kwakukho omnye umsebenzi ekufuneka le nkokeli inkulu iwenze phambi kokuba yahlukane nokulawula uIsrayeli.

Ilizwe lonke, iindawo esele zoyisiwe kunye nezo kwakusafuneka zoyisiwe, kwakufuneka labelwe izizwe. Yayingumthwalo wesizwe ngasinye ukoyisa ngokupheleleyo indawo elilifa laso. Ukuba abantu babengathembeka kuThixo, wayeya kuzigxotha iintshaba zabo phambi kwabo; kwaye wathembisa [uThixo] ukubanika imihlaba emikhulu ukuba bebengathi banyaniseke kumnqophiso waKhe.

KuYoshuwa nakuElazare umbingeleli omkhulu, nakwiintloko zezizwe, kwaya kwayekelwa kubo ukwabiwa komhlaba, indawo yesizwe ngasinye isenziwa ngamaqashiso. UMoses ngokwakhe wayeyimisile imida yelizwe ngendlela elaliza kwabiwa ngayo phakathi kwezizwe xa zithe zafika zayihlutha iKanan, waza wanyula indoda enkulu kwisizwe ngasinye ukuba ijongane nokwahlulwa. Isizwe sakwaLevi, njengoko sasinikelwe kumsebenzi wengcwele, sasingabalwanga ekwabelweni; kodwa amashumi amane anesibhozo ezixeko kwiindawo ezahlukeneyo zelizwe, zabekelwa abaLevi ukuba zibe lilifa labo.

Phambi kokuba kwabiwe ilizwe, uKalebhi, ekhatshwa ziintloko zezizwe, weza enebango elikhethekileyo. Ngaphandle kukaYoshuwa, uKalebhi wayengoyena umdala kwaIsrayeli. UKalebhi noYoshuwa babekuphela kwabo kwiintlola ababuya nengxelo entle ngeLizwe leDinga, eyayibakhuthaza abantu ukuba banyuke balithabathe ilizwe egameni likaYehova. UKalebhi wamkhumbuza uYoshuwa ngesithembiso esasenziwe ngoko, njengomvuzo wokunyaniseka kwakhe: “Ilizwe elinyathelwe lunyawo lwakho lobalilifa lakho, neloonyana bakho, kude kuse ephakadeni, ngokuba ukuzalisile ukumlandela uYehova.” Wabeka phambi kwakhe isicelo sokuba iHebron inikelwe kuye ukuba ayime. Le ndawo yayilikhaya lika-Abraham, noIsake, noYakobi iminyaka emininzi;kwalapha, emininzi; kwalapha, kumqolomba waseMakapela, bangcwatywa khona. EHebron kulapho kwakukho uAnaki owayesoyikwa, onkangeleko yobukhulu bakhe yazoyikisayo iintlola, kwathi ngengxelo yazo sanyamalala isibindi sakhe wonke uIsrayeli. Le, ngaphezu kwazo zonke ezinye, yindawo awathi uKalebhi, ngokuthembela kumandla kaThixo, wayikhetha ukuba ibe lilifa lakhe.

“Khangela ke ngoko, uYehova undisindisile njengoko watshoyo,” watsho, “le minyaka imashumi mane anamihlanu, kususela koko walithethayo uYehova elo lizwi kuMoses: . . . yabona ke, ngoku namhla ndiminyaka imashumi asibhozo anamihlanu ndizelwe. Ndisomelele nanamhla, kwanjengamini wandithumayo uMoses; njengoko ayenjalo amandla am oko, asenjalo nangoku amandla am okulwa, kwa-awokuphuma nawokubuya. Ke ngoko ndinike ezo ntaba wathetha zona uYehova ngaloo mini; ngokuba weva wena ngaloo mini ukuba ama-Anaki akhona, imizi yawo mikhulu, inqatyisiwe. Mhlawumbi uYehova woba nam, ndiwagqogqe ke, njengoko watshoyo uYehova.” Esi sicelo saxhaswa ngamadoda aziintloko zakwaYuda. UKalebhi, yayinguye owanyulwayo kwesi sizwe ukuba alabe ilizwe, wakhetha ukuba abamanye naye aba bantu ekwenzeni ibango lakhe, ukuze kungabi ngathi usebenzisa igunya lakhe ukuzizuzela okuhle.

Ibango lakhe lanikwa ngokukhawuleza. Wayengekho omnye owayefanelekile ukuba anikwe lo mzi womeleleyo. “UYoshuwa wamsikelela, wamnika iHebron uKalebhi unyana kaYefune, . . . ngenxa enokuba wazalisayo ukumlandela uYehova, uThixo kaIsrayeli.” Ukholo lukaKalebhi, nangeli xesha lwalusafana nokuba lwalunjalo xa ingxelo yakhe yaphikisana nengxelo engeyiyo yezinye iintlola. Wayekholelwe kwisithembiso sikaThixo sokuba uya kubabeka abantu baKhe ukuba bayithabathe iKanan, ekwenzeni oku, wamlandela ngokupheleleyo uYehova. Wayenyamezele, yena nabantu bakhe, uhambo olude lwasentlango, besabelana ngezidaniso nemithwalo yabanetyala; kodwa akazange akhalaze ngenxa yoko, endaweni yoko wayibabaza inceba kaThixo eyamgcinayo entlango xa abazalwana bakhe babenqunyulwa. Phakathi kwazo zonke iinzima, iintlekele, nezibetho zokubhadula entlango, nangeminyaka yeemfazwe seloko bangena eKanan, uYehova wamgcina; kanti nangoku sele engaphaya kwamashumi asibhozo, amandla akhe ayengathothanga. Akazange azifunele umhlaba osele uhluthiwe, kodwa indawo, ngokwezinye iintlola, eyayingekhe yoyiswe. Ngoncedo lukaThixo, wayeza kuyihlutha le nqaba kwiingxilimbela awathi amandla azo aludidizelisa ukholo lukaIsrayeli. Yayingekuko ukufunaukuphakanyiswaokanyeukufumanainzuzo okwakhuthaza isicelo sikaKalebhi. Igorha elidala elinesibindi, lalilangazelela ukubanika abantu umzekelo owawuya kumzukisa uThixo, uzikhuthaze izizwe ukuba zilithabathe ngokupheleleyo ilizwe ooyise ababelibona njengelingenako ukoyiswa.

UKalebhi wafumana ilifa apho intliziyo yakhe yayithe tyaba khona amashumi amane eminyaka, wathi ethembe ukuba uThixo uya kuba naye, “wabagqogqa apho uKalebhi oonyana bobathathu baka-Anaki.” Nangona wawufumanayo umhlaba wakhe nendlu yakhe, inzondelelo yakhe ayizange ihle; akazange ahlale onwabele ilifa lakhe, kodwa waqhubeka nokulwela inzuzo yesizwe nokuzukiswa kukaThixo.

Amagwala nabavukeli batshabalala entlango, kodwa iintlola ezingamalungisa zatya iidiliya zase-Eshekoli. Elowo wanikwa ngokholo lwakhe. Abangakholwayo balubona uloyiko lwabo luzaliseka. Nangona uThixo wayethembisile, bona bathi akunako ukwenzeka ukuba bayidle ilifa iKanan, ngokwenene abayizuza. Abo bona baya bamthemba uThixo, bengakhangelanga kangako kubunzima ababeza kuhlangana nabo, ngaphezu kwamandla aLowo unaMandla Onke unguMncedi, bangena kwilizwe elihle. Kwakungokholo ekwathi abafanelekileyo bakudala “beyisa izikumkani, . . . basinda kwiintlangothi zekrele, bomelela ekubeni bebeswele amandla, baba ngamagorha emfazweni, bagxotha imikhosi yabasemzini.” Hebhere 11:33, 34. “Lulo ke olu uloyiso oluleyisayo ihlabathi, ukholo lwethu.” 1 Yohane 5:4.

Olunye ubango olwalubhekiselele ekwahlulweni komhlaba, lwaveza umoya owahluke kakhulu kulowo kaKalebhi. Lwalusenziwa ngabantwana bakaYosefu, uhlanga lukaEfrayim nesiqingatha sesizwe sikaManase. Ngokujongwa kwamanani aphezulu, ezi

zizwe zafuna isahlulo esiphindwe kabini somhlaba. Indawo esasiyabelwe yayiyeyona ityebileyo elizweni, ihlanganisa iintili ezityebileyo zaseSharon; kodwa izixeko eziphambili entilini apho zazisamiwe ngamaKanan, zaza ezi ntlanga zoyika ukusebenza nzima, kunye nengozi ekoyiseni abo yayiyeyabo le ndawo, zaza zafuna indawo yelizwe esele yoyisiwe. Isizwe sakwaEfrayim yayisesinye sezikhulu kwaIsrayeli, nesizwe awayengowaso uYoshuwa, aza amalungu aso azithabatha njengekunyanzelekileyo ukuba afumane ukuqatshelwa ngendlela ekhethekileyo. “Yini na ukuba usinike ilifa laqashiso linye, nasabelo sinye,” batsho, “singabantu abaninzi nje?” Noko ke, ayizange ibe nakususwa ebulungiseni obungqongqo inkokeli engagungqiyo.

Impenduloyayoyathi,“Ukubaningabantuabaninzi,nyukani niye emahlathini, nizihlahlele ezweni lamaPerizi nelamaRama, xa kuxineneyo kuni ezintabeni zakwaEfrayim.”

Impendulo yabo yabonisa oyena nobangela wesikhalazo. Babeswele ukholo nesibindi sokugxotha amaKanan. “Ilizwe elineentaba alisilingene; ke ziinqwelo zesinyithi kumaKanan onke amiyo ezweni lamathafa.”

UThixo wayethembise ngamandla aKhe kubantu baKhe, ngoko ke, ukuba amaEfrayim ayenesibindi nokholo lukaKalebhi, akukho lutshaba lwaluya kuma phambi kwawo. UYoshuwa waqubisana ngamandla nolangazelelo lwabo lokuphepha ubunzima nengozi. “Ningabantu abaninzi, ninamandla amakhulu,” watsho, “niya kuwagqogqa amaKanan, nakuba eneenqwelo zesinyithi, nakuba omelele.” Ngaloo ndlela ingxoxo yabo yaba ibuyiselwa kwakubo. Ukuba babe ngabantu abaninzi, ngokutsho kwabo, babenakho ngokupheleleyo ukuzivulela eyabo indlela njengoko benzayo abazalwana babo. Ngoncedo lukaThixo, abamele kuzoyika iinqwelo zesinyithi.

Ukususela ngoko, iGiligali yaba ngundlunkulu wesizwe nendawo yomnquba. Ngeli xesha kwakufuneka umnquba ususiwe wasiwa kwindawo esisimakade eyayikhethiwe. Le yayiyiShilo, idolophana ekwiqashiso likaEfrayim. Yayikufuphi nombindi welizwe, kulula ukufikelela kuyo kuzo zonke izizwe. Kule ndawo kwakukho umhlaba owawubhuqiwe ngokwenene [abantu bawo], ukuze abantu abanqulayo bangaphatheki kakubi. “Labizelwa ndawonye lonke ibandla lakwaIsrayeli eShilo; bayimisa khona intente yokuhlangana.” Izizwe ezazisahlala enkampini ngexesha umnquba ufuduselwa eGiligali zawulandela, zamisa iintente kufuphi neShilo. Zahlala apho zada zasasazelwa kwizabelo zazo.

Ityeya yahlala eShilo iminyaka engamakhulu amathathu, yada, ngenxa yezono zendlu kaEli, yawela ezandleni zamaFilisti, yona iShilo yatshatyalaliswa. Ityeya ayizange ibe ibuyiselwe kulo mnquba, inkonzo yengcwele, ekugqibeleni yafuduselwa kwitempile eseYerusalem, yaza iShilo yaphelelwa sisidima. Into ekhoyo ziindonga ezibonisa nje indawo apho yayimi khona. Ixesha elide emva koko, isiphelo sayo sasisetyenziswa njengesilumkiso kwiYerusalem. “Khaniye endaweni yam ebiseShilo,” watsho njalo

uYehova ngomprofeti uYeremiya, “apho ndalibeka khona igama lam ekuqaleni, nibone endakwenzayo kuyo, ngenxa yezinto ezimbi zabantu bam amaIsrayeli .. . .ndokwenza kulendlu, ibizwa ngegamalam, nikholosangayo, nakulandawo ndaninika yona nina nooyihlo, njengoko ndakwenzayo kwiShilo.” Yeremiya 7:12-14.

Baya “bagqiba ke ukulaba ilizwe,” zaye zonke izizwe zinikwe ilifa lazo. UYoshuwa wabeka elakhe ibango. Yena, njengoKalebhi, wayenikwe isithembiso esisodwa selifa; kanti akazange afune umhlaba omkhulu, kodwa wafuna isixeko esinye. “Bamnika umzi awawubizayo, . . . wawakha loo mzi, wahlala kuwo.” Igama owabizwa ngalo umzi lowo kwathiwa yiTimnati-sera, “indawo eseleyo,” ubungqina obumiyo besimilo esihloniphekileyo nomoya ongabawiyo womnqobi, owathi, endaweni yokuba aqale ngaye ukufumana kumaxhoba emfazwe, ayeke ukubanga bade, nabona bantu bathobekileyo, banikwe bonke.

Izixeko ezithandathu ezazabelwe abaLevi, zizithathu kwicala ngalinye leYordan, zanyulelwa ukuba zibe zizixeko zokubalekela, apho wayeza kuthi umbulali abalekele khona ukuze akhuseleke. Ukukhethwa kwezi zixeko kwakuyalelwe nguMoses, “abalekele khona umbulali obulele umntu ngengozi. Yoba yimizi yenu yokusaba kumphindezeli,” watsho, “ade eme phambi kwebandla, lithethwe ityala lakhe.” Numeri 35:11, 12. Lo msindleko unenceba kwabonakala ufanelekile ngokwesithethe sakudala sokuziphindezela komntu ngasese, ekwakusithi ngawo ukohlwaywa kombulali kuthi gqi kwisizalwana esikufutshane okanye kwindlalifa elandela lowo ufileyo. Kwiimeko apho ityala lalicace ngokupheleleyo, kwakungekho mfuneko yokuba kulindelwe ukuxoxwa kwetyala ngabagwebi. Umphindezeli wayesuka amsukele lowo waphule umthetho naphi na, ambulale naphi apho amfumana khona. UYehova akazange abone kufanelekile ukuba asibhangise esi sithethe ngelo xesha, kodwa wenza umsindleko wokuqinisekisa ukukhuseleka kwabo babulele bengaqondanga.

Izixeko zokusabela zazisasazwe ngendlela yokuba zibe nokufikeleleka ngohambo lwesiqingatha sosuku kuyo yonke indawo elizweni. Iindlela ezikhokelela kuzo kwakufuneka zisoloko zilungiswe kakuhle; konke apha endleleni kubekho izalatha-ndlela ezimisiweyo zinombhalo othi “Isiphephelo” ngamagama acacileyo, amakhulu, ukuze osabayo angalibaziseki nomzuzwana. Wonke ubani, umHebhere, owasemzini, okanye umphambukeli, wayenenxaxheba kulo msindleko. Nangona abangenatyala kwakungafuneki babulawe ngokungxama, kwakungafuneki ukuba abanetyala basinde ekohlwayweni. Ityala lembacu kwakufuneka lixoxwe kakuhle ngamagunya angawo, kube kuphela xa ifunyenwe ingenatyala ngokubulala ingaqonde kwenza njalo, eya kuthi ikhuselwe kwisixeko sokusabela. Abanetyala banikelwa kumphindezeli wegazi. Abo babe nelungelo lokukhuselwa babelufumana kuphela phantsi kwemeko ethi kufuneka bahlale apho phakathi kwesixeko eso sikhethiweyo. Ukuba ubani uthe wesuka wemka ngaphaya kwemida ebekiweyo, aze afunyanwe ngumphindezeli wegazi, ubomi bakhe

babuya kuhlawula isohlwayo sokutyeshela umsindleko kaYehova. Akuba efile umbingeleli omkhulu, phofu, bonke ababefune inkuseleko kwizixeko zokusabela, babekhululekile ukuba babuyele kwiindawo zabo.

Ekuxoxweni kwetyala lokubulala, lowo umangalelweyo kwakungafuneki agwetywe ngobungqina bengqina elinye, nokuba ukubonakala kweenkcukacha ezimchasayo kukhulu. Umyalelo kaYehova wawusithi, “Bonke ababulele umntu, makabulawe umbulali lowo ngomlomo wamangqina; kodwa ingqina lilinye aliyi kungqina ngomntu afe.” Numeri 35:30. NguKristu owayenike uMoses le miyalelo kaIsrayeli; wathi naxa ekho ngokwaKhe enabafundi emhlabeni, xa wayebafundisa indlela yokuphatha abonileyo, iTitshala eNkulu yasiphinda isifundo esithi, ubungqina bomntu omnye abunako ukukhulula okanye bugwebe. Iimbono nezimvo zomntu omnye akufuneki ziphelise imiba yembambano. Kuyo yonke le micimbi kufuneka ababini okanye ngaphezulu ukuba bathwale uxanduva, “ukuze onke amazwi amiswe ngomlomo wamangqina amabini, nokuba ngamathathu.” Mateyu 18:16.

Ukuba lowo usiwe enkundleni ngokubulala ufunyenwe enetyala, akukho sicamagushelo okanye ntlawulelo inokumkhulula. “Ophalaza igazi lomntu, igazi lakhe lophalazwa ngumntu.” Genesis 9:6. “Ize ningathabathi lucamagusho ngenxa yomphefumlo wombulali osukuba engongendawo, engowokufa; makabulawe afe.” “Uze umsuse nasesibingelelweni sam, afe,” yayingumyalelo kaThixo; “ilizwe alinakucanyagushelwa ngenxa yegazi eliphalaziweyo kulo, kungengagazi lowaliphalazayo.” Numeri 35:31; Eksodus 21:14, Numeri 35:33. Ukukhuseleka nobunyulu besizwe babudinga ukuba isono sombulali sohlwaywe qatha. Ubomi bomntu, obunokunikwa kuphela nguThixo, kufuneka buqatshelwe ngobungcwele.

Izixeko zokusabela ezazibekelwe abantu bakaThixo bakudala, zazingumfuziselo wendawo yokusabela enguKristu. Kwalo Msindisi unenceba owamisa ezo zixeko zokusabela zexesha, uthe, ngokuphalaza elaKhe igazi, wenza umsindleko wokuba, abo bathe bagqitha umthetho kaThixo babe nendawo eqinisekileyo yokusithela, apho banokubalekela khona ukuze bakhuseleke kukufa kwesibini. Alikho igunya elinokuthabathaezandlenizaKhe imiphefumloethi ifune uxolelo kuYe.“Akukho kugwetywa kwabakuKristuYesu.”“Ngubani na ogwebayo, inguKristu nje owafayo? ngaphezu koko ke, wabuya wavuka; ongasekunene kukaThixo, osithethelelayo?” ukuze “sithi thina basindileyo, sabamba ithemba elibekwe phambi kwethu, sibe novuselelo olunamandla.” Roma 8:1, 34; Hebhere 6:18.

Lowo wayebalekela kwisixeko sokusabela, kwakufuneka angalibazisi. Usapho nomsebenzi, konke kwakushiywa ngasemva. Lalingekho ixesha lokubulisa abathandwayo. Ubomi bakhe babusesichengeni, ngoko yonke enye into ayithandayo kufuneka ayincame ngenxa yenjongo enye, ukufika kwindawo yenkuseleko. Ukudinwa

kwakulityalwa, ubunzima bungahoywa. Imbacu yayingasithobi isantya nomzuzwana ide ibe ngaphakathi kwiindonga zesixeko.

Umoni ujongene nokufa okungunaphakade, ade afumane indawo yokuzimela kuKristu; kwaye njengokuba ukuzula nje nokungakhathali kunokumhlutha oyimbacu ithuba ekuphela kwalo analo, ngokunjalo ukulibazisa nokungakhathali kunokuba yintshabalalo yomphefumlo. USathana, umchasi omkhulu, uthe chu elandela ekhondweni lomntu ngamnye owaphula umthetho ongcwele kaThixo, aze athi lowo ungayinanzanga ingozi yakhe, angafuni ngokuzingisileyo indawo yokuphephela kwindawo yokubalekela engunaphakade, uya kuba lixhoba lomtshabalalisi.

Umbanjwa othe nangaliphi ixesha waphuma kwisixeko sokubalekela, wayeyekelwa kumphindezeli wegazi. Ngoko ke, abantu babefundiswa ukubambelela kwiindlela obuthe ubulumko obungenamda bazinyulela ukukhuseleka kwabo. Sekunjalo, akwanele ukuba umoni akholwe kuKristu ukuze axolelwe isono; kufuneka, ngokholo nokuthobela, ahlale kuYe. “Kuba, xa sithi sone ngabom, emveni kokuba sakwamkelayo ukwazi inyaniso, akusasele dini ngenxa yezono; sekusele ke ukulinda okoyikekayo kakhulu, umgwebo nomsindo womlilo, oza kudla abo bachasileyo.” Hebhere 10:26, 27.

Izizwe ezibini zikaIsrayeli, esikaGadi nesikaRubhen, kunye nesiqingatha sesizwe sikaManase, zafumana ilifa lazo ngaphambi kokuwela iYordan. Kubantu abangabelusi, umhlaba okwizithabazi ezibanzi kwindawo ephakamileyo, kunye namahlathi atyebileyo aseGiliyadi nakwaBhashan, anendawo eninzi yomhlaba wamadlelo emihlambi namaqela emfuyo yabo, ziindawo ezazinomtsalane ezazingafumaneki eKanan, baza aba bazalwana babini kunye nesiqingatha sohlanga, ngokufuna ukuma apha, bazibophelela ngokuthi baza kukhupha inxalenye yamadoda abo axhobileyo ukuba akhaphe abazalwana babo ukuwela iYordan abe nenxaxheba kwiimfazwe zabo bade nabo bangene kwelabo ilifa. Lomthwalo wenziwa ngokunyaniseka. Ukungena kwezizwe ezilishumi eKanan, amawaka angamashumi amane “oonyana bakaRubhen, noonyana bakaGadi, nesiqingatha sesizwe sakwaManase . . . axhobele ukuphuma umkhosi, abawelayo phambi koYehova, besiya emfazweni, ezinkqantosini zaseYeriko.” Yoshuwa 4:12, 13. Kwakuyiminyaka besilwa beyamene nabazalwana babo. Ngoku lalifikile ixesha lokuba baye kowabo umhlaba. Njengoko babemanyene nabazalwana babo ezimfazweni, ngokukwanjalo babelana ngamaxhoba; baya babuyela, [ilizwi lithe] “ninobutyebi obukhulu ninengqwebo eninzi kunene, nesilivere, negolide, nobhedu, nesinyithi, neengubo ezininzi kunene,” izinto zonke ekwakufuneka babelane nabo babesele neentsapho nemihlambi.

Ngoku babeza kuhlala kude nengcwele kaYehova, waza uYoshuwa wakubukela ukuhamba kwabo ezaliswe lixhala, kuba esazi ukuba zaziya kuba namandla kangakanani izilingo, kubomi babo bebhadula bebodwa, ukwenza ukuba bawele kwizithethe zezizwe zabahedeni ababehlala kwimida yazo.

Ngexesha iingqondo zikaYoshuwa nezinye iinkokeli zazisaxineke lixhala lezinto ezinokwenzeka, bafikelwa ziindaba ezingaqhelekanga. NgaseYordan, ngakwindawo apho uIsrayeli wenzelwa indlela ngommangaliso emlanjeni, isibini esinesiqingatha sezizwe zenza isibingelelo esikhulu, esifana nesibingelelo somnikelo onyuswayo eShilo. Umthetho kaThixo wawusala, ngesigwebo sokubulawa, ukuba kunyuswe olunye unqulo ngaphandle kolwasengcweleni. Ukuba oko kwakuyinjongo yesi sibingelelo, ukuba sasiya kuvunyelwa siqhube, sasiya kubakhokela abantu bemke enkolweni yenene.

Abameli babantu bahlangana eShilo, kwathi kubushushu bokuthabatheka kwabo kunye nengqumbo, baceba ukuba babahlasele kwangoko abo babonile. Ngempembelelo yabachula ukunyathela, kwagqitywa ukuba kuthunyelwe abathunywa kwisibini esinesiqingatha kufunwe inkcazelo yokuziphatha kwazo. Ishumi lamadoda amakhulu, inye kwisizwe ngasinye, lakhethwa. Entloko kwakukho uPinehazi, owayezibalule ngenzondelelo yakhe kumcimbi kaPehore.

Isibini esinesiqingatha sasiphazame ngokungena, singachazanga, kwisenzo esinjalo ukukrokrisa. Abathunywa, becinga ukuba abazalwana babo banetyala, babathethisa kalukhuni. Babatyhola ngokuvukela uYehova, bathi mabakhumbule imigwebo eyehla kuIsrayeli ngokuzimanyanoBhahali-pehore. EmiendawenikaIsrayeliwonke, kaIsrayeli wonke,uPinehaziwabaxelelaabantwana bakaGadi noRubhen ukuthi, kuba babengakulungelanga ukuhlala kwelo zwe ngaphandle kwesibingelelo sokubingelela, baya kuvumeleka ukuba babelane ngezinto namalungelo kunye nabazalwana babo abakwelinye icala.

Ukuphendula, abo batyholwayo bachaza ukuba isibingelelo sabo sasingajonge ukuba kubingelelwe kuso, kodwa nje ukuba sibe bubungqina bokuba, nangona bahlulwe ngumlambo, babesengabenkolo enye nabazalwana babo abaseKanan. Babenoloyiko lokuba kwiminyaka elandelayo abantwana babo baya kubekwa bucala emnqubeni, njengabangenayo inxaxheba kuIsrayeli. Ngoko ke, esi sibingelelo esakhiwe ngokwemfano nesibingelelo sikaYehova esiseShilo, sasiya kuba bubungqina bokuba, abakhi baso nabo babe ngabakhonzi bakaThixo ophilayo.

Ngovuyo olukhulu, onozakuzaku bayamkela inkcazelo, bakhawuleza bazisa iindaba kwabo babebathumile. Zasuswa zonke iingcinga zemfazwe, baza abantu bahlangana ekuvuyeni nasekumdumiseni uThixo.

Oonyana bakaGadi nabakaRubhen baya babeka phezu kwesibingelelo sabo umbhalo owalatha kwinjongo yokwakhiwa kwaso; bathi, “Lingqina phakathi kwethu ukuba uYehova unguye uThixo.” Ngaloo ndlela bazama ukukhusela ukungaqondi kakuhle kwexesha elizayo, nokususa into eyayinokwenza ukuba kubekho isilingo.

Kuba kangakanani ekuthi kubekho ubunzima obukhulu ngenxa yokungaqondani okulula, naphakathi kwabo baqhutywa ziinjongo ezixabiseke kakhulu; kuthi, kungakhange kusetyenziswe intlonipho nokunyamezela, kulandele iziphumo ezibi neziyingozi. Izizwe ezilishumi zakhumbula indlela, kwimeko ka-Akan, uThixo awakulwisa ngayo ukungaphaphameli ukuzifumana izono ezikhoyo phakathi kwabo. Ngoku, bagqiba ukuba nento abayenzayo ngokukhawuleza nangokunyanisekileyo; kodwa ekufuneni ukuphepha impazamo yabo yokuqala, basuka baya le kwelinye icala. Endaweni yokwenza uphando ngentlonipho, ukuze bazi izizathu zomcimbi, bahlangana nabazalwana babo ngokubagxeka nokubagweba. Ukuba abantu bakaGadi noRubhen babephendule ngomoya ofanayo, ngekwabakho imfazwe. Naxa kubalulekile kwelinye icala ukuphepha ukuyekelela ukuhlasela isono, kukwabalulekile kwelinye ukuphepha ukugweba kalukhuni nokuba nokusola okungamilanga ntweni.

Nangona abanye bekhathazeka msinyane kakhulu kukugxekwa nje okuncinane kwento abayenzayo, bayathanda ukuba bukhali kakhulu ekuphatheni abo bacinga ukuba bayona. Akakho umntu obuyiswayo ekwenzeni okungekuko ngokugxekwa nokuhlaselwa; basuka abaninzibagxothwebemke kakhulukwindlelaeyiyo bakhokelelwe ekuzenzeni lukhuni iintliziyo zabo kunokuba boyisakale. Umoya wobubele, wentlonipho, nowokuziphatha okunonyamezelo, ungamsindisa owonayo, ugubungele inkitha yezono.

Ubulumko obaboniswa ngabantu bakaRubhen kunye namaqabane abo, bufanelwe ukulinganiswa. Ngexesha babezama ukukhuthaza umsebenzi wenkolo yenene, babonwa kakubi baza bathethiswa kalukhuni; kodwa abazange babonakalise ntiyo. Baphulaphula ngembeko nomonde kwizityholo zabazalwana babo ngaphambi kokuba bazithethelele, baza bachaza ngokupheleleyo iinjongo zabo, babonisa ukuba msulwa. Ngaloo ndlela, ubunzima obabungathi bunganeziphumo ezibi, balungiswa ngendlela elungileyo.

Nangaphantsi kokutyholwa kuxokwa, abo bakwicala elilungileyo banakho ukuzola babe novelwano. UThixo uqhelene nako konke okungaqondwa kakuhle nokuthatyathwa ngolunye uhlobo ngabantu, kwaye kungaba kuhle siwubeke umcimbi wethu ezandleni zaKhe. Ngokuqinisekileyo uya kuyityhila indlela yabo babeke ithemba labo kuYe njengoko waliphandayo ityala lika-Akan. Abo baqhutywa ngumoya kaKristu, baya kuba nothando olunonyamezelo nolunobubele.

Yintando kaThixo ukuba umanyano nothando lobuzalwana lubekho phakathi kwabantu baKhe. Umthandazo kaKristu kanye phambi kokubethelelwa kwaKhe wawungowokuba,` abafundi baKhe babe banye njengoko Yena noYise bebanye, ukuze ihlabathi likholwe ukuba uThixo wamthuma. Lo mthandazo uchukumisayo nokwamangalisa ufikelela ezizukulwaneni, nakule mihla yethu; amazwi aKhe athi, “Andiceleli ke aba bodwa, ndicelela nabo baya kukholwa kum ngelizwi labo.” Yohane 17:20. Nangona kungafunekanga sibekele bucala namnye umthetho-siseko wenyaniso,

kufuneka ibe yinjongo yethu ethe rhoqo ukufikelela kwimo yobunye. Obu bubungqina bokuba ngabafundi kwethu. UYesu wathi, “Ngayo le nto baya kwazi bonke, ukuba ningabafundi bam, ukuba nithe nathandana.” Yohane 13:35. Umpostile uPetros uyalivuselela ibandla, “Cingani nto-nye nonke, velanani, thandanani njengabazalwana, yibani nemfesane kakhulu, yibani nobubele. Ningabuyekezi bubi ngobubi, nokutshabhisa ngokutshabhisa; kanye ke sikelelani, nisazi ukuba nabizelwa oku, ukuze niyidle ilifa intsikelelo.” 1 Petros 3:8, 9.

# Isahluko 49—Amazwi Okugqibela KaYoshuwa

[Esi sahluko sisekwe kuYoshuwa 23 nama-24.]

Iimfazwe nokuzuzwa kwemihlaba ngoloyiso kwakuphelile, uYoshuwa wayebuyele ekuphumleni okunoxolo ekhayeni lakhe elaliseTimnasera. “Kwathi kwakuba yimihla emininzi, emveni kokuba uYehova ewaphumzile amaIsrayeli ezintshabeni zawo zonke ngeenxa zonke, . . . wawabiza uYoshuwa onke amaIsrayeli, amadoda awo amakhulu, neentloko zawo, nabagwebi bawo, nababhali bawo.”

Kwakuse kudlule iminyaka kususela ukuba abantu behleli ezindaweni zabo, sekubonakala kuhluma kwakhona ububi obunye nobo babuzise ukubethwa kuIsrayeli. Njengoko uYoshuwa wayekuva ukuxhwaleka kobudala kumchwechwela, eqonda ukuba umsebenzi wakhe kungekudala uza kufikelela esiphelweni, wazaliswa lixhala ngekamva labantu bakhe. Kwakungaphezu komthwalo wokuba nguyise oko kwenza ukuba athethe nabo, xa babehlanganisene bengqonge umphathi wabo ogugileyo. “Nina nikubonile,” watsho, “konke abekwenzile uYehova uThixo wenu kwezo ntlanga zonke ngenxa yenu; ngokuba uYehova uThixo wenu nguye onilweleyo.” Nangona amaKanan ayoyisiwe, ayesenomhlaba omkhulu owawuthenjiswe uIsrayeli, waza uYoshuwa wabakhunga abantu ukuba bangazinzi bonwabe bawulibale umyalelo kaYehova wokuba bathabathe konke okwezizwe ezinqula izithixo.

Kuyo yonke indawo abantu babengakhawulezi ukuwugqiba umsebenzi wokugxotha abahedeni. Izizwe zabuyela kwiindawo zazo, umkhosi wachithwa, kwaza kwakhangeleka kungumsebenzi onzima nothandabuzekayo owokuqala imfazwe. Wathi uYoshuwa: “NguYehova uThixo wenu oya kuzigxotha ebusweni benu, azigqogqe phambi kwenu, nilihluthe ilizwe lazo, njengoko wathethayo kuni uYehova uThixo wenu. Yomelelani kunene, ukuze nigcine nenze konke okubhaliweyo encwadini yomyalelo kaMoses, ukuze ningasuki kuwo, nityekele ekunene nasekhohlo.”

UYoshuwa wenza isibheno ebantwini ngokwabo ukuba babe ngamangqina ukuba, kangangoko baye bathobela iimeko [ebezibekiwe], uThixo uwazalisekise ngokuthembeka amadinga awayewenzile kubo. “Niyazi ngentliziyo yenu yonke, nangomphefumlo wenu wonke,” watsho, “ukuba akuwanga phantsi nalinye ilizwi emazwini onke alungileyo, abewathethile uYehova uThixo wenu ngani.” Wavakalisa ukuba, njengoko uYehova ewazalisile amadinga aKhe, uya kukuzalisekisa nokubi akuthembisileyo. “Kothi, njengoko lenzekayo kuni lonke ilizwi elilungileyo, abelithethile uYehova uThixo wenu kuni, enjenjalo ukulenza kuni lonke ilizwi elibi. . . . Ekuwugqitheni umnqophiso kaYehova uThixo wenu, . . . wovutha umsindo kaYehova kuni, nicinywe kamsinya emhlabeni olungileyo aninikileyo.”

USathana ubakhohlisa abaninzi ngentetho encomekayo ethi, uthando lukaThixo kubantu baKhe lukhulu kangangokuba uya kusixolela isono sabo; umele into ethi, nangona izoyikiso zikaThixo zisebenza injongo eqinisekileyo yolawulo lwaKhe lokuziphatha, azisayi kuze zizalisekiswe ngendlela ephathekayo. Kuko konke ukuphatha kwaKhe izidalwa zaKhe, uThixo ugcine njalo umthetho-siseko wobulungisa ngokusiveza isono sinjengoko sinjalo, ngokusibonakalisa ukuba esona siphumo saso yinkxwaleko nokufa. Uxolelo lwesono olungenammiselo aluzange lubekho, kwaye alusayi kuze lubekho. Uxolelo olunjalo lungabonisa ukulahlwa kwemithetho-siseko yobulungisa, esesona siseko solawulo lukaThixo. Lungazalisa yonke iyunivesi engawanga ngonxunguphalo. UThixo uzibonakalise ngokuthembeka iziphumo zesono, kwaye ukuba ezi zilumkiso bezingeyiyo inyaniso, besingaqiniseka njani ukuba izithembiso zaKhe zingazaliseka? Obo bubele kuthiwa bubo obunokubeka bucala ubulungisa asibubo ububele kodwa bubuthakathaka.

UThixo ungumniki-bomi. Kususela kwasekuqaleni, yonke imithetho yaKhe yayingcwaliselwe ubomi. Isono sangenelela kucwangco olwalumisiwe, kwaza kwalandela isiphithiphithi. Lonke ixesha isono sisekhona, intlungu nokufa zizinto eziqinisekileyo. Kuphela, kungokuba uMhlanguli uye wathwala isiqalekiso sesono endaweni yethu athi umntu abe nethemba lokusinda, yena ubuqu, kwiziphumo zaso ezibi.

Phambi kokufa kukaYoshuwa, iintloko nabameli bezizwe, besabele ubizo, baphinda bahlanganisana kwaShekem. Ayikho indawo kulo lonke ilizwe eyayihlanganiswa neengcamango ezingcwele, ezazibuyiselaingqondo emva emnqophisweni kaThixo noAbraham noYakobi, nekhumbuza nezabo izifungo ezinesidima ekungeneni kwabo eKanan. Zazilapha iintaba, iEbhali neGerizim, amangqina athe cwaka ezo zifungo ezathi ngoku, phambi kwenkokeli yabo efayo, bahlangana ukuba bazihlaziye. Kumacala onke, kwakukho izibonakaliso zoko uThixo wabenzela kona; indlela awabanika ngayo ilizwe abangazange balisebenzele, nezixeko abangazange bazakhe, izidiliya namabhoma eminquma, izinto abangazange bazityala. UYoshuwa wayiphinda imbali kaIsrayeli, ebalula imisebenzi emangalisayo kaThixo, ukuze bonke babe nengqondo yothando nenceba yaKhe baze bamkhonze “ngokunyaniseka nangenyaniso.”

Ngomyalelo kaYoshuwa, ityeya yayiziswe eShilo. Isiganeko sasizuke kakhulu, waza lo mfuziselo wobukho bukaThixo wanomda omkhulu owenzayo kumava abantu. Emva kokuba ebonise ukulunga kukaThixo ngakuIsrayeli, wababiza, egameni likaYehova, ukuba bakhethe abaya kumkhonza. Ukukhonzwa kwezithixo kwakusamana kuqhutywa emfihlakalweni, waza uYoshuwa wazama ukuba bathabathe isigqibo esasiya kusigxotha esi sono kwaIsrayeli. “Ke ukuba kubi emehlweni enu ukumkhonza uYehova,” watsho, “zinyuleleni namhla oyena niya kumkhonza.” UYoshuwa wayelangazelela ukubakhokelela abantu ekukhonzeni uThixo, kungekho ngokunyanzelwa, kodwa ngokuzithandela. Ukumthanda uThixo kusisiseko senkolo. Ukuwenza umsebenzi waKhe

ngenxa nje yethemba lokuzuza umvuzo okanye ukoyika ukohlwaywa akuncedi nto. Ukreqo oluphandle belungayi kuthiyeka kuThixo ngaphezu kokuhanahanisa nokunqula nje ngesiqhelo.

Inkokeli eseyikhulile yabakhuthaza abantu ukuba bakucingisise, nako konke okuhamba nako, oko wayekubeke phambi kwabo, baze benze isigqibo ukuba ngokwenene balangazelela ukuphila njengoko zazisenza izizwe ezazikhonza izithixo ezazibangqongile. Ukuba kwakubonakala kukubi kubo ukukhonza uYehova, ithende lamandla, umthombo wentsikelelo, mabakhethe ngaloo mini lowo baya kumkhonza -— “oothixo ababekhonza bona ooyihlo,” awabizwa ukuba aphume kubo uAbraham, “nokuba ngoothixo bama-Amori, enihleli ezweni lawo.” La mazwi okugqibela aba sisikhuzo esihlabayo kuIsrayeli. Oothixo bama-Amori abazange bakwazi ukubakhusela abakhonzi babo. Ngenxa yezono ezithiyekileyo nezihlazisayo zabo, eso sizwe sikhohlakeleyo satshatyalaliswa, laza ilizwe elihle elalilelaso lanikwa abantu bakaThixo. Ibiya kuba bubudenge obunjani ukuba uIsrayeli ebenganyula izithixo awatshatyalaliswa ama-Amori ngenxa yokuzikhonza! “Ke mna nendlu yam,” watsho uYoshuwa, “siya kukhonza uYehova.” Kwaloo nzondeleloinye eyakhuthazaintliziyoyenkokeli, yagqithiselwa ebantwini. Izibheno zakhe zenza ukuba kubekho impendulo ekhawulezileyo, Makube le kuthi ukumshiya uYehova, sikhonze thixo bambi.”

“Aninakumkhonza uYehova; ngokuba nguThixo Oyingcwele, . . . watsho uYoshuwa: “akayi kuzithwala izikreqo zenu.” Phambi kokuba kubekho uhlaziyo oluzinzileyo, abantu kufuneka bakhokelelwe ekubeni bazive bengenako konke ukuthi ngokwabo bakwazi ukumthobela uThixo. Babewaphule umthetho, wabagweba njengabaphuli bawo, waye ungenawo umsindleko wokuba basinde. Lonke ixesha besathembele kwawabo amandla nobulungisa, babengenako ukuluzuza ukhuseleko noxolelo kwizono zabo; babengenako ukuhlangabezana namabango omthetho kaThixo ogqibeleleyo, ngoko kwakulilize ukuba babhambathise ukumkhonza uThixo. Kwakungokukholwa kuphela kuKristu ababenokuthi baxolelwe isono baze bazuze amandla okuthobela umthetho kaThixo. Kufuneka bayeke ukuxhomekeka kweyabo imizamo ukuba basindiswe. Kufuneka bathembele ngokupheleleyo kubuhle boMsindisi othenjisiweyo, ukuba bafuna ukwamkelwa nguThixo.

UYoshuwa wazama ukubakhokelela abaphulaphuli bakhe ekubeni bawaqaphele kakuhle amazwi abo, bakuphephe ukwenza izifungo ababengayi kulungela ukuzizalisekisa. Ngenyameko enkulu, wayiphinda intetho yabo: “Hayi, siya kukhonza uYehova thina.” Bathi ngokuvuma ngesithozela kubungqina obabuchasene nabo bokuba banyule uYehova, basiphinda isibhambathiso sabo sokunyaniseka: “Siya kukhonza uYehova uThixo wethu, siliphulaphule ilizwi lakhe.”

“UYoshuwa wenza ke umnqophiso nabantu ngaloo mhla; wabamisela imimiselo namasiko kwaShekem.” Akuba eyibhalile ingxelo yesi siganeko sizukileyo, wasibeka, kunye nencwadi yomthetho, ecaleni letyeya. Wamisa intsika njengesikhumbuzo, esithi, “Yabonani, eli litye liya kuba lingqina ngathi; ngokuba liwavile lona onke amazwi kaYehova, awathethileyo nathi; libe lingqina ngani, hleze nimkhanyele uThixo wenu. Wabandulula ke uYoshuwa abantu; elowo waya elifeni lakhe.”

Umsebenzi kaYoshuwa kuIsrayeli wafikelela esiphelweni. Waye “emlandele kwaphela uYehova;” encwadini kaThixo kwabhalwa: “Umkhonzi kaYehova.” Obona bungqina buhle ngesimilo sakhe njengenkokeli kawonke-wonke, yimbali yesizukulwana esaxhamla ubumnandi bemisebenzi yakhe: “AmaIsrayeli amkhonza uYehova yonke imihla kaYoshuwa, nemihla yonke yamadoda amakhulu awasalayo kuYoshuwa.”

# Isahluko 50—Izishumi Neminikelo

Ngokoqoqosho lwesiHebhere, isahlulo seshumi sengeniso yabantu sasibekelwa bucala ukuba sixhase umsebenzi wonqulo lukaThixo lwasesidlangalaleni. Kungoko uMoses wavakalisa kuIsrayeli wenjenje: “Sonke isishumi somhlaba, sembewu yomhlaba, seziqhamo zomthi, sesikaYehova; singcwele kuYehova.” “Sonke isishumi senkomo, nasempahleni emfutshane, . . . eyeshumi mayibe ngcwele kuYehova.” Levitikus 27:30, 32.

Uhlelo lokubuyiswa kwesishumi aluzange luqale kumaHebhere. Kususela kumaxesha angaphambili, uYehova wasibanga isishumi njengesaKhe, laza eli bango lamkeleka lahlonitshwa. UAbraham wahlawula isishumi kuMelkitsedeki, umbingeleli woThixo osenyangweni. Genesis 14:20. UYakobi, ngexesha eseBheteli, eyimbacu, nobhadulayo, wathembisa kuYehova, “Nento zonke othe wandinika, ndokunika isishumi sazo.” Genesis 28:22. Athi xa amaIsrayeli eza kumiselwa njengesizwe, umthetho wokubuyiswa kwesishumi wabethelelwa njengomnye wemiyalelo ebekwe lizulu ekuxhomekeke ekuthotyelweni kwayo impumelelo yabo.

Uhlelo lokubuyisa izishumi neminikelo lwalulungiselelwe ukuzisa inyaniso enkulu ezingqondweni zabantu, ukuba uThixo ulithende lazo zonke iintsikelelo kwizidalwa zaKhe, nokuba, umntu kufuneka abe nombulelo ngezipho ezihle zokubonelela kwaKhe.

“Nguye nje obanika bonke ubomi, nomphefumlo, nazo zonke izinto.” Zenzo 17:25. UYehova uthi, “Ngokuba zezam zonke iinyamakazi zehlathi, neenkomo ezisezintabeni eziliwaka.” Ndumiso 50:10. “Isilivere yeyam, igolide yeyam.” Hagayi 2:8. NguThixo onika umntu amandla okuzuza ubutyebi. Duteronomi 8:18. Ukubonakalisa ukuvuma ukuba zonke izinto zivela kuYe, uYehova wayalela ukuba inxalenye yobutyebi kufuneka ibuyiselwe kuYe njengezipho neminikelo ukuxhasa ukunqulwa kwaKhe.

“Isishumi . . . sesikaYehova.” Apha kusetyenziswe intetho enye naleyoisetyenziswekumthetho weSabatha. “Umhlawesixhenxe uyisabatha kaYehova uThixo wakho.” UThixo wazibekela inxalenye eqinisekisiweyo yexesha lomntu nezinto zakhe, engekho umntu onokuthi, ngaphandle kokuzenzela ityala, asebenzise naziphina kuzo, kwizinto zokuzithandela kwakhe.

Isishumi sasimiselwe ukusetyenziswa kuphela ngabaLevi, uhlanga olwalubekelwe bucala umsebenzi wasengcweleni. Noko kunjalo, oku kwakungeyiyo indlela yokumisa umda kwiminikelo yeenjongo zenkolo. Umnquba, njengetempile kamva, wakhiwa ngeminikelo yokuqhutywa yintliziyo; kanti nokulungiselela ukulungiswa kunye nezinye iindleko, uMoses wayalela ukuba lonke ixesha kubalwa abantu, elowo kufuneka anikele isiqingatha seshekele “kwinkonzo yomnquba.” Ngexesha likaNehemiya, umnikelo wale njongo wawukhutshwa minyaka le. Bona kuEksodus 30:12-16; 2 Kumkani 12:4, 5; 2

IziKronike 24:4-13; Nehemiya 10:32, 33. Amaxesha ngamaxesha, umnikelo wesono nowokubulela yayiziswa kuThixo. Yayinikelwa ngamaqela amakhulu ngamaxesha ezidlo zomnyaka. Owona msindleko wobubele wawusenzelwa abangamahlwempu.

Kwaphambi kokuba sibekwe bucala isishumi, kwakukho ukuwavuma amabango kaThixo. Konke okuthe kwavuthwa kuqala kuyo yonke imveliso yomhlaba, kwakunikelwa kuThixo. Obokuqala uboya xa kuchetywa iigusha, eyokuqala ingqolowa xa kubhulwa, ioli newayini yokuqala, konke kwakubekelwa uThixo bucala. Kwakunjalo nakumazibulo ezilwanyana; kuze kwenziwe intlawulo yokuhlangula ngonyana wokuqala. Ulibo lweziqhamo kwakufuneka lunikelwe phambi kukaYehova engcweleni, kwandule ukuba lunikelwe ekusetyenzisweni ngababingeleli.

Ngaloo ndlela, abantu babekhunjuzwa njalo ukuba uThixo wayengumnini wamasimi, imihlambi yeenkomo nempahla emfutshane; nokuba nguYe obathumela ilanga nemvula ngexesha labo lokufaka imbewu nokuvuna, nokuba yonke into ababenayo yayidalwe nguYe, waza bona wabenza bangamagosa obutyebi baKhe.

Babesithi abantu bakwaIsrayeli, besindwa lulibo lwasemasimini, nolwamabhoma nezidiliya, bahlanganisane emnqubeni, kwenziwe ukuvuma kwasesidlangalaleni kokulunga kukaThixo. Bekusithi umbingeleli akusamkela isipho, onikelayo, ethetha ngoko phambi kukaYehova, athi, “EbengumAram ochithakeleyo ubawo;” atsho achaze ukuphambukela eYiputa nengcikivo uThixo awahlangula kuyo uIsrayeli “ngesandla esithe nkqi, nengalo eyolukileyo, nangokoyikeka okukhulu, nangemiqondiso, nangezimanga.” Aze athi, “Wasingenisa kule ndawo, wasinika eli lizwe, ilizwe elibaleka amasi nobusi. Kaloku ke, nanku ndizise ulibo lweziqhamo zomhlaba lowo undinikileyo, Yehova.” Duteronomi 26:5, 8-11.

Iminikelo eyayifunwa kumaHebhere, iyeyenkolo neenjongo zokubonisa ububele yayifikelela kwingxenye yamashumi amabini anesihlanu ekhulwini wengeniso yawo. Umrhumo omkhulu kangako kwizinto abanazo abantu kwakunokulindeleka ukuba ubenze amahlwempu; kodwa endaweni yoko, ukuyigcina ngokuthembeka le mithetho, kwaba yenye yeemeko zempumelelo yabo. Ngokuxhomekeke ekuthobeleni kwabo, uThixo wayebanike esi sithembiso: “Ndoyikhalimela inkumbi edlayo ngenxa yenu, ingazonakalisi iziqhamo zomhlaba wenu, ungaphunzi umdiliya wenu entsimini. . . . Zonke iintlanga ziya kuthi ninoyolo, ngokuba niya kuba lilizwe elinanziweyo; utsho uYehova wemikhosi.” Malaki 3:11, 12.

Umzekeliso okhwankqisa kakhulu weziphumo zokubamba ngomona neminikelo le yokuqhutywa yintliziyo emsebenzini kaThixo, wanikwa ngexesha likaHagayi umprofeti. Akuba ebuyile ekuthinjweni eBhabheli, amaYuda aqala ukwakha itempile kaYehova; kodwa aqubisana nenkcaso enzima kubachasi bawo, awuyeka umsebenzi; kwabakho imbalela enkulu, eyabenza banentswelo, yaboyisela ukuba bakubone kungenakwenzeka

ukuba bagqibe ukwakha itempile. “Asikabi lixesha lokuba kuziwe,” batsho, “asikabi lixesha lokuba yakhiwe indlu kaYehova.” Sathunyelwa isigidimi kubo ngomprofeti kaYehova: “Lixesha na kuni nina, lokuba nihlale ezindlwini zenu zalekiwe, ibe le ndlu yam yona ilinxuwa? Kaloku ke, utsho uYehova wemikhosi ukuthi, Zigqaleni iindlela zenu. Nahlwayela kakhulu, ningenise kancinane; niyadla, ningahluthi; nisela, ninganeli kukusela; nambatha, ningevi ntsitho; noziqeshisayo uziqeshisela ukuba agalele engxoweni enezikroba.” Hagayi 1:2-6. Saya sanikwa isizathu: “Nalindela into eninzi, nantso isuke yaba yinto encinane; nithe nakuza nayo ekhaya, ndayiphephetha. Ngani ke? utsho uYehova wemikhosi; ngenxa yendlu yam, yona le ilinxuwa, nibe nina elowo ebalekela endlwini yakhe. Ngenxa yoko, ngenxa yenu, izulu liyala nombethe, nomhlaba wala neendyebo zawo. Ndabiza ukoma phezu kwelizwe, naphezu kweentaba, naphezu kwengqolowa, naphezu kwewayini entsha, naphezu kweoli, naphezu kwezinto zonke eziphuma emhlabeni, naphezu kwabantu, naphezu kweenkomo, naphezu kokuxelenga konke kwezandla.”Iindima 9-12. “Xa umntu ebefike esitheni esimilinganiso imashumi mabini, asuke afumane libe linye ishumi; xa ebefika emkhumbini wokukhongozela iwayini, eza kukha imilinganiso emashumi mahlanu, asuke afumane amashumi amabini. Ndanibetha ngembabala, nangexoshomba, nangesichotho, kuyo yonke imisebenzi yezandla zenu.” Hagayi 2:16, 17.

Bathi bephaphanyiswe zezi zilumkiso, abantu bazimisela ukwakha indlu kaThixo. Lafika ilizwi likaYehova kubo: “Khanigqale, nithabathele kule mini, nibhekise emva, nithabathele kusuku lwamashumi omabini anesine lwenyanga yesithoba kususela kuloo mini yokusekwa kwetempile kaYehova, . . . Ndithabathele kule mini, ndiya kunisikelela.” Iindima 18, 19.

Ithi indoda esisilumko, “Kukho ohlakazayo, aye esanda ngokwanda; kukho nozinqandayo kokumfaneleyo, oko kube yintswelo.” Mizekeliso 11:24. Kwaeso sifundo sinye sifundiswa kwiTestamente eNtsha ngumpostile uPawulos: “Lowo uhlwayela ngokuvimba wovuna kwangokuvimba; nalowo uhlwayela ngesisa wovuna kwangesisa.” “Unako ke uThixo ukuphuphumisela kuni ubabalo lonke, ukuze nithi, nihlala ninako nje ukwanela konke ngeendawo zonke, niphuphumele umsebenzi olungileyo.” 2 Korinte 9:6, 8.

UThixo wayefuna ukuba abantu baKhe, amaIsrayeli, babe ngabathwali bokukhanya okuya kubo bonke abemi bomhlaba. Ngokugcina unqulo lwaKhe lwasesidlangalaleni, babethwala ubungqina bobukho bobungangamsha bukaThixo ophilayo. Olu nqulo, yayililungelo labo ukuba baluxhase, njengesibonakaliso sokunyaniseka kwabo nothando lwabo kuYe. UThixo umisele ukuba ukungena kokukhanya nenyaniso emhlabeni kuya kuxhomekeka kwimizamo neminikelo yabo banenxaxheba kwisipho sezulu. Ngewayenze iingelosi zaba ngabameli benyaniso yaKhe; ngewayeyazisile intando yaKhe, xa wayevakalisa umthetho eSinayi, ngelizwi laKhe; kodwa ngothando nobulumko baKhe

obungenasiphelo, wabiza abantu ukuba babe ngabasebenzisana kunye naYe, ngokubakhetha ukuba benze lo msebenzi.

Ngemihla kaIsrayeli, isishumi neminikelo yokuqhutywa yintliziyo yayifuneka ukuze kugcinwe imimiselo yenkonzo engcwele. Ingaba banganikela nganeno abantu bakaThixo kweli xesha? Umthetho-siseko obekiweyo nguKristu uthi, iminikelo yethu kuThixo kufuneka ihambelane nokukhanya kunye namalungelo esiwaxhamlayo. “Kubo bonke abanikwe okukhulu, kuya kufunwa okukhulu kubo.” Luka 12:48. UMsindisi wathi kubafundi baKhe xa wayebathuma, “Namkele ngesisa, yiphaningesisa.” Ngokukhula kweentsikelelonamalungeloethu, ngaphezu kwako konke, njengoko phambi kwethu sinombingelelo ongenamlinganiselo onguNyana kaThixo onobuqaqawuli, umbulelo wethu ubungethi ufumane ukubonakaliswa ngezipho ezingaphezulu ukuze kudluliselwe isigidimi sosindiso kwabanye? Umsebenzi weendaba ezilungileyo, njengoko usiya ukhula, ufuna umsindleko omkhulu ukuwuxhasa kunoko kwakunjalo kudala; oku kuwenze ukuba umthetho wezishumi neminikelo ube nokungxama okukhawulezileyo kunangexesha loqoqosho lwamaHebhere. Ukuba abantu baKhe bebengawuxhasa ngobubele umsebenzi waKhe ngezipho zokuzithandela, endaweni yokubhenela kwiindlela ezingezizo ezobuKristu ukuzalisa uvimba, uThixo ebeya kuzukiswa, ibe mininzi imiphefumlo ezuzelwa uKristu.

Icebo likaMoses lokuzuza izixhobo zokwakha umnquba laba nempumelelo enkulu. Kwakungekho kunyanzela kufunekayo. Akazange kanjalo asebenzise naziphi iindlela athi abhenele kuzo amabandla ale mihla yethu. Akazange enze zidlo zikhulu. Akazange amemele abantu emathekweni, kwimidaniso, naselonwabeni nje; engazange enze iilotho, nayiphina into engengcwele ukuze afumane izinto zokwakha umnquba kaThixo. UYehova wamyalela uMoses ukuba ameme abantwana bakaIsrayeli ukuba bazise iminikelo. Wayeza kwamkela izipho ezivela kuye wonke umntu onikela ngokukhululekileyo, ngokuphuma entliziyweni. Iminikelo yaba mininzi kakhulu wada uMoses wabacela abantu ukuba bayeke ukunikela, kuba banikela ngaphezu koko kwakunokusetyenziswa.

UThixo ubenze amagosa abantu baKhe. Oko akubeke ezandleni zabo zizixhobo ezilungiselelwe ukusasazwa kweegospile. Abo bangamagosa anyanisekileyo, uya kubagcinisa okuninzi. Uthi uYehova, “Ondizukisayo ndiya kumzukisa,” 1 Samuweli 2:30. “UThixo uthanda umphi ocwayithileyo” kwaye, xa abantu baKhe bezisa izipho zabo ngeentliziyo ezinombulelo, “kungabi kokuphuma kabuhlungu, nokunyanzelwa,” intsikelelo yaKhe iya kuba phezu kwabo, njengoko athembisileyo. “Ziziseni zonke izishumi endlwini yobuncwane bam, ize ke nindicikide ngale nto, utsho uYehova wemikhosi, ukuba andisayi kunivulela na iingcango zezulu, ndinithululele iintsikelelo, kude kungasweleki lutho.” Malaki 3:10.

# Isahluko 51—Ukukhathalela KukaThixo Abahluphekileyo

Ukukhuthaza ukuhlangana kwabantu ngenxa yenkonzo yenkolo, kunye nokulungiselela abangamahlwempu, kwafuneka kubekho isishumi sesibini. Ngesishumi sokuqala, uYehova wathi, “Ndibanika zonke izishumi kwaIsrayeli.” Numeri 18:21. Wabuya wanika umyalelo ngesishumi sesibini, “Udle phambi koYehova uThixo wakho endaweni leyo aya kuyinyulela ukuhlalisa igama lakhe kuyo, esishumini sengqolowa yakho, nesewayini yakho entsha, nese-oli yakho, namazibulo eenkomo zakho, nawempahla yakho emfutshane; ukuze ufunde ukumoyika uYehova uThixo wakho yonke imihla.” Duteronomi 14:23, 29; 16:11-14. Esi sishumi, okanye okulingana naso ngokwemali, iminyaka emibini, sasiza kuziswa apho kumiswe khona ingcwele. Emva kokunikela umnikelo wokubulela kuThixo, nendawo exelwe ngokuphandle kumbingeleli, abanikelayo babeza kukusebenzisa okuseleyo kwisidlo esingcwele, ekwakuza kuthi kuso abaLevi, owasemzini, inkedama, nomhlolokazi babe nenxaxheba. Ngoko ke, kwakwenziwe umsindleko womnikelo wokubulela kunye nezidlo kumsitho wonyaka nonyaka, apho abantu babetsalelwa ekuhlanganeni nababingeleli nabaLevi, ukuze bafumane imfundiso nenkuthazo enkonzweni kaThixo.

Rhoqo ngomnyaka wesithathu, esi sishumi sesibini sasiza kusetyenziswa emakhayeni, ekuncedeni umLevi nolihlwempu, njengoko watshoyo uMoses, “badla emasangweni akho, bahlutha.” Duteronomi 26:12. Esi sishumi besiya kwenza ukuba kubekho indyebo yokusetyenziselwa uthando nobubele.

Ukudlula apho, wawenziwe umsindleko wabantu abangamahlwempu. Ayikho into, emva kokuba kwamkelwe amabango kaThixo, ebalula kakhulu imithetho eyayinikwe nguMoses ngaphezu komoya wobubele okhululekileyo nonothando oboniswa ngakumahlwempu. Nangona uThixo wayethembise ukubasikelela kakhulu abantu baKhe, yayingelilo icebo lakhe ukuba ukuhlupheka kungaze kwaziwe phakathi kwabo. Wavakalisa ukuba amahlwempu awasayi kunqamka elizweni. Kuya kuhlalakukho phakathi kwabantubaKhe abo baya kwenza ukuba basebenzise uvelwano lwabo, uthando nobubele. Ngelo xesha, njengangoku, abantu babephantsi kweemeko ezimbi, ukugula, nokulahlekelwa yimihlaba nezinto zabo; ukanti, lonke ixesha besalandela umyalelo onikwa nguThixo, kwakungayi kubakho bangqibi phakathi kwabo, kungabikho nothi aswele into edliwayo.

Umthetho kaThixo wawunika amahlwempu ilungelo kwinxalenye yentsimi yommelwane walo okanye kwibhoma okanye kwisidiliya, nokuba lidle kwingqolowa okanye iziqhamo ukuze londleke. Kwakuhambelana nesi sivumelwano okwenza ukuba abafundi bakaYesu bagqwathule, batye kwingqolowa eyayimi emasimini xa babedlula ngemini yeSabatha.

Konke ukukhwahlaza kwamasimi esivuno, amabhoma, nezidiliya, kokwamahlwempu. “Xa uthe waluvuna uvuno lwakho entsimini yakho,” watsho uMoses, “walibala isithungu entsimini, uze ungabuyi uye kusithabatha. . . . Xa uthe wawuvuthulula umnquma wakho, uze ungaphindi uwavuthulule amaebe emva kwakho. . . . Xa uthe wasivuna isidiliya sakho, uze ungasibhikici emva kwakho; soba sesomphambukeli, nesenkedama, nesomhlolokazi; ukhumbule ukuba ube ulikhoboka ezweni laseYiputa.” Duteronomi 24:19-22; Levitikus 19:9, 10.

Ngawo wonke umnyaka wesixhenxe, kwakukho umsindleko okhethekileyo wamahlwempu. Umnyaka wophumlo obekelwe bucala, owawubizwa ngolo hlobo, wawuqala ekupheleni kwexesha lokuvuna. Ngexesha lokuhlwayela, elalilandela elokuqokelelwa kwendyebo, abantu babengayi kuhlwayela; bengayi kuzilungisa izidiliya ngentwasa-hlobo; kwakufuneka bangalindeli sivuno nazidiliya. Oko ilizwe lalithi likuveze kuzikhulela, bebeya kukutya kuse kutsha, kodwa babengavumelekanga ukuba bathabathe nentwana ukuba bayigcine koovimba babo. Yonke imveliso yalo mnyaka iza kuba yeyowasemzini, nenkedama, kunye nomhlolokazi, kwakunye nezidalwa zasendle. Eksodus 23:10, 11; Levitikus 25:5.

Ukuba ke ngoko ilizwe laliveza okwanele nje iimfuno zabantu, babeza kuzixhasa njani ngomnyaka wokungavuni? Ukulungiselela le meko, isithembiso sikaThixo sasinike umsindleko omkhulu. “Ndoyiwisela umthetho intsikelelo yam ibe kuni ngomnyaka wesithandathu,” watsho, “iluvelise ungeniselo lweminyaka emithathu. Nohlwayela ngomnyaka wesibhozo, nidle amahasa kude kube ngumnyaka wesithoba; nodla amahasa lude lufike ungeniselo lwawo.” Levitikus 25:21, 22.

Ukugcinwa komnyaka wophumlo obekwe bucala kwakuyingeniso emhlabeni nasebantwini. Umhlaba, ulele ungalinywanga ixesha elinye, ubuya kuvelisa kakhulu ngakumbi kwixesha elizayo. Abantu babeza kukhululeka kumsebenzi onzima emasimini; kuthi kuba emaninzi namanye amacandelo emisebenzi enokwenziwa ngeli xesha, bonke bonwabele ixesha lokuphumla, elalibanika ithuba lokubuyisela amandla asemzimbeni ukulungiselela ingcinezelo yeminyaka elandelayo. Babenexesha elininzi lokucamngca nokuthandaza, elokuziqhelanisa neemfundiso nokufunwa nguYehova, kwanokufundisa iintsapho zabo.

Ngomnyaka wophumlo obekelwe bucala, amakhoboka amaHebhere kwakufuneka akhululwe, kwaye kwakungafuneki ukuba akhululwe engaphethe nto. Umyalelo kaYehova wawusithi: “Xa uthe wamndulula ekhululekile kuwe, uze ungamndululi elambatha. Wompha umphe empahleni yakho emfutshane, nasesandleni sakho, nasesixovulelweni sakho; umnike into akusikelele ngayo uYehova uThixo wakho.” Duteronomi 15:13, 14.

Umvuzo womqeshwa kwakufuneka uhlawulwe kwangoko: “Uze ungamcudisi umqeshwa ongaba uswele, olihlwempu, nokuba ngowabazalwana bakho, nokuba ngowabaphambukeli bakho abasezweni lakho. . . . Ngemini yakhe womnika umvuzo wakhe, lingatshoni ilanga usekuwe; ngokuba eswele, ewumise umphefumlo wakhe kuwo.” Duteronomi 24:14, 15.

Imiyalelo ekhethekileyo yayinikiwe nayo ngokubhekisele kwindlela yokuphatha ababaleke emsebenzini: “Uze ungasinikeli enkosini yaso isicaka esisabele kuwe, sisuka enkosini yaso. Sohlala nawe phakathi kwenu, kuloo ndawo sithe sayinyula kwelinye isango emasangweni akho, apho kusilungele khona; uze ungasixinzeleli phantsi.” Duteronomi 23:15, 16.

Kumahlwempu, umnyaka wesixhenxe yayingumnyaka wokukhululwa etyaleni. AmaHebhere ayeyalelwe ukuba ngamaxesha onke abasize abazalwana abasweleyo ngokubaboleka imali ngaphandle kwenzala. Ukuthabatha inzala kumntu olihlwempu kwakwalelwe ngokupheleleyo: “Xa athe umzalwana wakho wanzonza, isandla sakhe solukela kuwe, somomeleza, aphile nawe engumphambukeli, elundwendwe kuwe. Musa ukuthabatha nzala kuye, nalwando lwemboleko; uze woyike uThixo wakho, aphile umzalwana wakho kuwe. Imali yakho uze ungamniki ngenxa yenzala, ungamniki ukudla kwakho ngenxayolwando lwemboleko.” Levitikus 25:35-37. Ukubaityalaliye lahlala lingahlawulwanga, kwada kwangumnyaka wokukhululwa, leyo kwakubolekiswe ngayo ayisayi kuba sakhululwa. Abantu bayalwa ngokuphandle ngasekulubambeni uncedo lwabo kubazalwana babo abaludingayo ngenxa yoku: “Xa kuthe kwakho ihlwempu kuwe ebazalwaneni bakho, . . . uze ungayenzi ingqoshomba intliziyo yakho, usivale isandla sakho kumzalwana wakho. . . . Uze uzigcine kungabikho butshijolo entliziyweni yakho, uthi, Usondele umnyaka wesixhenxe, umnyaka woyekelelo; libe libi iliso lakho ngakumzalwana wakho olihlwempu, ungamniki nto; aze akhale ngawe kuYehova, ube nesono.” “Kuba alisayi kuza lingabikho ihlwempu phakathi kwelizwe elo; ngenxa yoko ndikuwisela umthetho, ndisithi, Sivule kakhulu isandla sakho kumzalwana wakho olusizana, olihlwempu lakho ezweni lakho,” “uze usivule kakhulu isandla sakho kuye, umboleke into elingene ukuswela kwakhe aswele ngako.” Duteronomi 15:7-9, 11, 8.

Kwakungekho sidingo sokuba kubekho namnye onoloyiko lokuba inkululeko yakhe iya kumenza ihlwempu. Ukuthobela imithetho kaThixo, ngokuqinisekileyo kwakuya kuba nesiphumo esiyimpumelelo. “Woboleka iintlanga ezininzi ngezibambiso,” wayetshilo, “ke wena akuyi kuboleka kuzo ngazibambiso. Wolawula iintlanga ezininzi, ke zona aziyi kukulawula.”Duteronomi 15:6.

Emva kweesabatha ezisixhenxe zeminyaka,” “izixhenxe ezisixhenxe,” kwakuza kubakho umnyaka omkhulu wokukhululwa—intlokoma. “Nosihambisa isigodlo sokumema ezweni lenu lonke; umnyaka niwungcwalise, umnyaka wamashumi omahlanu,

nivakalise inkululeko ezweni kubemi balo bonke. Woba ngowentlokoma kuni, kuba nibuyele elowo elifeni lakhe, nibuyele elowo emizalwaneni yakhe.” Levitikus 25:9, 10.

“Ngenyanga yesixhenxe, ngolweshumi enyangeni leyo; ngomhla wokucamagusha,” sasivakaliswa isigodlo. Kulo lonke ilizwe, apho bebehleli khona bonke abantu abangamaYuda, sasivakala isandi, sibiza bonke abantwana bakaYakobi ukuba bamkele umnyaka wenkululeko. NgeMini yoCamagushelo enkulu, kwakusamkelwa ukuxolelwa kwezono zikaIsrayeli, kuthi ngovuyo ezintliziyweni, abantu bayamkele intlokoma.

Njengokuba yayiza kuba ngumnyaka wophumlo, umhlaba wawungasayi kuhlwayelwa okanye kuvunwe, kwaye konke owawuza kukuveza kwakuza kuthatyathwa ngokuba kulilungelo lamahlwempu ngokufanelekileyo. Udidi oluthile lwamakhoboka amaHebhere, bonke abantu abangazanga bayifumana inkululeko ngomnyaka wophumlo, kwakufuneka bekhululwe. Sekunjalo, eyona nto yawenza wabaluleka umnyakawentlokoma, yayikukubuyiselwa kwawowonke umhlaba kusapho owawungowalo kuqala. Ngomyalelo owodwa kaThixo, umhlaba wawahlulwe ngamaqashiso. Emva kokuba wahlulwe, akakho owayenelungelo lokutshintshisa ngesabelo sakhe. Wayengenako nokuwuthengisa ngaphandle kokuba unyanzelwa bubuhlwempu, nalapho, nanini na yena, okanye ozalana naye elangazelela ukuwuhlangula, lowo uwuthengileyo kufuneka angali ukuwuthengisa; kuthi ukuba awuhlangulwanga, ubuyele kumnini wawo wokuqala okanye kwindlalifa zakhe ngomnyaka wentlokoma.

UYehova wathi kuIsrayeli: “Ilizwe ze kungathengiswa ngalo, libhange, kuba ilizwe lelam; ngokuba ningabaphambukeli neendwendwe kum.” Levitikus 25:23. Kwakufuneka ukuba abantu babe nale ngqondo yokuba yayililizwe likaThixo ababevunyelwe ukuba balime okwexeshana; nokuba ungumnini walo Yena ngokusemthethweni, kususela kwasekuqaleni, nokuba uya kubeka phambili ngendlela eyodwa abo bangamahlwempu kunye nabo bahluphekileyo. Kwakufuneka kubethelelwe ezingqondweni zabo bonke ukuba amahlwempu anelungelo elifanayo lokuba abe nendawo emhlabeni njengabo banobutyebi obungaphezulu.

Yayinjalo imisindleko eyenziwa nguMdali wethu onenceba, ukucutha ukubulaleka, ukuzisa ukukhanya kwethemba, ukukhanyisa imitha yelanga, ebomini babasweleyo nabaxinzelelekileyo.

UYehova wayebeke isithintelo ekuthandweni ngokugqithisileyo komhlaba negunya. Ububi obukhulu babuya kuzalwa kukuqokelelwa kufunjwe ubutyebi ludidi oluthile, lo gama kukho ubuhlwempu nokucinezeleka kwabanye. Ngaphandle kokulawulwa, igunya labazizityebi laliya kuba nokuthabathela kulo konke, baze abangamahlwempu, nangona ngazo zonke iindlela benexabiso ngokupheleleyo emehlweni kaThixo, bathatyathwe baphathwe njengabaphantsi kunabo bazalwana babo banempumelelo engaphezulu. Oku

kuziva becinezelekile, bekuya kuzivusa iimvakalelo zodidi oluhluphekileyo. Bebeya kuziva bephelelwe lithemba, benengqumbo enokukhokelela ekonakaleni kokuziphatha kwasekuhlaleni nokuvula ucango ukuze kungene iinkohlakalo zeentlobo ngeentlobo. Imiqathango awayimisayo uThixo yayilungiselwe ukukhulisa ukulingana ekuhlaleni. Imisindleko yomnyaka wophumlo nentlokoma yayiza kuthi, ngendlela emangalisayo, ilungise oko kuthe, apha ekuhambeni kwexesha, konakala ekuhlaleni nasekulawulweni kwendyebo yesizwe.

Le miqathango yayilungiselelwe ukusikelela abazizityebi kwanjengabo bangamahlwempu. Yayiza kuthintela ukubawela ubutyebi, nokubasesichengeni sokuziphakamisa, ize ikhulise umoya ohloniphekileyo wobubele; kuthi, nangokukhuthaza umoya omhle phakathi kwazo zonke iindidi, ikhuthaze ucwangco ekuhlaleni, nokuzinza elulawulweni. Sisonke sisontwesayingubo enye yoluntu, khon' ukuze, nokuba yintoni esinokuyenza ukunceda nokuphakamisa abanye, ibe kwayintsikelelo nakuthi. Umthetho wokuxhomekeka omnye komnye ufumaneka kuwo onke amanqwanqwa asekuhlaleni. Abahluphekileyo abaxhomekekanga kwabazizityebi ukudlula ukuba izityebi nazo zixhomekeke kwabahluphekileyo. Lo gama olunye udidi lucela isabelo seentsikelelo uThixo azibeke kubamelwane babo olunezinto, nolunye olo ludinga inkonzo enyanisekileyo, amandla engqondo, amathambo nezihlunu, izinto ezo abanazo abo bahluphekileyo.

Iintsikelelo ezinkulu zazithenjiswe uIsrayeli ukuba uthe wathobela imiyalelo kaYehova. "Ndoninika iziphango zenu ngexesha lazo;" watsho," ilizwe lininike indyebo yalo, nemithi yentsimi ivelise iziqhamo zayo; nento eniyibhulileyo ifikele ekuvunweni kweediliya, ukuvunwa kweediliya kufikelele ekuhlwayeleni, nidle isonka senu, nihluthe, nihlale ezweni lenu nikholosile. Ndoninika uxolo ezweni elo, nilale; kungabikho bani unigubhisayo, ndilisuse irhamncwa ezweni lenu; ikrele lingahambi ezweni lenu. . . . Ndohamba phakathi kwenu, ndibe nguThixo wenu, nina nibe ngabantu bam. . . . Ukuba nithe anandiphulaphula, anayenza le mithetho yonke; . . . nesuka nawaphula umnqophiso wam: . . . nifumane nihlwayele imbewu yenu, idliwe ziintshaba zenu. Ndonichasa nina, ukuze nibethwe phambi kweentshaba zenu, baninyathele abanithiyayo, nisabe kungekho unisukelayo." Leviticus 26: 4-17.

Kukho abo bakhuthaza ngomfutho omkhulu ukuba bonke abantu kufuneka ukuba babelane ngokulinganayo kwiintsikelelo zikaThixo zasemhlabeni. Eli yayingelilo icebo loMdali. Ukwahlukana kwemeko yenye yeendlela athi ngazo uThixo avavanye ngazo akhulise isimilo. Ukanti, ufuna ukuba abo banezinto zasemhlabeni (ubutyebi), bazibone kuphela njengamagosa empahla zaKhe, agciniswe izinto zokusetyenziswa ukulungelwa kwababulalekayo nabasweleyo.

UKristu wathi siya kuhlala sinawo phakathi kwethu amahlwempu, kwaye umdla waKhe uwuhlanganisa kunye nabo baKhe babulalekayo. Intliziyo yoMhlanguli wethu ivelana nabona bangamahlwempu nabaphantsi kubantwana baKhe basemhlabeni. Usixelela ukuba bangabameli baKhe emhlabeni. Ubabeke phakathi kwethu ukuze avusele iintliziyo zethu kuthando olo analo ngakubantu ababulalekayo nabacinezelweyo.Uvelwanonobubele obenziwakubobamkelwanguKristu njengokungathi benziwakuYe. Isenzo senkohlakalo okanye esokungabakhathaleli sithatyathwa njengokungathi senziwa kuYe.

Ukuba umthetho onikiweyo nguThixo ukuba ube yintsikelelo kumahlwempu uthi wenziwe, ubuya kuba mkhulu kangakanani umahluko kwimo ekhoyo elizweni ngoku, ekuziphatheni, emoyeni nakweli lizwe! nokuzibabaza bekungasayi kubonakala njengoko kunjalo ngoku, kodwa elowo ebeya kubonisa ukukhathalela ulonwabo nokuhlala kakuhle kwabanye; kuthi oku kuhlupheka kuzalise yonke indawo, njengoko kubonakala kumazwe amaninzi, kungabikho.

Imithetho-siseko uThixo ayimisileyo, ibiya kuthintela ububi obukhulu obuthe kwizizukulwana bangunozala wengcinezelo ngabazizityebi kwabo bangamahlwempu nokukrokrelana nentiyo yabo bangamahlwempu kwabo bazizityebi. Nangona yayinokuphazamisa ukuqokelelwa kobutyebi obungaphaya komgca kunye nokuziyekela kulonwabo olungenamida, yayiya kusithintela isiphumo sokungazi nokunyhashwa phantsi kwamashumi amawaka abo basetyenziswe nzima behlawulwa into engabonakaliyo ekuzuzeni ezi mfumba zobutyebi. Yayiya kuzisa isisombululo esinoxolo kwezo ngxaki zizisela ihlabathi uvukelo nokuphalala kwegazi.

# Isahluko 52—Izidlo zomnyaka

Yayimithathu ngonyaka imihlangano kaIsrayeli ewonke ukuba anqule engcweleni. Eksodus 23:14-16. IShilo yayiyindawo yale mihlangano okwethuba elithile; kodwa iYerusalem emva koko yaba lizikolo lokunqula kwesizwe, kwaye kulapha apho iintlanga [zakwaIsrayeli] zazihlanganela khona ukwenza izidlo ezizukileyo.

Abantu baberhangqwe ziintlanga ezoyikekayo, ezithanda imfazwe, nezazizondelele ukuthabatha imihlaba yabo; kanti ke, kathathu ngomnyaka onke amadoda anemizimba ephelele kakuhle, nabo bonke abantu ababenokuthabatha uhambo babeyalelwa ukuba bawashiye amakhaya abo baye kwindawo yokuhlangana, kufutshane nombindi womhlaba. Yintoni eyayiza kuthintela iintshaba zabo ukuba zingawatshayeli loo makhaya angakhuselekanga, ziwenze abe ngamanxuwa ngomlilo nekrele? Yintoni eyayiza kunqanda ukungenelelwa kwelizwe, nto leyo eyayiya kusa uIsrayeli ekuthinjweni kutshaba lwasemzini. UThixo wayethembise ukuba ngumkhuseli wabantu baKhe. “Isithunywa sikaYehova sibangqinga ngeenxa zonke abamoyikayo, sibahlangule” Ndumiso 34:7. Xa amaIsrayeli ayenyuka ukuya kunqula, amandla ezulu ayezinqumamisa iintshaba zawo. Isithembiso sikaThixo sasisithi, “Kuba ndiya kuzigqogqa iintlanga phambi kwakho, ndiwenze banzi umda wakho, linganqwenelwa nangubani ilizwe lakho, ekunyukeni kwakho usiya kubonakala ebusweni bukaYehova uThixo wakho izihlandlo ezithathu ngomnyaka.” Eksodus 34:24.

Owokuqala kule misitho, iPasika, isidlo sesonka esingenagwele, wawubakho ngenyanga ka-Abib, inyanga yokuqala kumnyaka wesiYuda, uhambelana nokuphela kukaMatshi nasekuqaleni kuka-Apreli. Ingqele yobusika yayidlule, imvula yamva iphelile, indalo yonke ivuyile kubutsha bobuhle bexesha lentlakohlaza. Ingca yayiluhlaza ezindulini nasezintilini, iintyatyambo zasendle zikho kuyo yonke indawo ukuqhakazisa emadlelweni. Inyanga ngelo xesha isondela ekubeni ibe yinyanga epheleleyo, isenza ukuba kubekho urhatya olunodlamko. Yayilixesha elazotywa kakuhle yimvumi xa isithi:

“Ubusika budlule,

Imvula igqithile yemka;

Iintyatyambo zibonakele ezweni;

Ixesha lokuntyiloza kweentaka lifikile;

Izwi lehobe livakele ezweni lethu;

Umkhiwane ukrwala amakhiwane awo,

Imidiliya ityatyambile,

Itsho ngevumba elimnandi.”

Ingoma Yazo Iingoma 2:11-13.

Kulo lonke ilizwe, abahambi beyimiqodi, babesiya eYordan. Abelusi bempahla emfutshane besuka kwimihlambi yabo, abempahla enkulu besuka ezintabeni, abalobi abavela kulwandle lwaseGalili, abalimi abaphuma emasimini abo, noonyana babaprofeti abaphuma kwizikolo zabo ezingcwele, bonke babezijika iinyawo zabo zisinge apho kwakutyhilwe khona ubukho bukaThixo. Babehamba, amaqela ngamaqela, kuba baninzi ababehamba ngeenyawo. Imiqokozo yeenkamela yayithe rhoqo ukungenelela, yaba seyimikhulu kakhulu xa sekufikwa kwiSixeko esiNgcwele.

Ukonwaba kwendalo kwazisa uvuyo ezintliziyweni zikaIsrayeli nombulelo kuLowo onguMniki wako konke okulungileyo. Iindumiso ezimnandi zamaHebhere zaziculwa, zibabaza uzuko nobungangamsha bukaYehova. Ekuvakaleni kwesandi sesigodlo, kunye nomculo nezinto ezikhenkcezayo, ingoma yokubulela, ibinyuka, isandiswa ngamakhulukhulu amazwi:

“Ndavuya bakuthi kum,

Masiye endlwini kaYehova.

Iinyawo zethu zifike zema

Emasangweni akho, Yerusalem. . . .

Apho zinyuka ziye khona izizwe,

izizwe zikaYehova; . . .

Ukuba kubulelwe kwigama likaYehova. . . .

Celelani iYerusalem uxolo;

Mababe nokuchulumanca abakuthandayo.”

Ndumiso122:1-6.

Babesithi bakuzikhangela iinduli ezibarhangqileyo apho abahedeni babesa kubasa khona imililo yemibingelelo, basuke bacule abantwana bakaIsrayeli:

“Ndiwaphakamisele ezintabeni na

amehlo am?

Luya kuvela phi na uncedo lwam?

Uncedo lwam luvela kuYehova,

UMenzi wezulu nehlabathi.”

Ndumiso 121:1, 2.

“Abo bakholosa ngoYehova,

Banje ngentaba yaseZiyon:

Ayishukumi, ihleli ngonaphakade.

IYerusalem ijikelezwe ziintaba;

Ke uYehova ubajikelezile naye

abantu bakhe,

Kususela ngoku kude kuse ephakadeni.”

Ndumiso 125:1, 2.

Ekunyukeni iinduli, babone uMzi oNgcwele, babekhangela babone ngentlonipho eyoyikekayo imiqodi yabakhonzi ijika-jika indlela yayo esinga etempileni. Babewubona umsi wesiqhumiso unyuka, bathi xa besiva amaxilongo abaLevi evakalisa inkonzo engcwele, bafumane umfutho weyure, bacule:

“Mkhulu uYehova, engowokudunyiswa kunene

Emzini kaThixo wethu, entabeni

yakhe engcwele.

Intle ukuphakama kwayo, yimihlali

yehlabathi lonke,

Intaba yaseZiyon, intlomo yasentla,

Umzi woKumkani omkhulu.”

Ndumiso 48:1, 2.

“Malube luxolo eludongeni lwakho

olurhaqileyo,

Nokuchulumacha ezingxandeni zakho ezinde.”

“Ndivuleleni amasango obulungisa;

Ndiya kungena ngawo, ndiya kubulela kuYehova.”

“Ewe, ndiya kuzizalisa izibhambathiso kuYehova,

Phambi kwabantu bakhe bonke,

Ezintendelezweni zendlu kaYehova,

Esazulwini sakhe, Yerusalem.”

Ndumiso 122:7; 118:19; 116:18, 19.

Zonke izindlu zaseYerusalem zazivulelwa abahambi, amagumbi afakwa impahla ingahlawulelwa; kodwa oku kwakungalanelanga ibandla elikhulu, kuze kumiswe iintente kuyo yonke indawo efumaneka ivulekile esixekweni nakwiinduli ezijikelezileyo.

Ngomhla we-14 enyangeni, ngokuhlwa, kwakusenziwa isidlo sePasika, iinkonzo zaso ezinendili nezibukekayo zikhumbuza ukuhlangulwa ebukhobokeni baseYiputa, zisalatha phambili kumbingelelo owawuza kuhlangula ebukhobokeni besono. Wathi uMsindisi akunikela ubomi baKhe eKhalvari, ukubaluleka kwePasika kwaphela, kwaza kwamiselwa isiDlo seNkosi njengesikhumbuzo seso siganeko sinye esasifuziselwa ngePasika.

IPasika yayilandelwa yimihla esixhenxe yesidlo sesonka esingenagwele. Umhla wokuqala nowesixhenxe yayiyimihla yentlanganiso engcwele, xa kwakungafuneki kwenziwe msebenzi wakukhonza. Ngomhla wesibini wesidlo, ulibo lomnyaka wesivuno lwaluziswa phambi kukaThixo. Irhasi yayikukutya okuneenkozo kokuqala ePalestina, kuze kuthi ekuqaleni kwesidlo ibe yona iqalisa ukuvuthwa. Isithungu sale rhasi sasitshangatshangiswa ngumbingeleli phambi kwesibingelelo sikaThixo, njengesivumo sokuba, konke kwakukokwaKhe. Ingekenziwa le nkonzo, isivuno sasingenakho ukuqokelelwa.

Emva kwemihla engamashumi amahlanu ukusuka ekunikelweni kolibo, kwakuba yiPentekoste eyayikwabizwa ngoku sisidlo sokuvuna nesidlo seeveki. Ukubonakalisa umbulelo ngenxa yokudla okuziinkozo, kwakusenziwa imibhako emibini yezonka ezingenagwele zize zinikelwe phambi koThixo. IPentekoste yayiba lusuku olunye, olwalunikelwa ukuba kwenziwe umsebenzi wokukhonza.

Ngenyanga yesixhenxe, kwakuba sisiDlo seMinquba, okanye sokuqokelela. Esi sidlo, sasiphawula ubuninzi bendyebo kaThixo kumabhoma, kwizigcume zeminquma, nasezidiliyeni. Yayisisidlo sokugqibela esihle kakhulu emnyakeni. Umhlaba wawunemveliso yayo, isivuno sihlanganiselwe koovimba, iziqhamo, ioli, kunye newayini zigciniwe, ulibo nalo lugciniwe, ngoku abantu beza neminikelo yabo yombulelo kuThixo, oye wabasikelela kakhulu.

Esi sidlo sasiza kuba sisiganeko esibalulekileyo sovuyo Sasisenzeka kanye emva kweMini yoCamagusho, yakuba inikiwe ingqinisekiso yokuba ubugwenxa babo abusayi kubuya bukhunjulwe. Bathi benoxolo, beze ngoku phambi kukaThixo ukuba bavume

ukulunga kwaKhe, bamdumise ngenceba yaKhe. Ukusebenza nzima kokuvuna koba kuphelile, kungekaqali ukusebenza nzima komnyaka omtsha, abantu bekhululekile ekuxakekeni, babe nokuzinikela kwimpembelelo engcwele, nenovuyo yelo xesha. Nangona yayikuphela kootata noonyana ababe yalelwe ukuba babekho esidlweni, kwakusithi kangangoko kunokwenzeka, zonke iintsapho zabo zazisiza zibekho, kuthi ngobubele bazo kubo abakhonzi, abaLevi, owasemzini, nolihlwempu, bonke bamkeleke.

NjengePasika, isiDlo seMinquba sasisisikhumbuzo. Ekukhumbuleni ubomi bohambo lwabo lwasentlango, abantu kwakufuneka ngoku bazishiye izindlu zabo bahlale emaphempeni, okanye phantsi kwemithi enemithunzi eyenziwe ngamahlahla aluhlaza “emithi okuhombisa, amagqabi amasundu, namasebe emithi ethe shinyi, nemingculuba yasemlanjeni.” Levitikus 23:40, 42, 43.

Umhla wokuqala wawuyintlanganiso engcwele, kuze kwimihla esixhenxe kongezwe owesibhozo, owawugcinwa kwangolo hlobo nawo.

Kwezi ntlanganiso zomnyaka, iintliziyo zabadala nabatsha zazikhuthazwa ekukhonzeni uThixo, lo gama ukuhlangana kwabantu abaphuma kwiinkalo ngeenkalo zelizwe, babesomeleza amaqhina abaqamangelebonke kuThixo,nakomnyenomnye.Bekungaba

kuhle ebantwini bakaThixo ngeli xesha ukuba bekungakho isiDlo seMinquba—isikhumbuzo esinovuyo seentsikelelo zikaThixo kubo. Njengabantwana bakaIsrayeli bekhumbula ukuhlangulwa uThixo awakwenza kooyise, nokubagcina ngendlela emangalisayo ngexesha lokuhamba kwabo bephuma eYiputa, nathi besinokuthi, ngombulelo sikhumbule iindlela ezahlukeneyo athe uThixo wazibeka ukuba asikhuphe ehlabathini, nakubumnyama bolahleko, wasizisa ekukhanyeni okuxabisekileyo kobabalo lwaKhe nenyaniso yaKhe.

Kwabo babehlala kude nomnquba, kwakuba ngaphezu kwenyanga minyaka le ukuza kwabo kwezi zidlo zomnyaka. Lo mzekelo wokuzinikela kuThixo, umele ukubonakalisa ukubaluleka konqulo nokudingeka kokubeka umona wethu, ukuthanda kwethu ihlabathi, ngaphantsi kwezo zinto zizezikamoya nezingunaphakade. Siyalahlekelwa xa silityeshela ilungelo lokuhlangana kunye ukuba somelezane sikhuthazane emsebenzini kaThixo. Iinyaniso zelizwi laKhe, zilahlekelwa kukucaca ngokuthe gca kwanokubaluleka ezingqondweni zethu. Iintliziyo zethu ziyayeka ukukhanyiselwa nokuvuswa yimpembelelo engcwalisayo, size sihle ngokwasemoyeni. Ekuhlanganeni kwethu njengamaKristu, silahlekwa kakhulu ngenxa yokuswela uvelwano omnye nomnye. Lowo uzivalelayo ngaphakathi kwakhe, akayizalisi indawo uThixo ayilungisele ukuba ayizalise. Kukukhulisa ngendlela eyiyo iziqalelo zasekuhlaleni zendalo yethu okuthi kusenze sibe novelwano nabazalwana bethu nokusinika ulonwabo ekuzameni kwethu ukusikelela abanye.

IsiDlo seMinquba sasinganele kuba sisikhumbuzo, kodwa sasikwa ngumfuziselo. Sasingalathi emva kuhambo lwasentlango kuphela, kodwa, njengesidlo sesivuno, sasivuyisana nokuqokelelwa kwesiqhamo somhlaba, sisalatha phambili kwimini enkulu yokuqokelelwa kokugqibela, xa uYehova wesivuno eya kuthuma abavuni baKhe ukuba babuthele umlilo umdiza uzizithungu, baze bayibuthele ingqolowa kuvimba waKhe. Ngelo xesha abakhohlakeleyo baya kutshatyalaliswa. Baya kuba zizizwe "[ezi]ngathi azizange zabakho." UObhadiya 16, IBHAYIBHILE. Lonke ilizwi kuyo yonke indalo liya kuhlangana ngendumiso yovuyo kuThixo. Uthi umtyhilelwa, "Kananjalo zonke izidalwa ezisezulwini, naphezu komhlaba, naphantsi komhlaba, naphezu kolwandle, neento zonke ezikwezo zinto, ndaziva zisithi: Kulowo uhleli etroneni, nakuyo iMvana, Makubekho ukubongwa, nembeko, nozuko, namandla, kuse emaphakadeni asemaphakadeni." IsiTyhilelo 5:13.

Abantu bakwaIsrayeli babemdumisa uThixo kwisiDlo seMinquba, ngexesha bekhumbula inceba yaKhe ekubahlanguleni kubukhoboka baseYiputa nokubagcina kwaKhe ngothando ngexesha lobomi babo bokubhadula entlango. Babevuyela nokwazi ngokuxolelwa nokwamkelwa kwabo, ngenkonzo yeMini yoCamagusho, eyayisanda kuphela. Kuya kuthi xa abahlangulweyo bakaYehova behlanganiselwe kwiKanan yasezulwini, bekhululwe ngonaphakade kubukhoboka besiqalekiso sesono, kuba phantsi kwaso "yonke indalo iyancwina, inenimba kunye, unangoku" (Roma 8:22), baya kuvuya ngovuyo olungathethekiyo oluzukisiweyo. Umsebenzi omkhulu kaKristu wokucamagushela abantu uya kuba ugqityiwe, izono zabo zibe zisuswe ngonaphakade.

"Inemihlali intlango nomqwebedu;

Iyagcoba inkqantosi, iyadubula njengomfiyo,

Iyatyatyamba ithi rhoqo; iyagcoba, ewe, iyagcoba,

imemelele, inikwe ubuqaqawuli beLebhanon,

Ubungangamela beKarmele neSharon;

Ezo ndawo ziya kububona ubuqaqawuli bukaYehova,

ubungangamela bukaThixo wethu.

"Aya kuvulwa amehlo emfama,

Zivulwe iindlebe zezithulu;

Size sitsibe njengexhama isiqhwala,

Lumemelele ulwimi lwesidenge;

"Ngokuba kuya kugqobhoka amanzi entlango,

Nemilambo enkqantosini;

Neendawo ezinxaniweyo

zimpompoze amanzi. . . .

“Kuya kubakho umendo khona, kubekho indlela,

Kuthiwe ukubizwa kwayo,

yindlela engcwele le.

Akuyi kudlula nto iyinqambi ngayo;

Yeyabo yona:

Abahamba loo ndlela-nabazizihula abayi kulahleka kuyo.

“Akuyi kubakho ngonyama khona,

Aliyi kuqabela khona irhamncwa

eliqwengayo;

Aliyi kufunyanwa khona;

Kuya kuhamba khona abakhululwe ngokuhlawulelwa;

“Abakhululwa bakaYehova babuye

Beze eZiyon bememelela;

Benovuyo olungunaphakade phezu kweentolo zabo;

Baya kufumana imihlali nemivuyo,

Sisabe isingqala nosizi.”

Isaya 35:1, 2, 5-10.

# Isahluko 53—Abagwebi Bangaphambili

[Esi sahluko sisekwe kubaBagwebi 6-8; 10.]

Emva kokuba zithe zahlala eKanan, izizwe azizange zenze migungqo ingxamileyo ukugqibezela ukulihlutha ilizwe. Zanelisekile yimimandla eyayizuziwe, inzondelelo yazo yatyhafa, yaza yayekwa imfazwe. “Kwathi, akomelela amaIsrayeli, azenza izicaka zawo ezo zizwe [amaKanan], akazigxotha.” Iinkokheli 1:28 [IBHAYIBHILE].

UYehova, kwelaKhe icala, wayeyizalisekise ngokuthembeka izithembiso ezazenziwe kuIsrayeli; uYoshuwa wayewaphule amandla amaKanan, wawahlulela izizwe umhlaba. Kwakusele kuzo kuphela, zithembele kwingqiniseko yoncedo lwezulu, ukuwugqiba umsebenzi wokulithabatha ilizwe kubemi balo. Zasilela izizwe ukukwenza oku. Ngokungena kwizivumelwano namaKanan, zawugqitha ngokuphandle umyalelo kaThixo, ngaloo ndlela zasilela ukuzalisekisa imeko awayethembise ngayo ukuthi uya kwenza ukuba iKanan ibe yeyazo.

Kususela kwasekuqaleni kokuthetha kukaThixo kunye nawo eSinayi, ayelunyukisiwe ngasekunquleni izithixo. Kwakamsinyane emva kokuba kuvakaliswe umthetho, isigidimi saya kuwo ngoMoses ngokubhekisele kwizizwe zaseKanan: “Uze ungabanquli oothixo babo, ungabakhonzi, ungenzi ngokwemisebenzi yabo; uze uzigungxule, uziqhekeze nokuziqhekeza izimiso zabo zamatye. Nize nikhonze uYehova uThixo wenu, asisikelele isonka sakho, namanzi akho; ndisisuse isifo phakathi kwakho. Eksodus 23:24, 25. Isiqinisekiso sanikwa sokuba, lonke ixesha besathobela, uThixo uya kuboyisela iintshaba zabo phambi kwabo: “Ndiya kuzithuma phambi kwakho izothuso zam, ndibadubadube bonke abantu oya kufika kubo, iintshaba zakho zonke ndizenze zikunikele ikhosi; ndithume oonomeva phambi kwakho, bawagxothe amaHivi, namaKanan, namaHiti, asuke phambi kwakho. Andiyi kuwagxotha phambi kwakho ngamnyaka mnye, hleze ilizwe kube senkangala kulo, andeamarhamncwaasendlephezukwakho.Ndiya kuwagxotha kancinane kancinane phambi kwakho, ude wande, ulidle ilifa ilizwe. Ndoyimisa imida yakho, ithabathele kuLwandle oluBomvu ise kulwandle lwamaFilisti; ithabathele entlango, ise kuwo uMlambo; kuba abemi belo lizwe ndiya kubanikela esandleni sakho, ubagxothe phambi kwakho. Uze unganqophisani nabo, kwanoothixo babo; ize bangemi kwelo zwe lakho, hleze bakwenze undone. Xa uthe wabakhonza oothixo babo, inene, oko koba ngumgibe kuwe.” Eksodus 23:27-33. Le yimiyalelo eyaphindaphindwa ngeyona ndlela inendili nguMoses phambi kokufa kwakhe, yaza yaphindwa nguYoshuwa.

UThixo wayebabeke abantu baKhe eKanan njengongqameko oluphambili lokuthintela umsinga wobubi bokuziphatha, ukuze bungakhukulisi ihlabathi. Ukuba babethembekile kuYe, uThixo wayefuna ukuba uIsrayeli ahambele phambili esoyisa

ngokoyisa. Wayeza kuzinikela ezandleni zabo izizwe ezikhulu nezinamandla ngaphezu kwamaKanan. Isithembiso sathi: “Ukuba nithe nawugcina ngenyameko lo mthetho wonke ndiniwiselayo, . . . wozigqogqa uYehova ezo ntlanga zonke phambi kwenu, nigqogqe iintlanga ezinkulu, ezinamandla kunani. Indawo yonke, enyathelwa yintende yonyawo lwenu, yoba yeyenu; kuthabathela entlango, naseLebhanon, nasemlanjeni, emlanjeni ongumEfrata, kuse elwandle lwasentshonalanga, ingumda wenu. Akukho mntu uya kuma phambi kwenu; ukunkwantya nini, nokoyika nina, wokubeka uYehova uThixo wenu ezweni lonke enilinyatheleyo, njengoko wathethayo kuni.” Duteronomi 11:22-25.

Sesiphezulu sinjalo isiphelo sabo, bakhetha indlela yokonwaba nokuziyekela; bawayeka aphuncuka amathuba okugqiba ukulihlutha ilizwe; kwaza kwizizukulwana ezininzi, bangcungcuthekiswa yintsalela yaba bantu banqula izithixo, abaya bathi, ngokutsho ngenx’ engaphambili komprofeti, baba “ngameva” emehlweni abo, baba “ziimviko” emacaleni abo. Numeri 33:55.

Abantu bakaIsrayeli “baxubana neentlanga ezo, bafunda izenzo zazo.” Ndumiso 106:35. Beendiselana namaKanan, kwaza ukunqula izithizo kwanda njengesibetho kulo lonke ilizwe. “Bakhonza izithixo zazo, yaba sisirhintyelo kubo. Babingelela ngoonyana babo nangeentombi zabo kwiidemon; . . . lahlanjelwa ilizwe ngamagazi. . . . Wavutha umsindo kaYehova kubantu bakhe, laba lisikizi kuye ilifa lakhe.” Ndumiso 106:36-40.

Kwaya kufika kwixesha apho isizukulwana esafumana imfundiso kuYoshuwa sayasaphela,unqulolwezithixoluqhubelaphambili kancinane; kodwa abazali babeyilungisile indlela yokreqo lwabantwana babo. Ukungahoyi imiqathango kaYehova kwabo babeze ukuba bahluthe iKanan, kwahlwayela imbewu yobubi eyaqhubeka izala isiqhamo esikrakra kwizizukulwana ezininzi. Imikhwa elula yayiwazuzele amaHebhere impilo yasemzimbeni; kodwa ukunxulumana nabahedeni kwakhokelela ekuziyekeleni elitheni nakwimizwa, eya hlisa kancinane kancinane amandla omzimba, nokudodobalisa amandla engqondo nokuziphatha. Ngezono zawo, amaIsrayeli ahlukana noThixo; amandla aKhe asuswa kuwo, awakwazi ukuzoyisa iintshaba zawo. Ngaloo ndlela baba ngaphantsi kanye kwizizwe ababeya kuzoyisa ngoThixo.

“Bamlahla uYehova, uThixo wooyise, owabakhuphayo ezweni laseYiputa,” “wabaqhuba njengomhlambi entlango.” “Bamqumbisa ngeziganga zabo, bamkhweletisa ngemifanekiso yabo eqingqiweyo.” Ngenxa yoko, uYehova “wawulahla umnquba waseShilo, intente abeyimise esintwini; wawanikela ekuthinjweni amandla akhe, isihombo sakhe esandleni sombandezeli.” Abagwebi 2:12; Ndumiso 78:52, 58, 60, 61. Kanti ke akazange abashiye kuphele abantu baKhe. Yahlala ikho intsalela eyayinyanisekile kuYehova; kuthi amaxesha ngamaxesha uYehova akhuphe amadoda anyanisekileyo nangamagorha ukuba akusingele phantsi ukunqulwa kwezithixo, awahlangule amaIsrayeli ezintshabeni zawo. Wayesithi akufa umhlanguli, abantu

bakhululeke kwigunya lakhe, kancinane babuyele kwizithixo zabo. Lalihambe ngolo hlobo ibali lokuhlehla nokohlwaywa, ukuvuma isono nokuhlangulwa, liphindaphindwe njalo.

Ukumkani waseMesopotami, ukumkani wamaMowabhi, emva kwabo amaFilisti, namaKanan aseHatsore, ekhokelwa nguSisera, babuya bangabacinezeli bakaIsrayeli. UOteniyeli, uShamgare, noEhude, uDebhora noBharaki bavezwa ukuba babe ngabahlanguli babantu babo. Baphinda “oonyana bakaIsrayeli benza ububi emehlweni kaYehova; wabanikela uYehova esandleni samaMidiyan.” Ukuza kuthi ga kwesi sithuba, isandla somcinezeli sawa kancinane kwizizwe ezazihlala kwimpuma yeYordan, kodwa kwiintlekele zeli xesha, baba ngabokuqala ukuva ubunzima.

Ama-Amaleki akwiKanan esezantsi, kunye namaMidiyan akumda wasempumalanga, nakwiintlango ezazingaphesheya, ayehleli eziintshaba ezingagungqiyo zikaIsrayeli. Isizwe samaMidiyan kwasalakancinaneukubasingatshatyalaliswa siphelengemihla kaMoses, kodwa emva koko, sakhula kakhulu, sanda, sanamandla. Babengabantu abanxanelwe impindezelo; kwathi ngoku, kuba isandla esikhuselayo sikaThixo sirhoxisiwe kuIsrayeli, lafika ithuba. Kwakungekuphela izizwe ezikwimpuma yeYordan, kodwa lonke ilizwe laphatheka kakubi kukudlavula kwabo. Abemi abandlongondlongo nabanengcwangu basentlango, “benjengeenkumbi ukuba baninzi,” (Abagwebi 6:5), balizalisa ilizwe ngemihlambi kunye nempahla enkulu yabo. Njengesibetho esitshabalalisayo, balingenela lonke ilizwe, besusela kumlambo iYordan ukuya kumathafa amaFilisti. Babefika ngakonje ukuba siqale ukuvuthwa isivuno, bahlale kude kuqokelelwe iziqhamo zomhlaba zokugqibela. Babethabatha yonke imveliso yamasimi, babaphange babaphathe kakubi abemi, bakugqiba babuyele kwiintlango zabo. Ngenxa yoko, amaIsrayeli awayehlala kwilizwe eliphangaleleyo kwanyanzeleka ukuba awancame amakhaya awo abuthelane kwiidolophu ezirhangqwe ziindonga, ukuba afumane igwiba ezinqabeni, okanye afumane inkuseleko emiqolombeni nakwiindawo ezimxinwa ezinamatye ezintabeni. Kwaba yiminyaka esixhenxe iqhubeka le ngcinezelo, kwaza kwathi, bakuba abantu, ekuxinzelekeni kwabo, baye bakululamela ukuthethisa kukaYehova, bazivuma izono zabo, waphinda uThixo wabavusela umncedi.

UGidiyon wayengunyana kaYowashe, wesizwe sakwaManase. Uhlelo olwalukulo olu sapho lwalungenaso isikhundla esiphezulu, kodwa indlu kaYowashe yayibaluleke ngesibindi nangentlonipheko. Kuthethwa oku ngoonyana bakhe ababomelele, “elowo enesithomo sonyana wokumkani.” Bonke bawa emfazweni namaMidiyan kwasala wamnye; waza yena wenza ukuba igama lakhe loyikwe ngabahlaseli. KuGidiyon kwafika ubizo lwezulu ukuba ahlangule abantu bakhe. Ngelo xesha wayexakeke kukubhula ingqolowa. Kwakukho intwana yengqolowa eyayifihliwe, engakwazi ukuyibhulela apho kufuphi esixovulelweni sewayini; kuba ixesha leediliya ezivuthiweyo lalise kude kakhulu, kwakukuncinane ukuziqaphela izidiliya. Wathi xa uGidiyon esebenza nzima

emfihlakalweni ngokuzolileyo, wayicinga wanosizi imeko kaIsrayeli, waza wacinga ngendlela engaphulwa ngayo idyokhwe ephezu kwabantu bakhe.

Ngequbuliso, “isithunywa sikaYehova” sabonakala sathetha naye amazwi athi, “UYehova unawe, gorhandini linobukroti.”

“Camagu, Nkosi yam;” yatsho impendulo yakhe, “ukuba uYehova unathi, yini na ukuba kusihlele konke oku? Iphi na yonke imisebenzi yakhe ebalulekileyo, ababesibalisela ngayooobawo, besithi,Sasinganyuswanga nguYehova na eYiputa? Kungoku uYehova usilahlile wasinikela esandleni samaMidiyan.”

Isithunywa sezulu saphendula, “Hamba ngala mandla akho, uwasindise amaIsrayeli esandleni samaMidiyan. Akuthunywe ndim yini na?”

UGidiyon walangazelela umqondiso wokuba lo uthetha naye ngoku wayeyingelosi yoMnqophiso, eyathi ngexesha eladlulayo yenzela uIsrayeli izinto. Izithunywa zikaThixo, ezazithetha noAbraham, zaka zahlala ukuba zixhamle kububele bakhe; waza ngoku uGidiyon wacengana noMthunywa wezulu, ukuba ahlale njengondwendwe lwakhe. Waya ngokungxama ententeni yakhe, walungisa, kwinto encinane anayo, ixhwane nezonkana ezingenagwele, wazisa wabeka phambi kwaKhe. Yasuka iNgelosi yamthuma yathi, “Thabatha inyama nezonka ezingenagwele, uzibeke phezu kweli litye, uwuphalazelekulo umhluzi.” UGidiyon wakwenza oko, waza umqondiso awayewulangazelela wanikwa: ngentonga esesandleni sayo, iNgelosi yachukumisa inyama kunye nezonka ezingenagwele, kwaphuma ilangatye elityeni lawudla umbingelelo. Kwathi emva koko, iNgelosi yathi shwaka ayabonakala.

Uyise kaGidiyon, uYowashe, owaba nesabelo kukreqo lwabantu bakubo, wayakhe eOpra, apho wayehlala khona, isibingelelo esikhulu sikaBhahali, apho abantu bedolophu babenqula khona. UGidiyon wayalelwa ukuba asitshabalalise esi sibingelelo aze amise isibingelelo sikaYehova phezu kwelitye apho umbingelelo wadliwa khona, aze apho enze umbingelelo kuYehova. Umnikelo wombingelelo kuThixo wawunikelwe kubabingeleli, kwaye wawumiselwe ukuba wenziwe kwisibingelelo esiseShilo; kodwa Lowo wayimiselayo le nkonzo, neyalatha kuYe yonke iminikelo yayo, wayenalo igunya lokukuguqula oko kufunekayo kuyo. Ukuhlangulwa kukaIsrayeli kwakufuneka kuhanjelwe phambili luvukelo olunendili ngakunqulo lukaBhahali. UGidiyon kufuneka aqale imfazwe ngasekunqulweni kwezithixo phambi kokuba aye edabini neentshaba zabantu bakhe.

Umyalelo wezulu wenziwa ngokufanelekileyo. Wathi ngokwazi ukuba uya kuchaswa xa ethe wakwenza oko ekuhleni, uGidiyon wawenza umsebenzi emfihlakalweni; encediswa ngabakhonzi bakhe, bawugqiba wonke ngobusuku. Yaba nkulu ingqumbo yabantu baseOpra ukufika kwabo ngentsasa elandelayo bezokwenza

imithandazo yabo kuBhahali. Ngebabembulele uGidiyon ukuba uYowashe, owayexelelwe ngokutyelela kweNgelosi, wayengazange eme ukuba amkhusele unyana wakhe. “Niya kummela uBhahali nina aba na?” watsho uYowashe. “Niya kumsindisa nina aba na? Lowo ummelayo uBhahali makabulawe; makhe kuse. Ukuba unguThixo makazithethele, ngokuba sidiliziwe isibingelelo sakhe.” Ukuba uBhahali akanako ukusikhusela isibingelelo sakhe, angathenjwa njani ukuba akhusele abo bamnqulayo?

Zonke iingcinga zenkohlakalo ngakuGidiyon zasuswa; wathi akukhalisa ixilongo lemfazwe, amadoda aseOpra aphakathi kwabokuqala ukuhlanganisana phantsi kwebhanile yakhe. Kwathunyelwa abathunywa baya kwisizwe sakhe sakwaManase, nakwa-Ashere, eZebhulon, nakwaNafetali, baza bonke balusabela ubizo.

UGidiyon akazange azibeke ukuba abe yintloko yomkhosi ngaphandle kokuba kubekho ubungqina bokuba uThixo umbizele kulo msebenzi, nokuba uya kuba naye. Wathandaza, “Ukuba uyawasindisa amaIsrayeli ngesandla sam, njengoko uthethileyo, nanku ndibeke uboya obuchetyiweyo esandeni; ukuba umbethe uthe waba seboyeni bodwa, wonke umhlaba wawomile, ndiya kwazi ke ukuba uya kuwasindisa amaIsrayeli ngesandla sam, njengoko uthethileyo. Kusasa, uboya babumanzi, lo gama umhlaba wawomile. Kwaphinda kwavela okunye ukuthandabuza, njengoko uboya ngokwendalo bubufunxa ubumanzi xa buthe bakho emoyeni; uvavanyo kumele ukuba luqiniseke. Ngenxa yaloo nto, wacela ukuba umqondiso uvele kwelinye icala, wacenga ukuba ukulumka kwakhe kakhulu kungamenzi angaxoli uYehova. Isicelo sakhe samkeleka.

Wathi akuba ekhuthazeke ngolo hlobo, uGidiyon wayikhokela imikhosi yakhe ukuba iyokulwa edabini nabangeneleli. “Ahlangana ndawonye onke amaMidiyan, nama-Amaleki, nabasempumalanga; awela, amisa emathafeni aseYizereli.” Uwonke umkhosi ophantsi kolawulo lukaGidiyon, ngokwenani, yayingamadoda angamawaka amathathu anambini; kodwa wathi ngoku umkhosi omkhulu wotshaba uthe tshitshilili phambi kwakhe, ilizwi likaYehova lafika kuye: “Baninzi abantu abanawe, kunokuba ndiwanikele amaMidiyan esandleni sabo; hleze amaIsrayeli aqhayise, athi, Sisindiswe sisandla sethu. Khawudanduluke ke ngoko ezindlebeni zabantu, uthi, Owoyikayo nogubhayo makabuye, makanyebeleze emke ezintabeni zeGiliyadi.” Abo babesoyika ukujongana nengozi kunye neenzima, okanye abakuthanda kwabo ihlabathi kwakuya kuzisusa iintliziyo zabo emsebenzini kaThixo, babengayi kongeza mandla kumkhosi kaIsrayeli. Ubukho babo babuya kuba kukuzisa ubuthakathaka.

Kwakwenziwe kwangumthetho kwaIsrayeli ukuba, phambi kokuba baye edabini, kufuneka kwenziwe esi siphakamiso silandelayo kuwo wonke umkhosi: “Ngubani na umntu owakhe indlu entsha, akayisungula? Makahambe abuyele endlwini yakhe, hleze afe emfazweni, isungulwemntuwumbi.Ngubani na umntu otyale isidiliya, akadla kuso? Makahambe abuyele endlwini yakhe, hleze afe emfazweni, sidliwe mntu wumbi.

Ngubani na umntu ogane umfazi, akamzeka? Makahambe abuyele endlwini yakhe, hleze afe emfazweni, azekwe mntu wumbi." Abaphathi kwakufuneka bongeze phambili ukuthetha nabantu, bathi, "Ngubani na umntu owoyikayo, ontliziyo ithambileyo? Makahambe abuyele endlwini yakhe, inganyibiliki intliziyo yabazalwana bakhe, njengentliziyo yakhe. Duteronomi 20:5-8.

Ngenxa yokuba amanani ayembalwa kakhulu xa kuthelekiswa nalawo otshaba, uGidiyon warhoxa ekwenzeni isimiso esiqhelekileyo. Wazaliswa kukumangaliswa kukuba kuthiwe umkhosi wakhe wawumkhulu kakhulu. Yena uYehova wabona ikratsi nokungakholwa okusezintliziyweni zabantu baKhe. Bathi ngokususwa zizibheno ezichukumisayo zikaGidiyon, beza ngokukhawuleza; kodwa abaninzi kubo bazaliswa kukoyika bakubona intlaninge yamaMidiyan. Sekunjalo, ukuba uIsrayeli wayenokoyisa, bona abo [babesoyika] babeya kuluthabathela kubo udumo endaweni yokuba bathi uloyiso lolukaThixo.

UGidiyon wawuthobela umyalelo kaYehova, waza wathi enentliziyo esindwayo, wawabukela amawaka angamashumi amabini, okanye ngaphezu kwezabelo ezibini kwezithathu zomkhosi uphela, zibuyela ezindlwini zazo. Laphinda ilizwi likaYehova lafika kuye: "Abantu basebaninzi. Yihla nabo, uye emanzini, ndikukhethele bona apho; kothi, endithe kuwe, Lo uya kuhamba nawe, maze ahambe nawe yena; bonke endisukuba ndithi kuwe, Lo akayi kuhamba nawe, ize angahambi nawe yena. Abantu bakhokelelwa emanzini, belindele ukuba baza kuhlasela utshaba ngokukhawuleza. Bambalwa abakhawuleza bakha amanzi ngesandla basela bebheka phambili; kodwa phantse bonke abanye bawa ngamadolo, bawasela ngokonwaba amanzi omthombo. Abo bawakha ngezandla amanzi, babengamakhulu amathathu kubantu ababe ngamawaka alishumi; kwaza kwakhethwa bona; bonke abanye bavunyelwa ukuba babuyele ezindlwini zabo.

Ngezona ndlela zilula, isimilo siyakholiswa ukuvavanywa. Abo bathi ngexesha lobunzithinzithi bafune bona ukwaneza ezabo iimfuno, abangabo abantu bokuthenjwa ngethuba lokuxakeka. UYehova akanayo indawo emsebenzini waKhe yabantu abangamavila nabathanda ukuzenzela. Abantu abanyulayo yimbinana engayi kuvumela ukuba ukufuna kwayo kubalibazise ekwenzeni umsebenzi wabo. Amakhulu amathathu awayekhethiwe ayenganele nje ukuba nesibindi, nokukwazi ukuzilawula, kodwa ayengamadoda okholo. Ayengazingcolisanga ngokunqula izithixo. UThixo wayekwazi ukuwayalela, athi ngawo enze umsebenzi wokuhlangula uIsrayeli. Impumelelo ayixhomekeki emananini. UThixo unakho ukuhlangula ngabambalwa kwanjengabaninzi. Akazukiswa ngamanani amakhulu, ngaphezu kwesimilo sabo bamkhonzayo.

AmaIsrayeli ayimise kungqameko lwenduli ejonge kwintlambo apho yayimise khona imikhosi yabahlaseli. "AmaMidiyan nama-Amaleki nabasempumalanga bonke babelele entilini benjengeenkumbi ukuba baninzi; neenkamela zawo zibe

zingenakubalwa, njengentlabathi yonxweme lolwandle ukuba zininzi." Abagwebi 7:12. USathana wangcangcazela akucinga ngemfazwe yengomso. Kunjalo, uYehova wathetha naye embonweni wobusuku wamthuma, enoPura umkhonzi wakhe, esithi, yiyani kwinkampu yamaMidiyan, enika ingqondo yokuba uya kuva khona into eya kumkhuthaza. Wahamba, walinda ebumnyameni ethe cwaka, weva isoldathi libalisela iqabane lalo iphupha: "Ndibone kuqengqeleka isonka serhasi sisiza emkhosini wamaMidiyan, sifike ententeni, sibethe iwe, ithi bhukuqu intente, ithi bhuma." Omnye aphendule ngamazwi awachukumisa intliziyo yalowo uphulaphuleyo ungabonwayo, "Loo nto kunje likrele likaGidiyon, unyana kaYowashe, indoda yakwaIsrayeli; uThixo uwanikele amaMidiyan nomkhosi wonke esandleni sakhe." UGidiyon waliqonda ilizwi likaThixo elithetha naye ngabo bangamaMidiyan basemzini. Wabuyela kumadoda ambalwa awaphetheyo, wathi, "Vukani, ngokuba uYehova uyinikele impi yamaMidiyan esandleni senu."

Ngokukhokelwa lizulu, icebo lokuhlasela walinikwa, awathi ngokukhawuleza walenza. Amakhulu amathathu amadoda ahlulwa angamaqela amathathu. Indoda nganye yanikwa isigodlo, nesibane esifihlwe kwisitya somdongwe. La madoda amiswa ngendlela yokuba ayivelele inkampu yamaMidiyan evela kumacala awahlukeneyo. Enzulwini yobusuku, kwanikwa umqondiso ophuma kuphondo lukaGidiyon lwemfazwe, aza amaqela omathathu avuthela izigodlo zawo; ngelo xesha, aziqhekeza izitya zomdongwe eveza izibane ezitshawuzayo, akhawuleza alungenela utshaba esitsho ngesikhuzo semfazwe, "Ha! Ha! Ikrele likaYehova, likaGidiyon!"

Umkhosi owawulele,wavuka ngokukhawuleza.Kumacala onke Onke kwakubonakala ukukhanya kwezibane ezivutyayo ezaziphethwe. Macaleni onke kwakuvakala isandi sezigodlo, nemikhuzo yabahlaseli. Athi ekholelwa ukuba asezandleni zomkhosi owagubungeleyo, amaMidiyan athiwa hlasi kukoyika. Athi ekhala ngokukrakra kukothuka, abalekela ukusindisa ubomi bawo, aza athi, ngokuphazamela ekuthini amaqabane awo azintshaba, abulalana omnye nomnye. Zathi zakuvakala iindaba zoloyiso, amawaka amadoda akwaIsrayeli awayebuyiselwe emva emakhayeni awo, abuya ahlanganyela ukusukela iintshaba zawo ezibhacayo. AmaMidiyan ayebalekela ngaseYordan, ethembe ukuba aya kufika kumhlaba wawo, ngaphesheya kweYordan. UGidiyon wathumela abathunywa kuhlanga lwakwaEfrayim, ebavusa ukuba bazirhawule iimbacu kumazibuko angasezantsi. Ngelo xesha linye, ngamakhulu amathathu amadoda akhe, "etyhafile, esasukela noko," uGideon wanqumla umsinga esukela ngamandla abo babesele beyokufika kwelinye icala. Iinkosana ezimbini, uZebha noZalumuna, ababephethe wonke umkhosi, abaya basinda nomkhosi weshumi elinesihlanu lamawaka, bafunyanwa nguGidiyon waza umkhosi wabo wabethwa wathi saa, zaza iinkokeli zabanjwa zabulawa.

Kolu loyiso lungumqondiso, abazange babe ngaphantsi kwamawaka alikhulu namashumi amabini abahlaseli [bamaMidiyan] abafayo. Amandla amaMidiyan aqotywa, kangangokuba awazange aphinde akwazi ukulwa namaIsrayeli. Iindaba zokuba uThixo uphinde wabalwela abantu baKhe zasasazeka ngokukhawuleza kuyo yonke indawo. Awakho amazwi angakwazi ukuchaza uloyiko lwezizwe ezingqongileyo zakuva iindlela ezilula ezisebenza ukuchasana namandla abantu abakhaliphileyo nabathanda imfazwe.

Inkokeli awayinyulayo uThixo ukuba ibhukuqe amaMidiyan yayingenasikhundla sibalulekileyo kwaIsrayeli. Yayingenguye umlawuli, umbingeleli, okanye umLevi. Wayezibona njengoyena umncinane endlwini kaYise. Yena uThixo wabona kuyo indoda enesibindi nehloniphekileyo. Yayiyindoda engazithembanga neyayikulungele ukulandela uYehova. UThixo akakholisi ngokukhethela umsebenzi waKhe iitalente ezizezona zinkulu, kodwa ukhetha abo anokubasebenzisa ngeyona ndlela ilungileyo. “Ngaphambi kozuko lululamo.” Mizekeliso 15:33. UYehova angasebenza ngeyona mpumelelo ngabo bakuqondayo ukungafaneleki kwabo, abo baya kuxhomekeka kuYe njengenkokeli yabo nethende lamandla abo. Uya kubenza bomelele ngokuhlanganisa ubuthakathaka babo namandla aKhe, balumke ngokuhlanganisa ukungazi nto kwabo nobulumko baKhe.

Ukuba bangathanda ukuthobeka kwenene, uYehova angabenzela okukhulu abantu baKhe; kodwa bambalwa abanokuthenjwa ngokukhulu kuxanduva okanye kwimpumelelo bengakhange babe nokuzithembaokanye bakulibale ukuxhomekeka kwabo kuThixo. Yiyo le nto, ekukhetheni izixhobo zomsebenzi waKhe, uYehova ebadlula abo ihlabathi libazukisa njengabakhulu, abanetalente, okanye abanengqondo. Amaxesha amaninzi basuka babe nekratshi baneliseke ziziqu zabo. Baziva benesakhono sokwenza ngaphandle kwecebiso elivela kuThixo.

Isenzo esilula sokuvuthela isandi kwisigodlo ngumkhosi kaYoshuwa kujikelezwa iYeriko, nalibutho elincinane likaGidiyon lirhangqe imikhosi yamaMidiyan, senziwa sanempumelelo, ngamandla kaThixo, ukuze kubhukuqwe ukomelela kweentshaba zaKhe. Olona hlelo luphelele kakhulu olwaka lwacetywa ngabantu, ngaphandle kwamandla kunye nobulumko bukaThixo, luyasilela, lo gama, ezona ndlela zingathembisiyo, ziphumelela xa zinyulwe lizulu kwaza kwangenwa kuzo ngokuthobeka nokholo. Ukuthemba uThixo nokuthobela intando yaKhe zizinto ezifunekayo kwimfazwe yasemoyeni yobuKristu njengakuGidiyon noYoshuwa kumadabi abo namaKanan. Ngokuphindaphinda ukubonakalalisa amandla aKhe ngenxa kaIsrayeli, uThixo ubebakhokelela ekubeni babe nokholo kuYe, ngesibindi, bafune uncedo lwaKhe kuyo yonke imeko yengxaki. Nangoku unayo intumekelelo yokusebenza nemizamo yabantu baKhe ngoku ukuze afeze izinto ezinkulu ngezixhobo ezibuthakathaka. Lonke izulu lilindele ukufuna kwethu ngamandla ubulumko namandla alo. “UThixo [u]nako ukwenza okungaphezu kweento zonke ngokugqithiseleyo kakhulu, ngaphezu kwesikucelayo nesinokukuqiqa.” Efese 3:20.

UGidiyon wabuya ekusukeleni iintshaba zesizwe, wahlangana nokugxekwa nokutyholwa ngabantu bakubo. Ekubizeleni kwakhe amadoda akwaIsrayeli ukuba ahlangane naye ekulweni namaMidiyan, uhlanga lwakwaEfrayim lwasala ngasemva. Bayijonga imizamo njengenyathelo eliyingozi; kwathi kuba uGidiyon engababizanga ngendlela ekhethekileyo, bazinikela kwesi sikhalazo sokungahlangani nabazalwana babo. Sekunjalo, zathi zakufika kuwo iindaba zoloyiso lukaIsrayeli, asuka amaEfrayim anomona kuba engenasabelo kulo. Emva kokunyothulwa kwamaMidiyan amadoda akwaEfrayim athi, ngomyalelo kaGidiyon, awathabatha amazibuko eYordan, ngaloo ndlela ethintela ukuzimela kweembacu. Ngale ndlela, inani elikhulu lotshaba labulawa, phakathi kwalo kukho iinkosana ezimbini, uOrebhe noZebhe. Ke ngoko, aba amadoda akwaEfrayim ayalilandela idabi, anceda ukugqibezela uloyiso. Noko kunjalo, ayenomona ekwanengqumbo, ngokungathi uGidiyon wayekhokelwa yintando yakhe nokubona kwakhe. Abazange basibone isandla sikaThixo ekoyisenikukaIsrayeli,bengazange bawancome amandla nenceba yaKhe kokwabo ukuhlangulwa; yaza le nto kanye yabonisa ukungafaneleki kwabo ukuba bakhethwe njengezixhobo zaKhe ezizodwa.

Bathi bebuya namaxhoba, bamthethisa uGidiyon benomsindo: “Yintoni na le nto uyenzileyo kuthi, yokuba ungasibizi, ukuya kulwa kwakho namaMidiyan?”

Ke yena waphendula wathi: “Ukukhwahlaza kenu, maEfrayim, kube nengeniso egqithe le kwisivuno sethu, thina ndlu ka-Abhiyezere. Kaloku uThixo uzinikele ezandleni zenu zombini iinkosi zamaMidiyan, uOrebhe noZebhe. Ngaba yintoni na mna endiyenzileyo egqithe oko nikwenzileyo nina?” [IBHAYIBHILE]

Umoya womona ngewabhebhetheka ngokulula waba yingxabano eyayinokubanga imfazwe nokuphalala kwegazi; kodwa impendulo enobulali kaGidiyon yawuthomalalisa umsindo kumadoda akwaEfrayim, aza abuyela emakhayeni awo enoxolo. Eqinile engahexi xa kukhangelenwe nomthetho-siseko, emfazweni “[eli] gorha linobukroti,” uGidiyoN wabonakalisa umoya wembeko onqabe kakhulu.

Abantu bakwaIsrayeli, ekubuleleni kwabo ngokuhlangulwa kumaMidiyan, bamcela uGidiyon ukuba abe ngukumkani wabo, nokuba itrone kufuneka iqiniselwe kwinzala yakhe. Esi sindululo sasichasene ngokupheleleyo nemithetho-siseko yolawulo lukaThixo. UThixo wayengukumkani kaIsrayeli, ngoko ukubeka kwabo umntu etroneni kwakuya kuba kukwala kwabo uBukumkani beZulu. UGidiyon wayiqonda le nto; impendulo yakhe ibonisa indlela ezazinyaniseke neziphakame ngayo iinjongo zakhe. “Andiyi kunilawula mna,” watsho; “akayi kunilawula nonyana wam; nguYehova oya kunilawula nina.”

Noko kunjalo, uGidiyon wahendwa wangena kwenye impazamo, eyathi yahlisela intlekele indlu yakhe noIsrayeli wonke. Ixesha lokungenzi nto elilandela idabi elikhulu, likholisa ukuba nengozi enkulu kunexesha lemfazwe. Yingozi le awajongana nayo

uGidiyon. Umoya ongazinzanga wawumfikele. Ukuza kuthi ga ngoku, wayanelisekile kukufezekisa imiyalelo ayinikwa nguThixo; kodwa ngoku, endaweni yokulinda inkokelo yezulu, waqala ukuceba ngokwakhe. Xa ithe imikhosi kaYehova yazuza uloyiso olubonakalayo, uSathana uyayiphinda-phinda imizamo yakhe yokubhukuqa umsebenzi kaThixo. Ngoko ke, iingcamango namacebo aziswa engqondweni kaGidiyon, abathi ngawo, balahlekiswa abantu bakwaIsrayeli.

Ngenxa yokuba wayeyalelwe ukuba enze umbingelelo phezu kwelitye apho iNgelosi yavelakuyekhona,uGidiyon wacingaukuba unyulwe ukuba asebenze njengombingeleli. Wathi engakulindelanga ukuvuma kwezulu, wazimisela ukufumana indawo efanelekileyo, nokumisela uhlelo lonqulo olufana nolo lwenziwa emnqubeni. Kwathi kuba umoya wabantu umhle kakhulu ngakuye, akafumana bunzima ukulenza icebo lakhe. Ngokwesicelo sakhe, onke amajikazi egolide awayethatyathwe kumaMidiyan anikelwa kuye njengesabelo sakhe kumaxhoba. Abantu baqokelela nezinye iimpahla zexabiso, kwakunye neengubo zexabiso zeenkosana zamaMidiyan. Kwiimpahla ezaya zaziswa, uGidiyon wenza iefodi nesigcina-sifuba, izinto ezifana nezo zinxitywa ngumbingeleli omkhulu. Le ndlela ayilandelayo yaphela iba ngumgibe kuye nosapho lwakhe, nakuIsrayeli. Unqulo olungagunyaziswanga lwabakhokelela abantu, ekugqibeleni, ukuba bamshiye uYehova ngokupheleleyo, bakhonza izithixo. Emva kokufa kukaGidiyon, abantu abaninzi, kubo kukho abendlu yakhe, bazimanya nolukreqo. Abantu bakhokelelwa kude kuThixo ngulo mntu kanye owakha wakubhukuqa ukunqula kwabo izithixo.

Bambalwa abayiqondayo indima enkulu edlalwa yimpembelelo yamazwi abo kunye nezenzo zabo. Kukaninzi apho zithi iimpazamo zabazali ziveze ezona ziphumo zibi ebantwaneni babo, nakubantwana babantwana babo, sekukudala bona badlali baya kulala engcwabeni. Wonke ubani unempembelelo kwabanye, kwaye uya kuphendula ngeziphumo zaloo mpembelelo. Amazwi nezenzo zizinto ezinamandla amakhulu, kwaye kuya kuthi sekukudala emva kokuphila kwethu apha, zivele iziphumo. Umda owenziwe ngamazwi nezenzo zethu, ngokuqinisekileyo, uya kubuyela kuthi mhlawumbi uyintsikelelo okanye isiqalekiso. Le ngcamango inika indili eyoyikekayo ebomini, kwaye kufuneka isisondeze kuThixo ngomthandazo othobekileyo ukuze asikhokele ngobaKhe ubulumko.

Abo bema kwizikhundla eziphezulu, bangalahlekisa. Ezona zilumko ziyona; abona bomeleleyo bangaphazama bakhubeke. Kukho isidingo sokuba ukukhanya kwangasentla kusoloko kukhanya endleleni yethu. Inkuseleko yethu, nekuphela kwayo, ilele ekunikeleni indlela yethu ngokupheleleyo kuYe Lowo wathi, “Ndilandeleni.”

Emva kokufa kukaGidiyon, “oonyana bakaIsrayeli abamkhumbulanga uYehova uThixo wabo, owabahlangulayo esandleni seentshaba zabo zonke ngeenxa zonke; abayenzela inceba indlu kaYerubhahali, kaGidiyon, ngokokulunga konke awawenzelayo

amaIsrayeli.” Bathi bekulibele konke okuhle awabenzela kona uGidiyon, umgwebi nomhlanguli wabo, abantu bakwaIsrayeli bamkela unyana weshweshwe uAbimeleki njengokumkani wabo, owathi, ukuze azuze alimise igunya lakhe, wabulala bonke abantwana bakaGidiyon abazelwe ngokusemthethweni. Xa abantu bekulahla ukumoyika uThixo, abakho kude ekusukeni eluzukweni nasesidimeni. Ukuxabisa inceba kaYehova kukhokelela ekuxabiseni abo bathe, njengoGidiyon, basetyenziswa njengezixhobo zokusikelela abantu baKhe. Indlela ekhohlakeleyo kaIsrayeli ngakwindlu kaGidiyon yinto eyayinokulindeleka kubantu abaya babonisa ukungabi nambulelo kakhulu kuThixo.

Emva kokufa kuka-Abhimeleki, ulawulo lwabagwebi abamoyikayo uYehova lwasebenza okwethutyana ukunqanda ukukhonzwa kwezithixo, kodwa kungekudala, abantu babuyela kwizenzo zabo zobuhedeni obababubangqongile. Phakathi kwezizwe zangasentla, oothixo beSiriya neTsidon babenabanquli abaninzi. Kumzantsi-ntshona, izithixo zamaFilisti, empuma, abo bamaMowabhi nama-Amnon, bazisusa iintliziyo zikaIsrayeli kuThixo wooyise. Ngenxa yaloo nto, ukreqo olo lwazisa isohlwayo esikhawulezileyo. Ama-Amon azicinezela izizwe ezisempuma aza athi, akuwela iYordan, awungenela umhlaba wakwaYuda nakwaEfrayim. Ngasentshona, amaFilisti asuka kwizithabazi ezingaselwandle, atshisa aphanga kuyo yonke indawo. Waphinda uIsrayeli wabonakala elahlelwe kumagunya entshaba ezingenalusizi.

Babuya abantu bafuna uncedo kuYe Lowo babemshiyile bamgculela. “Bakhala oonyana bakaIsrayeli kuYehova, bathi, Sikonile, ngokuba simlahlile uThixo wethu, sakhonza ooBhahali.” Sekunjalo, intlungu ayizange isebenze inguquko yenene. Abantu bakhala kuba izono zabo zabazisela imbulaleko phezu kwabo, kungengakuba bengamzukisanga uThixo ngokugqitha umthetho waKhe ongcwele. Inguquko yenene ingaphezulu kobuhlungu ngesono. Ikukugqiba ukubuya ebubini.

Wabaphendula uYehova ngomnye wabaprofeti baKhe: “Ndibe ndinganisindisanga na kumaYiputa, nakuma-Amori, nakoonyana baka-Amon, nakumaFilisti, nakumaTsidon, nakuma-Amaleki, nakumaMahon, abenixina; nakhala kum, ndanisindisa esandleni sawo? Nindilahlile nina, nakhonza thixo bambi; ngako oko andiyi kuphinda ndinisindise. Hambani niye kukhala koothixo enibanyulileyo; mabanisindise bona ngexesha lokubandezelwa kwenu.”

La mazwi anendili nawoyikekayo ayithwala ingqondo ayibhekisa phambili komnye umboniso, imini enkulu yomgwebo wokugqibela, xa abayalayo inceba yaKhe beya kuhlangana ubuso ngobuso nobulungisa baKhe. Kuloo nkundla, kuya kufuneka banike ingxelo abo banikele iitalente abazinikwe nguThixo, ezexesha, ubutyebi, okanye ingqondo, ukuba bakhonze oothixo beli hlabathi. Bamshiyile uMhlobo wabo oyinyaniso nonothando, ukuba balandele ukulungelwa neziyolo zehlabathi. Babezimisele ukuba ngexesha elithile baya kubuyela kuThixo; kodwa ihlabathi nobudenge balo kwakunye

neenkohliso zalo labathimba ingqondo. Iziyunguma zolonwabo, ukuthanda impahla yokunxiba, ukuziyekela ekuthandeni ukutya, kwazenza lukhuni iintliziyo, zasenza ndindisholo isazela ukuze lingabi nakuvakala ilizwi lenyaniso. Umsebenzi wadelwa. Izinto zexabiso elingapheliyo zajongelwa phantsi, yada intliziyo yalahlekwa lulo lonke ulangazelelo lokubingelela kuLowo wanikela okukhulu kangako ngomntu. Sekunjalo, ngexesha lokuvuna, baya kubutha oko bakuhlwayeleyo.

Wathi uYehova: “Ngokuba ndinibizile, anavuma, ndolule isandla sam, akwabakho ukhathalayo; nesuka naliyeka necebo lam lonke, anavuma ndakunohlwaya. . . . ekufikeni kokunkwantyiswa kwenu njengesithonga, ekuzeni kokusindeka kwenu njengesaqhwithi, ekufikelweni kwenu yimbandezelo nenkcutheko. Baya kwandula bandibize, ndingaphenduli, bandifune kwakusasa, bangandifumani; ngethuba lokuba bekuthiyile ukwazi, abakunyula ukoyika uYehova; abalivuma icebo lam, basigiba sonke isohlwayo sam: Baya kudla ke isiqhamo sendlela yabo, bahluthe ngamacebo abo.” “Ke yena ondivayo uhleli ekholosile, wonwabile ekunkwantyiseni kobubi.” Mizekeliso 1:24-31, 33.

AmaIsrayeli ngoku azithoba phambi kukaYehova. “Babasusa oothixo bolunye uhlanga phakathi kwabo, bakhonza uYehova.” Intliziyo kaYehova enothando yababuhlungu—“wakhathazeka umphefumlo wakhe ngokwaphuka kwamaIsrayeli.” Owu, inceba kaThixo wethu ezeka kade umsindo! Bathi abantu baKhe bakuzisusa izono ezazibuvalile ubuso baKhe, wayiva imithandazo yabo, wathi kwangoko waqala ukubasebenzela.

Kwavela umhlanguli onguYifeta, umGiliyadi, owalwa nama-Amoni, wawatshabalalisa amandla awo ngempumelelo. Isithuba seshumi elinesibhozo leminyaka, ngeli xesha uIsrayeli wabulaleka phantsi kwengcinezelo yeentshaba zakhe, kanti sekunjalo, isifundo esafundiswa ngokubulaleka salityalwa.

Xa abantu baKhe bebuyela kwiindlela zabo ezimbi, uYehova wabavumela ukuba bacinezelwe zintshaba zaboezinamandla, amaFilisti. Kwaba yiminyaka emininzi bephetheke kakubi, maxa wambi bacinezelwe ngokupheleleyo, sesi sizwe sikhohlakeleyo nesithanda imfazwe. Babezixube nabakhonzi bezithixo, bezimanya kwiziyolo nonqulo, bada babonakala bebanye kunye nabo emoyeni nakwizinto abazithandayo. Emva koko, aba bazibiza ngokuba bangabahlobo, basuka bazezona ntshaba zimbi, nabaya bazama zonke iindlela zokuphumeza intshabalalo yabo.

NjengoIsrayeli, amaKristu ayakholisa ukuziyekela kwimpembelelo yehlabathi, avumelane nemithetho-sisekelo namasiko ayo, ukuze azuze ubuhlobo nabo bangahloneli-Thixo; kodwa kuya kuthi ekugqibeleni kufumaniseke ukuba aba bazibiza ngokuba bangabahlobo, bazezona ntshaba ziyingozi. IBhayibhile ikufundisa ngokuphandle ukuba akukho kuvumelana phakathi kwabantu bakaThixo nehlabathi. “Musani ukumangaliswa,

bazalwana bam, ukuba ihlabathi linithiyile.” 1 Yohane 3:13. UMsindisi wethu uthi, “Yazini ukuba lindithiye kuqala kunani.” Yohane 15:18. USathana usebenza ngabangahloneli-Thixo, ezambathise ngobuhlobo ekuthiwa bubo, ukulobela abantu bakaThixo esonweni, ukuze abahlule kuYe; kuze kuthi xa inkuseleko yabo isusiwe, abakhokele abathunywa bakhe ukuba babajikele baze bazame ukuwufeza umsebenzi wokubatshabalalisa.

# Isahluko 54—USamson

[Esi sahluko sisekwe kuBagwebi 13-16.]

Phakathi koqeqesho oluthe tshitshilili, abakhonzi bakaThixo abathembekileyo baqhubeka nokumcengela uIsrayeli ukuba ahlangulwe. Nangona kungazange kubekho mpendulo ibonakalayo, nangona nyaka nonyaka igunya lomcinezeli laqhubeka lihleli nzima phezu kwelizwe, ukubonelela kukaThixo kwakubalungiselela uncedo. Kwaseminyakeni yokuqala yengcinezelo yamaFilisti, kwazalwa umntwana uThixo awalungiselela ukuba aqobe amandla ezi ntshaba zinamandla ngaye.

Emdeni welizwe leenduli, elivelele isithabazi saseFilisti, kwakukho idolophana yaseZora. Apha kwakuhlala usapho lukaManowa, wohlanga lwakwaDan, olunye lweentsapho ezimbalwa ezathi phakathi kokuqephuka okwenzeka jikelele, lwasala lona lunyanisekile kuYehova. Kumfazi ongenamntwana kaManowa, “isithunywa sikaYehova” sabonakala sinesigidimi sokuba uza kuba nonyana, aza kuthi ngaye uThixo ahlangule uIsrayeli. Ngenxa yoko, iSithunywa samnika umyalelo ekhangelene nemikhwa yakhe, kunye nokuphatha umntwana wakhe; “Ke ngoko khawuzigcine, uze ungaseli wayini nasiselo sinxilisayo; ungadli nanye into eyinqambi.” Loo mqathango mnye kwakufuneka, kwasekuqaleni, ubekiwe emntwaneni, kongezwe nokuthi, zize zingachetywa iinwele zakhe; kuba wayeza kubekelwa bucala kuThixo njengomNazarete kwasekuzalweni kwakhe.

Umfazi wakhangela indoda yakhe, wathi, emva kokuba eyichazile iNgelosi, wasiphinda isigidimi sayo. Emva koko, ngokoyika, hleze benze impazamo kumsebenzi obalulekileyo abawunikiweyo, indoda yathandaza, “Camagu, Nkosi yam, umntu kaThixo owamthumayo makakhe abuye eze kuthi, asifundise ukuba simthini na umntwana oya kuzalwa.”

Yathi yakuvela kwakhona iNgelosi, umbuzo kaManowa wexhala wathi, “Loba yintoni na isiko lale nkwenkwe, nokwenza kwayo?” Umyalelo wangaphambili uye waphindwa—“Konke endikuthethileyo kumfazi makazigcine kuko. Maze angadli nto iphuma emdiliyeni, angaseli wayini nasiselo sinxilisayo, angadli nanye into eyinqambi. Konke endimwisele umthetho ngako makakugcine.”

UThixo wayenomsebenzi obalulekileyo ekufuneka wenziwe ngumntwana othenjisiweyo kaManowa, ngoko ke injongo yayikukumzuzela ezi mpawu zifunekayo kulo msebenzi okwenza ukuba imikhwa yabo bobabini, umama nomntwana, ilulekwe ngobunono. “Angaseli wayini nasiselo sinxilisayo,” watsho umyalelo weNgelosi kumfazi kaManowa, “angadli nanye into eyinqambi. Konke endimwisele umthetho ngako makakugcine.” Umntwana uya kuzuza okuhle okanye okubi kwimikhwa kanina. Kuya kufuneka yena alawulwe ngumthetho-siseko, abe nobungcathu nokuzithiba, ukuba ufuna

intlala-kahle yomntwana wakhe. Abacebisi abangalumkileyo baya kumkhuthaza unina ngokubaluleka kokwanelisa yonke iminqweno nentshiseko, kodwa imfundiso enjalo ibubuxoki kwaye ikhohlakele. Umama, ngokomyalelo kaThixo ngokwaKhe, ubekwe phantsi kokunyanzeleka okunendili ukuba azilawule.

Ootata nabo kwanje ngoomama bayabandakanyeka kulo mthwalo. Bobabini abazali kufuneka badlulisele ezabo iimpawu, ingqondo nomzimba, abakuthandayo kunye nelithe, ebantwaneni babo. Isiphumo sokungabi nabungcathu kwabazali, abantwana baye baswele amandla omzimba nengqondo nokuziphatha. Abasela utywala nabasebenzisa icuba, bangakwenza, kwaye bayakwenza, ukuba bagqithisele ukubawa kwabo okunganeliswayo, kwanezifo ezithiyekileyo, njengelifa kwinzala yabo. Kuthi kuba abantwana besiba namandla acuthekileyo okumelana nezilingo kunokuba banjalo abazali, kukholise ngokuba isizukulwana ngasinye siye sisiba kumgangatho ongasezantsi ngakumbi nangakumbi. Kakhulukazi, abazali banobutyala, kungekuphela ngeenkanuko ezingalawulekiyo, nelithe eligwenxa labantwana babo, kodwa nezikhwasilima zamawaka azalwa engeva, engaboni, enezifo, okanye enengqondo engasebenzi kakuhle.

Umbuzo womntu wonke ongutata nomama umele ukuba ngulo, “Simthini na umntwana oya kuzalwa?” Igalelo leempembelelo ngexesha kusakhulelwe umntwana lithatyathwa lula ngabaninzi; kodwa umyalelo owawuphuma ezulwini usiza kwabo bazali bamaHebhere, waza waphindwa kabini ngeyona ndlela icacileyo nenendili, ubonisa indlela okhangelwe ngayo lo mba nguMdali wethu.

Kwaye kunganelanga ukuba lo mntwana wesithembiso eza kufumana ilifa elilungileyo kubazali bakhe. Oku kufuneka kulandelwe ngengqeqesho nokwakhiwa ngobunono kwemikhwa elungileyo. UThixo wayalela ukuba, umgwebi wexesha elizayo nomhlanguli kaIsrayeli aqeqeshwe ngqongqo kuzilo eselusana. Wayezakuba ngumNazarete kwasekuzalweni, ngoko ke kufuneka efakwe phantsi kokunqandwa okungunaphakade ekusebenziseni iwayini okanye isiselo esinxilisayo. Izifundo zozilo, zokuzithiba, nokuzilawula, kufuneka zifundwe ngabantwana kwasebusaneni babo.

Isalelo seNgelosi sasihlanganise “yonke into eyinqambi.” Umahluko phakathi kwezinto ezityiwayo njengokuhlambuluka nobunqambi, wawungeyonto nje yenkonzo nomyalelo onomkhethe, kodwa kwakuxhomekeke kumthetho-siseko wococeko. Iiziphumo [ezihle] zokugcinwa kwalo mahluko zingalandwa, kakhulukazi, kwimpilo entle nemangalisayo eyathi yabenza banomahluko abantu bamaYuda amawaka eminyaka. Imithetho-siseko yozilo kufuneka yenziwe ibe ngaphaya kokungasetyenziswa kweziselo ezinxilisayo. Ukusetyenziswa kokutya okuvusa imizwa nokungacolekiyo kakuhle esiswini, kukholisa ukuba nomonakalo empilweni, kuthi kwiimeko ezininzi kuhlwayele imbewu yokunxila. Uzilo lwenene lusifundisa ukuba sahlukane ngokupheleleyo nayo nayiphi into eyonakalisayo, nokuba sisebenzise ngobulumko oko

kusa empilweni. Bambalwa abayiqonda njengoko befanele into yokuba imikhwa yabo yokutya inento yokwenza nempilo yabo, nesimilo sabo, nokuba lulutho kwabo emhlabeni, kunye nesiphelo sabo sikanaphakade. Ukuthanda ukutya kufuneka kuhlale kulawulwa kukuziphatha kunye namandla engqondo. Umzimba kufuneka ube ngumkhonzi engqondweni, ingabi yingqondo [engumkhonzi] emzimbeni.

Isithembiso sezulu kuManowa saya sazaliseka ngexesha elililo ekuzalweni konyana, owaya wanikwa igama elinguSamson. Ekukhuleni kwayo inkwenkwe, kwaya kwacaca ukuba inokomelela kwasemzimbeni okungaphezu kokuqonda. Oku, phofu, ekwazini kakuhle kukaSamson nabazali bakhe, kwakungaxhomekekanga ekwakhiweni kakuhle kwemisipha yakhe, kodwa kwimeko yakhe yokuba ngumNazarete, okwakungumqondiso wako ukungachetywa kweenwele zakhe. Ukuba uSamson wayeyithobele imiyalelo yezulu ngokuthembeka, njengoko benzayo abazali bakhe, ngewaba nesiphelo esihle nesonwabe kakhulu. Noko ke, ukuzihlanganisa nabakhonzi bezithixo, kwamonakalisa. Njengoko idolophu, yaseTsora yayikufuphi nelizwe lamaFilisti, uSamson wazixuba nabo njengabahlobo. Ngenxa yoko, kwasebutsheni bakhe kwabakho ukuqhelana, eyathi impembelelo yako, yabenza mnyama bonke ubomi bakhe. Inkazana eselula eyayihlala kwidolophu yaseFilisti, iTimnati, yaluthimba uthando lukaSamson, waza wazimisela ukuyenza umfazi wakhe. Kubazali bakhe ababemoyika uThixo, ababezama ukumnqanda kwinjongo yakhe, impendulo ekuphela kwayo awabanika yona yayisithi, “Ndikholiwe yiyo.” Ekugqibeleni abazali bakhe bayekela kwiminqweno yakhe, wenziwa umtshato.

Wathi xa kanye engena ekubeni abe yindoda, ixesha ekwakufuneka asebenze umsebenzi wezulu—ixesha, ngaphezu kwawo onke amanye, awayemele ukuba wanyaniseka kuThixo—uSamson wazihlanganisa neentshaba zikaIsrayeli. Akazange abuze ukuba akangemzukisi kakuhle na uThixo ngokuzihlanganisa noko akukhethayo, okanye, mhlawumbi, abe uzibeka kwimeko angenako kuyo ukuzalisekisa injongo ekwakufuneka eyenzile ngobomi bakhe. Kubo bonke abafuna kuqala ukumzukisa, uThixo uthembise ubulumko; kodwa asikho isithembiso kwabo bafuna ukuzikholisa.

Bangaphi abalandela ikhondo elinye nelikaSamson! Mingaphi imitshato ekungenwa kuyo phakathi kwabakhonza uThixo nabangamkhonziyo, kuba belawulwa kukuthanda ekukhetheni indoda okanye umfazi! Aba bantu abaceli ngcebiso kuThixo, bengenawo nombono wozuko lwaKhe. UbuKristu bumele ukuba nempembelelo elawulayo kubudlelwane bomtshato, kodwa amaxesha amaninzi iinjongo ezikhokelela kolu manyano azihambelani nemithetho-siseko yobuKristu. USathana usoloko ezama ukuqinisa igunya lakhe phezu kwabantu bakaThixo ngokuboyisela ukuba bangene kwisivumelwano nabantu bakhe [yena Sathana]; aze athi ukuze akwazi ukukufezekisa oku, azame ukuvusa imizwa engahlambulukanga entliziyweni. Yena uYehova, elizwini laKhe, wakuyalela ngokucacileyo ukuba, abantu baKhe bangazimanyi nabo bangenalo uthando lwaKhe oluhlelingaphakathi kwabo. “Unakuvumelana kuni na ke uKristu

noBheliyali? Unasahlulelwano sini na okholwayo nongakholwayo? Inakudibana kuni na ke itempile kaThixo nezithixo?" 2 Korinte 6:15, 16.

Kumsitho womtshato wakhe, uSamson waziswa kulwalamano lokuqhelana nabo babemthiyile uThixo kaIsrayeli. Nabani na ongena ngokuzithandela kulwalamano olunjalo uya kubona kufanelekile ukuba avumelane, kangangoko, nemikhwa nezithethe zamaqabane akhe. Ixesha elichithwe ngolo hlobo lingaphezu kwelilahliweyo. Kuyacingwa kuthethwe amazwi akhahlela phantsi iintsika zomthetho-siseko, zide zithezwe amandla iinqaba zomphefumlo.

Umfazi, awathi ukuze amfumane, uSamson wagqitha umthetho kaThixo, wazibonakalisa ukungathembeki kumyeni wakhe kungekapheli kwaitheko elo lomtshato. Wathi ecatshukiswa bubunginingini obo bakhe, uSamson wakha wamshiya okwangoko waya ekhayeni lakhe eTsora ehamba yedwa. Wathi, emva koko, yakuthamba intliziyo yakhe, wabuyela kumtshakazi wakhe, wafika sele engumfazi wandoda yimbi. Impindezelo yakhe, eyatshabalalisa onke amasimi kunye nezidiliya zamaFilisti, kwawacaphukisa aza ambulala [umfazi], nangona izothuso zawo zamkhaphelela ekukhohliseni ekwathi ngako yaqala inkathazo. USamson wayesele ebubonisile ubungqina bamandla akhe ngokubulala, ingonyama entsha eyedwa, nokubulala amashumi amathathu amadoda aseAskelon. Ngoku, etyhalwe wanomsindo ngokubulawa ngendlela ekrwada komfazi wakhe, wawahlasela amaFilisti "wawaxabela kakhulu ihleza nethanga." Emva koko, elangazelela ukuzishiya iintshaba zakhe, wabuyela "emqhokrweni wengxondorha yase-Etam," ekwisizwe sakwaYuda.

Ukuza kufika kule ndawo, wasukelwa ngumkhosi owomeleleyo, baza abemi bakwaYuda, ngokothuka okukhulu, ngendlela ephantsi, bavuma ukumnikezela kwiintshaba zakhe. Ngokunjalo, amawaka amathathu abantu bakwaYuda baya kuye. Nangamaxesha angekho mahle, njengelo, babengenako ukumbamba bengaqinisekisanga kuqala ukuba akayi kuwenzakalisa amadoda akubo. USamson wavuma ukubotshwa asiwe kumaFilisti; kodwa kuqala wanyanzelisa amadoda akwaYuda ukuba athembise ukuba awasayi kumhlasela wona ngokwawo, kuba, ngokumhlasela aya kuba amnyanzela ukuba awatshabalalise. Wawavumela ukuba ambophe ngeentambo ezimbini ezintsha, waza wakhokelelwa kwinkampu yeentshaba zakhe kukho uvuyo olukhulu. Kwenzeka ukuba kuthi imikhwazo yabo isahlokoma ezindulini, "wamfikela ngamandla uMoya kaYehova." Waziqhawula iintambo ezintsha ezomeleleyo kwangathi buboya obutshiswa ngumlilo. Emva koko, wathabatha isixhobo esikufutshane esandleni sakhe, esathi, nangona sasingumhlathi nje we-esile, senza umsebenzi ongaphezulu kowekrele okanye umkhonto, wawabetha amaFilisti ada asaba esoyika, ashiya amawaka amathathu abantu efile esithabazini.

Ukuba amaIsrayeli ayekulungele ukuzimanya noSamson, akulandela ukoyisa, ngeli xesha ange akhululeka kwigunya labacinezeli bawo. Ngelishwa, aye ephelelwe ngumoya ekwangenelwe bubugwala. Babetyeshele umsebenzi uThixo awayebayalele ukuba bawenze, owokulihlutha ilizwe kubahedeni, baza bazihlanganisa nabo kwizenzo zabo ezihlazisayo, benyamezela inkohlakalo yabo, lonke ixesha ingenziwa kubo, bada babonakalisa nokuswela kwabo [abahedeni] ubulungisa. Bathi xa ingabo ababekwe ngaphantsi kwegunya lomcinezeli, ngokumbuna, baziyekela ekuhlazisweni ababeya kusinda kuko ukuba nje babemthobele uThixo. Naxa uYehova senyuse umhlanguli kubo, babeya kuthi, bengaqali, bamshiye bazimanye neentshaba zabo.

Emva koloyiso lwakhe, amaIsrayeli amenza umgwebi uSamson, waza wamphathauIsrayeli amashumi amabinieminyaka.Noko kunjalo, inyathelo elinye elingalunganga, lilungiselela indlela elinye [inyathelo]. USamson wona ngokugqitha umyalelo kaThixo ngokuthabatha umfazi kumaFilisti, abuye aphinde ahlale phakathi kwawo—sele ezintshaba ezinobungozi ngoku—ngokuziyekela kwiinkanuko ezingekho sikweni. Ngokuthembela kumandla akhe amakhulu, awafaka uloyiko kumaFilisti, wahamba ngesibindi wasinga eGaza, etyelela ihenyukazi laloo ndawo. Abemi besixeko baya bazi ukuba ukho, baza balangazelela ukuziphindezela. Utshaba lwabo lwaluvaleleke lukhuselekile phakathi kweendonga zesona sixeko sinqatyiswe kakhulu kunazo zonke izixeko zabo; baziva beqinisekile ngexhoba labo, baza balinda nje ukuba kude kube kusasa ukuze balugqibezele uloyiso lwabo. Ezinzulwini zobusuku, wavuswa uSamson. Ilizwi lesazela elimbeka ityala, lamzalisa ngentlungu, akukhumbula ukuba waphule isibhambathiso njengomNazarete. Nangona sikho isono sakhe, inceba kaThixo yayingamshiyanga. Amandla akhe amangalisayo aphinda amhlangula. Waya kwisango lesixeko, walincothula kwindawo elikuyo walithwala, izibonda nemiqobo, walisa kwincopho yenduli esendleleni esinga eHebron.

Nangeli xesha, oku kusinda cebetshu akuzange kuyithintele indlela yakhe embi. Akazange wazuza nto ngokuphumelela kumaFilisti, kodwa waqhubeka eleqana neziyolo zasenyameni ezazimtsalela entshabalalweni. “Wathanda inkazana esihlanjeni saseSoreki,” indawo engekude apho yena wayezalelwe khona. Igama layo lalinguDelila, “umrhwebeshi.” Intili yaseSoreki yayisaziwa ngezidiliya zayo; nazo ke zaba nomtsalane kumNazarete othingazayo, owayesele engene ekuziyekeleni ekusebenziseni iwayini, ngaloo ndlela eqhawula elinye iqhina elalimqamangele kubunyulu nakuThixo. AmaFilisti ahlala eziqaphele zonke iihambo zotshaba lwawo, waza wathi akuzihlisa ngolu qhagamshelwano lutsha, azimisela ukuba, ngoDelila, aya kuwufeza umsebenzi wokumtshabalalisa.

Iqela labathunywa elaliquka indoda eyinkokeli kummandla ngamnye waseFilisti, lathunyelwa kwintili yaseSoreki. Abazange bazame ukumbamba lo gama asesemandleni

akhe amakhulu, kodwa yayiyinjongo yabo ukufunda, ukuba banako, imfihlelo yamandla akhe. Aya anyoba uDelila ukuba ayifune aze ayityhile.

Wathi xa umngcatshikazi emzamazama uSamson ngemibuzo yakhe, naye wamkhohlisa ngokuthi, ubuthakathaka babanye abantu bungamfikela ukuba kungakhe kuzanywe izinto ezithile. Wathi akuwuvavanya umcimbi [uDelila], kwavela ukumqhatha [kukaSamson]. Emva koko wamsola ngokumxokisa kwakhe, esithi, “Ungathini na ukuthi uyandithanda, ukanti intliziyo yakho ayinam? Undikhohlisile ezi zihlandlo zithathu, akwandixelela ukuba asenini na la mandla akho angaka.” Amaxesha amathathu uSamson enobungqina obucacileyo bokuba lowo ayotywa nguye unesivumelwano namaFilisti ukuba bamtshabalalise; kodwa yathi yakusilela injongo yakhe [umfazi], wawenza ngokungathi ubuyindlalo wonke lo mcimbi, waza naye [uSamson], ngokungaqondi, walugxotha uloyiko.

Imihla ngemihla, uDelila wayemcenga, wada “wakhathazeka umphefumlo wakhe, wasingisa ekufeni;” noko kunjalo amandla obuqhopholo amgcina [uSamson] esecaleni kwakhe [uDelila]. Wathi oyisakele ekugqibeleni, uSamson wayiveza imfihlelo: “Isitshetshe sokucheba asizanga sisondele entlokweni yam; ngokuba ndingumahlulwa kaThixo kwasesizalweni sikama. Ukuba ndithe ndachetywa, osuka kum amandla am, ndithi fehle, ndibe njengabantu bonke.” Kwakhawuleziswa umthunywa ukuba aye kubaphathi bamaFilisti, ewakhuthaza ukuba afike kuye [uDelila] ngokukhawuleza. Ngexesha umlwi elele, imfumba yeenwele zakhe yasuswa entlokweni yakhe. Emva koko, njengoko wayenzile kumaxesha amathathu angaphambili, wambiza, “AmaFilisti aphezu kwakho, Samson!” Wathi khwaphululu ngokukhawuleza ecinga ukuba uza kusebenzisa amandla akhe njengakuqala, awatshabalalise; kodwa iingalo zakhe ezingenamandla zala ukwenza oko akuyalelayo, wazi ukuba “uYehova umkile kuye.” Akuba echetyiwe, uDelila waqala ukumchukusha emvisa ubuhlungu, ngaloo ndlela evavanya amandla akhe; kuba ayengekhe amaFilisti aze kuye ade aqiniseke ukuba amandla akhe emkile. Ambamba, athi akuba ewakrolonqe omabini amehlo akhe, amthabatha amsa eGaza. Apha, wabotshelelwa ngamatyathanga entolongweni yabo, wavalelwa ukuba asebenze nzima.

Inguqulelo enjalo kulowo ongumlawuli nentshatsheli kaIsrayeli! Ngoku eswele amandla, eyimfama, ebanjiwe, ehliselwe kowona msebenzi uphantsi! Kancinane kancinane, wayaphula imiqathango yobizo lwakhe olungcwele. UThixo wayemnyamezele ixesha elide; kodwa ngoku wayezinikele kangaka kwigunya lesono ngokokude athengise ngemfihlelo yakhe, waza uYehova wemka kuye. Kwakungekho nto intle kwiinwele zakhe ezinde ngokukokwazo, kodwa zazingumqondiso wokunyaniseka kwakhe kuThixo; wathi umfuziselo wakunikelwa ekuziyekeleni kwinkanuko, iintsikelelo ezazingumqondiso wazo, zaba ziyalahleka.

Ekubulalekeni nasekuthobekeni, into yokudlala kwamaFilisti, uSamson wafunda okuninzi ngobuthakathaka bakhe kunokuba wakha wabazi ngaphambili; zaza iintshutshiso zakhe zamkhokelela ekuguqukeni. Zathi xa zikhula iinwele zakhe, abuya kancinane amandla akhe; kodwa zona iintshaba zakhe ezazisambona njengebanjwa elisaqanyangelweyo, nelingenakho ukuzinceda, azizange zibe naxhala lanto.

AmaFilisti alunikela uloyiso lwawo koothixo bawo;athi, enovuyo, amdelela uThixo kaIsrayeli. Kwenziwa isidlo ukuzukisa uDagon, uthixo oyintlanzi, “umkhuseli wolwandle.” Ukusukela edolophini kuye elizweni, kuso sonke isithabazi sasePalestina, abantu neenkosi zabo bahlangana. Izihlwele zabakhonzi zazalisa itempile enkulu zagcwalisa iindawo eziphezulu eluphahleni. Yayingumbono wokubhiyoza nokuvuya. Kwakukho ingxolo yenkonzo yokubingelela, ilandelwa ngumculo nokuzila. Emva koko, njengexhoba lokugqibela elibonisa amandla kaDagon, uSamson wangeniswa. Imikhwazo yemivuyo yayibulisa ukuvela kwakhe. Abantu nabalawuli behlekisa ngemeko embi akuyo bedumisa uthixo wabo oboyisele “umtshabalalisi welizwe lethu.” Emva kwexesha, sekungathi udiniwe, uSamson wacela imvume ukuba akhe aphumle ngokwayama kwiintsika ezimbini ezisembindini ezazixhase uphahla lwetempile. Emva koko wenza umthandazo ozolileyo, “Nkosi yam, Yehova, khawundikhumbule, khawundomeleze okwesi sihlandlo sodwa, Thixo, ndiphindezele kumaFilisti impindezelo nokuba inye.” Ngala mazwi waziwola iintsika ngengalo zakhe ezinamandla; wakhala, “Mandife namaFilisti!” wathoba, lwawa uphahla, lutshabalalisa ngesiwo esinye sonke eso sihlwele sikhulu. “Bathi abafi, awababulala ekufeni kwakhe, baba baninzi kunabafi awababulala esaphilile.”

Isithixo nabanquli baso, umbingeleli nommi, umlwi nohloniphekileyo, bonke bangcwatya ngaphantsi kweendonga zetempile kaDagon. Phakathi kwabo, kwakukho isithomo esikhulu salowo uThixo wayemkhethile ukuba abe ngumhlanguli wabantu bakhe. Iindaba zokoyiswa okoyikekayo zasiwa kulo lonke izwe lakwaIsrayeli, baza abazalwana bakaSamson beza besuka kwiinduli zabo, bathi, ngaphandle kwesithintelo, bengachaswanga, bawuhlangula umzimba wegorha eliwileyo. “Bamnyusa, bamngcwabela phakathi kweTsora ne-Eshtawoli, engcwabeni likaManowa uyise.”

Isithembiso sikaThixo sokuba, ngoSamson uya “kuqala ukuwasindisa amaIsrayeli esandleni samaFilisti,” sazaliseka; kodwa, hayi ukubamnyama nokuba mbi kwengxelo yobo bomi obabumele ukuba buyindumiso kuThixo nozuko kwisizwe! Ukuba uSamson wayenyanisekile kubizo lwakhe olungcwele, injongo kaThixo ngeyafezwa ngozuko nokudunyiswa kwakhe [uSamson]. Noko kunjalo, waziyekela kwisilingo, wafumaneka enganyanisekanga koko akuphathisiweyo, waza umsebenzi athunywe wona wazaliseka ekoyisweni, ekuthinjweni, nasekufeni.

Ngokwasemzimbeni, uSamson yeyona ndoda yakha yanamandla phezu komhlaba; kodwa, ekuzilawuleni, ekuzihlonipheni, nasekuqineni, wayengomnye wabona bantu babuthakathaka. Abaninzi baphazamisa iimvakalelo ezomeleleyo nesimilo esomeleleyo, kodwa yona inyaniso yeyokuba, lowo ulawulwa ziimvakalelo zakhe uyindoda ebuthakathaka. Ubukhulu benene bendoda bulinganiswa ngamandla emvakalelo akwazi ukuzilawula, ingezizo ezo ziyilawulayo.

Ukwazelelela okunenkathalo kukaThixo, kube kuphezu kukaSamson, ukuze akulungele ukuwufeza umsebenzi awayebizelwe ukuba awenze. Kwasekuqalekeni nje kobomi, wangqongwa ziimeko ezimvumelayo ukuba abe namandla asemzimbeni, ingqondo ephaphamileyo, nobunyulu bokuziphatha. Kwathi phantsi kwempembelelo yabahlobo abakhohlakeleyo, wayeka ukubambelela kuThixo, nto leyo ekuphela kwenkuseleko yomntu, waza wakhukhuliswa ngumsinga wobubi, wemka. Abo bathe besendleleni yomsebenzi bangena ekulingweni bangaqiniseka ukuba uThixo uya kubagcina; kodwa ukuba abantu bathi ngokuthanda kwabo bazibeke phantsi kwegunya lesilingo, baya kuwa, kungekudala.

Bona kanye aba uThixo aneenjongo zokubasebenzisa njengezixhobo zomsebenzi okhethekileyo, uSathana usebenzisa awona mandla aphezulu ukubalahlekisa. Usihlasela kwezona ndawo zibuthakathaka, esebenza ngeziphako zesimilo ukuzuza ulawulo lomntu ephelele; kwaye uyazi ukuba, xa ezi ziphako zithe zathandwa, uya kuphumelela. Akukho sidingo ke ukuba kubekho ubani owoyiswayo. Umntu akashiywanga yedwa ukuba oyise amandla obubi ngeyakhe imizamo engenamandla. Uncedo lukho lukufuphi kwaye luya kunikwa wonke umphefumlo olulangazelela ngokwenene. Iingelosi zikaThixo, ezihla zinyuka kwileli eyabonwa nguYakobi embonweni, ziya kunceda wonke umphefumlo ovumayo, ukuba ukhwele ufikelele nakwelona liphezulu izulu.

# Isahluko 55—Umntwana USamuweli

[Esi sahluko sisekwe ku-1 Samuweli 1; 2:1-11.]

UElikana, umLevi, weNtaba iEfrayim, wayeyindoda enobutyebi nempembelelo, neyayimthanda imoyika uYehova. umfazi wayo, uHana, wayengumfazi onobungcwele obushushu. Enobulali engazigwagwisi, isimilo sakhe sasinophawu lokunyaniseka okukhulu nokholo oluphakamileyo.

Intsikelelo eyayifunwa kakhulu nguye wonke umHebhere sasingayinikwanga esi sibini sinobuThixo; ikhaya labo alizange lifekethiswe ngelizwi lomntwana; lwaza ulangazelelo lokuhambisela phambili igama layo indoda, lwayikhokelela, njengoko lwawakhokelayo amaninzi, ekubeni ingene kumtshato wesibini. Sekunjalo, eli nyathelo lalikhuthazwe kukuswela ukholo kuThixo, alizange likuzise ukonwaba. Oonyana neentombi bongezwa ekhayeni; kodwa uvuyo nobuhle bommiselo omhle kaThixo babungcolisiwe, noxolo elusatsheni lwaphulwe. UPenina, umfazi omtsha, wayenomona nengqondo encinane, waziphatha ngekratshi nokudelela. KuHana, ithemba lalibonakala lityumkile nobomi buyindinisa; ukanti wamelana nolu vavanyo ngobulali obungakalaziyo.

UElikana wayigcina imimiselo kaThixo ngokuthembeka. Unqulo eShilo lwalusagciniwe, kodwa, ngenxa yokungahambi kakuhle kwezinto ekulungiseleleni, ukusebenza kwakhe kwakungasafuneki etempileni, apho, njengombingeleli kwakufuneka ekho. Noko kunjalo, wenyuka nentsapho yakhe, waya kunqula, ebingelela kwimihlangano emiselweyo.

Kwathi naphakathi kwemigcobo engcwele ehlangene nenkonzo kaThixo, umoya ombi owawuqalekise ikhaya lakhe wangenelela. Emva kokuba enikele umnikelo wombulelo, lonke usapho, ngokwesithethe esimiselweyo, lwahlangana kwisidlo sovuyo olundilisekileyo. Kwezi ziganeko, uElikana wanika umama wabantwana bakhe isabelo sakhe nesomntwana ngamnye oyindodana noyintombi; waza kumqondiso obhekisele kuHana, wamnika isabelo esiphindwe kabini, ebonakalisa ukuba uthando lwakhe kuye lwalufana nokuba unomntwana. Umfazi wesibini, ezaliswe ngumona, wenza ibango lokuba uhamba phambili ekuthandweni nguThixo, waza wamchukusha uHana ngokungabi namntwana kwakhe, kwaba ngathi kubonisa ukunganeliseki kukaYehova. Yaphindaphindwa le nto unyaka nonyaka, wada uHana akakwazi ukuyinyamezela. Ngokungakwazi ukuyifihla intlungu yakhe, walila akathuthuzeleka, akangena esidlweni. Kwaba lilize, ukuzama komyeni wakhe ukumthuthuzela. “Ulilelani na? Yinina ukuba ungadli? Yini na ukuba ibe mbi intliziyo yakho?” watsho; “Andilungile na kuwe ngaphezu koonyana abalishumi?”

UHana akazange athethe ngokugculela. Umthwalo ekwakungekho mhlobo wasemhlabeni anokwabelana naye ngawo, wawubeka kuThixo. Ngenyameko wamcela [uThixo] ukuba ayisuse kuye ingcikivo yakhe ngokumnika isipho esixabisekileyo esingunyana, aya kumkhulisa amqeqeshele Yena [uThixo]. Wenza isibhambathiso esinendili sokuba, xa sithe isicelo sakhe safezekiswa, uya kumnikela umntwana wakhe kuThixo, kwasekuzalweni kwakhe. UHana wayesondele kakhulu ekungeneni komnquba, wathi, esentlungwini yomoya wakhe, “wathandaza . . . wasitsho isililo.” Wathetha noThixo ngokuzolileyo, kungavakali sandi salizwi. Ngaloo maxesha akhohlakeleyo, imiboniso enjalo yokukhonza yayingafane ibonwe, nakwimivuyo yenkolo; waza uEli, umbingeleli omkhulu, akumbona uHana, wacinga ukuba wayesoyiswa yiwayini. Wacinga ngokwenza ukukhalima okufanelekileyo, wathetha kabukhali, wathi, “Koda kube nini na unxila? Yisuse iwayini yakho kuwe.”

Wathi esentlungwini, othukile, uHana waphendula ngokuzolileyo, “Hayi, nkosi yam, ndingumfazi omoya unobunzima, andiselanga wayini nasiselo sinxilisayo; ndiphalaza umphefumlo wam phambi koYehova. Musa ukumbalela umkhonzazana wakho ekuthini yintombi yetshijolo; ngokuba unangoku ndithethe ngobuninzi bokukhalaza kwam nokuqunjiswa kwam.”

Umbingeleli wachukumiseka kakhulu, kuba wayeyindoda kaThixo; waza, endaweni yokumngxolisa, wathetha amazwi entsikelelo: “Hamba unoxolo; uThixo kaIsrayeli makakunike isicelo sakho osicelileyo kuye.”

Umthandazo kaHana waphendulwa; wafumana isipho abe esoloko ecengela sona ngenyameko. Wathi akumjonga umntwana, wambiza ngokuthi nguSamuweli, “oceliweyo kuThixo.” Lwathi lwakuba usana lukhule ngokwaneleyo ukuba lungahlulwa nonina, wasizalisekisa isibhambathiso sakhe. Wayemthanda umntwana wakhe ngako konke ukuzinikela kwentliziyo kamama; umhla nezolo, xa emkhangele amandlaacheesiyangokwanda,ephulaphulaiincokwanazakhe zobuntwana, uthando lwakhe lwaphothana naye ngakumbi nangakumbi. Waye kuphela konyana wakhe, isipho esisodwa seZulu; kodwa wayemfumene njengegugu elinikelwe kuThixo, waye engasayi kukubamba kuLowo uphileyo oko kukokwaKhe. Waphinda uHana wahamba nomyeni wakhe basinga eShilo, wanikela kumbingeleli, egameni likaThixo, isipho esixabisekileyo, esithi, “Ndandithandazela lo mntwana; undinikile ke uYehova isicelo sam endandisicela kuye; nam ndiya kumenza oceliweyo kuYehova; yonke imihla yokubakho kwakhe, woba ngoceliweyo kuYehova.” UEli wachukumiseka kakhulu lukholo nokuzinikela kwale nkosikazi yakwaIsrayeli. Yena njengoyise oziyekela kakhulu, wothuswa wazithoba akubona umbingelelo omkhulu walo mama xa esahlukana nonyana wakhe ekuphela kwakhe, ukuba amnikele emsebenzini kaThixo. Waziva ethethisiwe ngothando lwakhe olufuna okukokwalo, waza ngokuzithoba nangembeko wathoba phambi koYehova wanqula.

Intliziyo kamama yazaliswa luvuyo nokudumisa, waza walangazelela ukuwuthulula umbulelo wakhe kuThixo. UMoya weMpefumlelo wamfikela; “Wathandaza uHana, wathi,

“Intliziyo yam idlamkile ngoYehova,

Uphondo lwam luphakanyisiwe nguYehova.

Uvulekile umlomo wam kakhulu ngazo

iintshaba zam;

Ngokuba ndivuyele usindiso lwakho;

Akukho liwa linjengoThixo wethu.

Musani ukukwandisa ukuthetha izinto

eziphakamileyo,

Kungaphumi ntetho yakuhlakanipha emlonyeni wenu;

Ngokuba uYehova nguThixo owazi konke,

Yena nguMlinganisi wezenzo eziyincamisa. . . .

UYehova uyabulala, adlise ubomi;

Uhlisela kwelabafileyo, abuye anyuse.

UYehova uyahlwempuza, atyebise;

Uthoba, abuye aphakamise.

Uvusa eluthulini abasweleyo,

Aphakamise amahlwempu ezaleni,

Ukuba awahlalise namanene;

Uwabela ilifa elisihlalo sozuko;

Ngokuba zezikaYehova iintsika zehlabathi,

Walimisa phezu kwazo elimiweyo.

Iinyawo zabakhe benceba uya kuzigcina,

Abangendawo badake ebumnyameni;

Ngokuba indoda ayeyisi ngamandla.

UYehova yena—baya kuqhiphuka umbilini

Uya kududumisa phezu kwabo emazulwini;

UYehova uya kuzigweba iziphelo zehlabathi,

Amnike ukumkani wakhe amandla,

Aluphakamise uphondo lomthanjiswa wakhe.”

Amazwi kaHana ayenokuprofeta, ngoDavide, owayeza kulawula njengokumkani kaIsrayeli, kunye noMesiya, uMthanjiswa weNkosi. Ebhekisa kuqala ekuqhayiseni komfazi osileyo noxabanisayo, ingoma yalatha ekutshatyalalisweni kweentshaba zikaThixo kunye noloyiso lokugqibela lwabantu baKhe abahlangulweyo.

Ukusuka eShilo, uHana wathi ezolile, wabuyela kwikhaya lakhe eRama, emshiya umntwana uSamuweli ukuba aqeqeshelwe ukusebenza endlwini kaThixo, phantsi kokufundiswa ngumbingeleli omkhulu. Kususela ekuvulekeni kokuqala kwengqondo, wamfundisa unyana wakhe ukuba amthande amhloniphe uThixo, azithabathe njengokuba ungokaYehova. Ngayo yonke into eqhelekileyo eyayimngqongile, wazama ukuzikhokelela iingcinga zakhe kuMdali. Naxa ahlukene nonyana wakhe, inkathalo kamama onyanisekileyo ayizange iphele. Yonke imihla, wayemthandazela. Minyaka yonke, wayemenzela, ngezakhe izandla, ingubo yomsebenzi; athi xa enyuka nomyeni wakhe besiya kunqula eShilo, amnike umntwana njengesikhumbuzo sothando lwakhe. Wonke umsonto wengutyana, wawuthungwe ngomthandazo wokuba abe nyulu, enesidima, anyaniseke. Akazange amcelele unyana wakhe ubukhulu behlabathi, kodwa wacela enyanisekile ukuba afikelele kubukhulu obuxatyiswe liZulu, ukuze amzukise uThixo abasikelele abantu.

Ukubamkhulu komvuzo kaHana! Injani yona inkuthazeko yokunyaniseka komzekelo wakhe! Akho amathuba exabiso elingenakulinganiswa, umdla oligugu elingenasiphelo, obekwa esandleni sakhe wonke umama. Umsebenzi othobekileyo abaye abafazi bawujonge njengendinisa, kufuneka ubonwe njengomsebenzi obalulekileyo nozukileyo. Lilungelo likamama ukusikelela ilizwe ngempembelelo yakhe, kwaye ekwenzeni oku, uya kuzisa uvuyo entliziyweni yakhe. Unokwenza iindlela ezithe tye zeenyawo zabantwana bakhe, ekutshiseni kwelanga nasethunzini, kuse kwiincopho ezinozuko phezulu. Kuphela ke, xa ezama ebomini bakhe, ukulandela iimfundiso zikaKristu, apho anokuthi umama abe nako ukuxonxa isimilo sabantwana bakhe ukuba sifane nesomboniso wezulu. Ilizwe lizele ziimpembelelo ezonakalisayo. Izinto zeli xesha nezithethe zinoxinzelelo olunamandla kubantu abatsha. Ukuba umama uyasilela emsebenzini wakhewokufundisa,ukukhokela,nokunqanda,abantwana bakhe, ngokuqinisekileyo,bayakwamkela ububi, baze basuke ekwenzeni okulungileyo. Wonke umama makaye rhoqo kuMsindisi wakhe enomthandazo othi, “Sifundise, singamluleka

njani umntwana, iyintoni ekufuneka siyenzile kuye?" (KJV). Makalulamele imfundiso uThixo ayinikileyo elizwini laKhe, ubulumko uya kubunikwa ngokwentswelo yakhe.

"Ke inkwenkwe, uSamuweli, yaya ikhula ngokukhula, ithandeka kuYehova nakubantu." Nangona ubutsha bukaSamuweli bachithwa emnqubeni bunikelwe ekunquleni uThixo, akazange asinde kwiimpembelelo ezimbi okanye kumzekelo wesono. Oonyana bakaEli babengamoyiki uThixo, bengamhloniphi noyise; kodwa uSamuweli akazange afune ukuhlangana nabo engafuni nokulandela iindlela zabo ezikhohlakeleyo. Yayingumzamo wakhe ozingileyo ukuba abe yiloo nto uThixo afuna ukuba abe yiyo. Eli lilungelo lakhe wonke umntu omtsha. UThixo uyakholiseka naxa nabona bantwana bancinane bezinikela emsebenzini wakhe.

USamuweli wabekwa phantsi kweliso likaEli, baza ubuhle besimilo sakhe batsala ubushushu bothando kumbingeleli osele ekhulile. Wayenobubele, enesisa, ethobela, ehlonipha. UEli, ehlungiswa kukuphum' ecaleni kwabakhe oonyana, wazuza ukuphumla nentuthuzelo nentsikelelo kubukho balowo wayemjongile. USamuweli wayeluncedo, ethandeka, kwaye akakho umzali owakha wathanda umntwana wakhe ngemfesane enkulu ukudlula ukuba wenza njalo uEli kule ndodana. Yayiyinto engaqhelekanga ukuba phakathi komgwebi omkhulu wesizwe nomntwana omncinane nje kubekho uthando olufudumele kangako. Kwathi xa kufika izikhwasilima zokukhula kuEli, ekwazaliswe kukukhathazeka nentlungu ngenxa yendlela ekhohlakeleyo yokuziphatha kwabakhe oonyana, wakhangela kuSamuweli ukuze azuze intuthuzelo.

Yayingesiso isithethe ukuba abaLevi bangene kwimisebenzi yabo ekhethekileyo bade bafike kumaShumi amabini anesihlanu yeminyaka ubudala, kodwa uSamuweli waba ngobekelwe ecaleni kulo mgaqo. Minyaka yonke kwabakho imisebenzi ebalulekileyo ayinikwayo; kwathi, nangona esengumntwana, ingubo ye-efodi wayambathiswa njengomqondiso wokunikelwa kwakhe kumsebenzi wasengcweleni. Emncinane enjalo, ukuziswa kwakhe ukuba alungiselele emnqubeni, uSamuweli waba nemisebenzi ekufuneka eyenzele uThixo, ngokwesakhono sakhe. Ekuqaleni yayithobeke kakhulu, ingasoloko imnandi; kodwa yayisenziwa ngako konke akwaziyo ukukwenza, nangentliziyo enentumekelelo. Inkolo yakhe yayibonakala kuyo yonke into ayenzayo ebomini. Wazithabatha njengesisebenzi sikaThixo, nomsebenzi wakhe njengomsebenzi kaThixo. Imizamo yakhe yamkeleka, kuba yayiqhutywa luthando analo ngakuThixo nolangazelelo olunyanisekileyo ukwenzaintandoyaKhe. Kwabanjaloke ukuze uSamuweli abe ngosebenza kunye neNkosi yezulu nomhlaba. UThixo wamenza ukuba akufanele ukuwufeza umsebenzi omkhulu kaIsrayeli.

Ukuba abantwana bebenokufundiswa ukuba bawuxabise wonke umsebenzi abawunikwa yonke imihla, njengendlela ababekelwe yona nguYehova, njengeziko lemfundo ekufuneka beqeqeshwe kulo ukuba banike inkonzo ethembekileyo

nenempumelelo, ubuya kubonakala umnandi kakhulu, uhloniphekile umsebenzi wabo. Ukwenza wonke umsebenzi ngokokuwenzela uYehova, kunika umtsalane nakowona uphantsi umsebenzi, kubahlanganise abo bawusebenzayo emhlabeni nezidalwa ezingcwele ezenza intando kaThixo ezulwini.

Impumelelo kobu bomi, impumelelo ekuzuzeni ubomi bexesha elizayo, kuxhomekeka ekuqapheleni ngenkathalo izinto ezincinane. Imfezeko ibonakala kwezona zincinane, ngokufanayo nakwezona zinkulu, kwimisebenzi kaThixo. Isandla esaxhoma amazwe esibhakabhakeni ikwasisandla esenza ngobuchule bobunono iintyatyambo ezisemadlelweni. Njengoko uThixo egqibelele kweyaKhe indawo, nathi kufuneka sigqibelele kweyethu. Ukumila kakuhle kwesimilo esomeleleyo nesihle, kwakhiwa zizenzo ngazinye zomsebenzi. Ukunyaniseka kufuneka kube luphawu lobomi bethu kwezona zincinane nakwezona zinkulu iinkcukacha. Ukunyaniseka kwizinto ezincinane, ukwenza imisebenzi emincinane yokuthembeka nezenzo ezincinane zobubele, kuyayivuyisa indlela yobomi; ukuze kuthi xa umsebenzi wethu emhlabeni ufikelele ekupheleni, kufumaniseke ukuba umsebenzi ngamnye omncinane owenziwe ngokuthembeka uye wanempembelelo kokulungileyo, impembelelo engasayi kuze itshabalale.

Ulutsha lwexesha lethu lunako ukuxabiseka emehlweni kaThixo njengoSamuweli. Ngokubamba ngokuthembeka isidima salo sobuKristu, lunganempembelelo enkulu emsebenzini wohlaziyo. Amadoda anjalo ayafuneka kweli xesha. UThixo unomsebenzi womntu ngamnye kubo. Abazange abantu bamzuzela uThixo, kwakunye noluntu, iziphumo ezikhulu ngaphezu kwezo zinokuzuzwa, ngale mihla yethu, ngabo baya kuthi bathembeke koko bakugciniswe nguThixo.

# Isahluko 56—UEli Noonyana Bakhe

[Esi sahluko sisekwe ku-1 Samuweli 2:12-36.]

UEli wayengumbingeleli nomgwebi kwaIsrayeli. Wayebambe ezona ziphezulu nezinoxanduva izikhundla phakathi kwabantu bakaThixo. Njengendoda enyulwe lizulu kwimisebenzi engcwele yobubingeleli, yamiswa phezu kwelizwe njengelona gunya liphezulu logwebo, kwakukhangelwe kuye njengomzekelo, kwaye enempembelelo enkulu kwiintlanga zikaIsrayeli. “Nangona wayenyuliwe ukuba alawule abantu, akazange ayilawule eyakhe indlu. UEli wayengumzali oyekelelayo. Ethanda uxolo nokonwaba, akazange alisebenzise igunya lakhe lokulungisa imikhwa emibi neenkanuko zabantwana bakhe. Endaweni yokuxabana nabo okanye abohlwaye, ube ebayekela kwintando yabo abanike benze ngokubona kwabo. Endaweni yokuyithabatha imfundo yoonyana bakhe njengenye ebaluleke kakhulu kwimisebenzi yakhe, wawuphatha umcimbi ngokungathi awubalulekanga. Umbingeleli nomgwebi kaIsrayeli wayengekho bumnyameni ngoxanduva lokunqanda nokulawula abantwana uThixo amnike ukuba abaluse. Noko kunjalo, uEli warhoxa kulo msebenzi, kuba wawubandakanya ukunqumla kwintando yoonyana bakhe, kwaye kwakuza kunyanzeleka ukuba abohlwaye abanqande. Ngaphandle kokubeka esilinganisweni iziphumo ezibi ezaziza kulandela indlela yakhe, wabayekela abantwana bakhe kuyo yonke into ababeyinqwenela waza wawutyeshela umsebenzi obafaneleyo enkonzweni kaThixo kunye nemithwalo yobomi.

UThixo wayethe kuAbraham, “Ndaze yena, ukuze abawisele umthetho abantwana bakhe, nendlu yakhe emva kwakhe, bagcine indlela kaYehova, benze ubulungisa nokusesikweni.” Genesis 18:19. Yena uEli wabavumela abantwana bakhe ukuba bamlawule. Utata waba ngaphantsi kwabantwana. Isiqalekiso sokugqitha umthetho sasibonakala kwinkohlakalo nobubi obabuphawula ikhondo loonyana bakhe. Babengenantlonipho iyiyo kwisimilo sikaThixo okanye kubungcwele bomthetho waKhe. Inkonzo yaKhe kubo yayiyinto eqhelekileyo. Kususela ebuntwaneni, babeqhelene nengcwele nenkonzoyayo;kodwaendaweniyokuba bahloniphekakhulu ngakumbi, balahlekwa yiyo yonke ingqondo yobungcwele nokubaluleka kwayo. Uyise akazange akulungise ukuswela kwabo intlonipho kwigunya lakhe, akakunqanda ukuswela kwabo intlonipho kwiinkonzo ezingcwele zasengcweleni; bathi bakufika ebudodeni, baye bezele ziziqhamo zentandabuzo novukelo.

Nangona babengawufanelanga ngokupheleleyo umsebenzi, babekwa njengababingeleli engcweleni, ukuba balungiselele phambi kukaThixo. UYehova wayenike imiqathango ecace kakhulu ngokubhekisele kwiminikelo nemibingelelo; kodwa la madoda akhohlakeleyo ayezaliswe kukungalikhathaleli igunya ukungena kwawo emsebenzini kaThixo, aza akawugqala umthetho weminikelo, ekwakufuneka yenziwe ngendlela enesidima kakhulu. Imibingelelo, eyayisalatha ekufeni kukaKristu,

yayilungiselwe ukugcina ezintliziyweni zabantu ukholo kuMhlanguli owayeza kuza; kungoko kwakubaluleke kakhulu ukuba imiyalelo kaYehova ngokubhekiselele kuyo igcinwe ngqongqo. Iminikelo yoxolo ngendlela eyodwa yayikukubonisa ukwenziwa kombulelo kuThixo. Kule minikelo, linqatha kuphela elalitshiswa phezu kwesibingelelo; indawo ethile ekhankanyiweyo yayigcinelwa ababingeleli, kodwa indawo enkulu yayibuyela kulowo unikelayo, ukuba ayitye yena nabahlobo bakhe njengesidlo sombingelelo. Ngokunjalo, zonke iintliziyo zazikhokelelwa, ngombulelo nokholo, kuMbingelelo omkhulu owawuza kususa isono sehlabathi.

Oonyana bakaEli, endaweni yokuba bakuqonde ukuzuka kwale nkonzo yomfuziselo, basuka bacinga ukuba bangayenza njani ukuze ibe nokwaneza ukuziyekela kwabo. Bathi benganeliswanga yiminikelo yoxolo eyabelwe bona, bafuna okungaphezulu; laza inani elikhulu lale minikelo inikelwa kwizidlo zomnyaka, labanika ababingeleli ithuba lokuba bazityebise ngokudla abantu. Abazange banele ukufuna ngaphezu koko kufanelekileyo, kodwa bala ukulinda ukuba inqatha lide litshe njengomnikelo kuThixo. Baqhubeka ekubangeni nayiphi indawo eyayibakholisa, kuthi, ukuba abayinikwa, bathembise ngokuzihluthela ngenkani.

Oku kuswela intlonipho kwababingeleli, kwayihlutha inkonzo ukubaluleka okungcwele nokunesidima, baza abantu “bawudela umnikelo kaYehova.” Umbingelelo omkhulu owawufuziselwa, ekwakufuneka bekhangele phambili kuwo, kwakungasekho ukuwuhlonipha. “Saba sikhulu kunene isono samadodana phambi koYehova.”

Aba babingeleli banganyanisekanga baya bawugqitha umthetho kaThixo bawuhlazisaumsebenziwaboongcwelengezenzozabo zenkohlakalo nehlazisayo; kodwa baqhubeka ukungcolisa ngobukho babo emnqubeni kaThixo. Abantu abaninzi, bezaliswe yingqumbo ngenxa yekhondo lenkohlakalo kaHofeni noPinehasi, bayeka ukuza kwindawo eyayibekelwe ukukhonza. Ngaloo ndlela, inkonzo uThixo awayeyibekele bucala yadelelwa yatyeshelwa kuba yayihlanganiswa nezono zabantu abakhokeleyo, lo gama abo bantliziyo zazikekelele ebubini baqiniselwa esonweni. Ukungahloneli Thixo, ukuphatha kakubi, nokunqula izithixo, kwaba nokoyisa okwafikelela kumgangatho owoyikekayo.

UEli wona kakhulu ekuvumeleni oonyana bakhe ukuba balungiselele kwisikhundla esingcwele. Ngokuthethelela ikhondo labo, kwisizathu esinye ukuya kwesinye, waya engaziboni izono zabo; kodwa ekugqibeleni bafika kwindawo emxinwa apho wayengenakho ukuwafihla amehlo akhe kulwaphulo-mthetho loonyana bakhe. Abantu bakhalaza ngezenzo zabo ezindlongondlongo, waza umbingeleli omkhulu wanentlungu noxinzelelo. Akazange akwazi ukuba sathula. Bona oonyana bakhe babefikelele apho bacinga ukuba akukho mntu, ngaphandle kwabo, baye ngoku bengakhathalele mntu wumbi. Bayibona intlungu kayise, kodwa iintliziyo ezilukhuni azizange zichukumiseke.

Bakuva ukuthethisa kwakhe okupholileyo, kodwa abazange bachukumiseke, bengazange bayitshintshe nendlela yabo ekhohlakeleyo nangona belunyukiswa ngesiphumo sesono sabo. Ukuba Eli wayenze ngobulungisa koonyana bakhe, ngebabaliwe kumsebenzi wobubingeleli baze bohlwaywe ngokufa. Esoyika ngoko ukuzisa ihlazo ekuhleni, nesigwebo phezu kwabo, wabaxhasa bekwezona zikhundla zingcwele zokuthenjwa. Wayesabavumela ukuba bahlanganise inkohlakalo yabo nenkonzo engcwele kaThixo, bafake ulwamvila emsebenzini wenyaniso, ukonakala okwakungekhe kucinywe yiminyaka. Wathi umgwebi kaIsrayeli akuwutyeshela umsebenzi wakhe, uThixo wawuthabathela kuYe ezandleni umcimbi.

“Kweza umntu kaThixo kuEli, wathi kuye, utsho uYehova ukuthi, Kanene ndazityhila na kwindlu kayihlo, beseYiputa endlwini kaFaro? Ndamnyula na ezizweni zonke zakwaIsrayeli, ukuba abe ngumbingeleli aqhumisele ngeziqhumiso, anxibe iefodi phambi kwam? Ndayinika yonke indlu kayihlo konke ukudla kwasemlilweni koonyana bakaIsrayeli? Yini na ke ukuba niwunyathelele phantsi umbingelelo wam nomnikelo wam wokudla, endiwise umthetho ngawo ekhayeni lam, usuke ubazukise oonyana bakho ngaphezu kwam, ukuze nizityebise ngelona nqatha leminikelo yonke yamaIsrayeli, abantu bam? Ngoko utsho uYehova, uThixo kaIsrayeli, ukuthi, Ndatsho okunene ukuthi, Indlu yakho nendlu kayihlo yohamba phambi kwam kude kuse ephakadeni; kungoku utsho uYehova ukuthi, Oko makube lee kum; ngokuba ondizukisayo ndiya kumzukisa, abandidelayo bacukucezwe. . . . Ndiya kuzivelisela umbingeleli othembekileyo, oya kwenza njengoko kusentliziyweni yam, nasemphefumlweni wam; ndimakhele indlu eqinileyo, ahambe phambi komthanjiswa wam yonke imihla.”

UThixo wammangalela uEli ngokuzukisa oonyana bakhe ngaphezu kukaYehova. UEli wavumela umnikelo omiselwe nguThixo njengentsikelelo kuIsrayeli ukuba wenziwe into ecekisekayo, endaweni yokuhlazisa oonyana bakhe ngezenzo zabo ezingengcwele nezithiyekileyo. Abo balandela okufunwa ngabo, bathi ngothando olungaboniyo kubantwana babo, babayekele ekwaneliseni iminqweno yabo yokuzithandela, bangenzi ngokwegunya likaThixo ukukhalimela isono nokulungisa ububi, basuke benze kucace ukuba bazukisa abantwana babo abakhohlakeleyo ngaphezu kokuba bezukisa uThixo. Bazondelele kakhulu ukukhusela igama labo kunokuzukisa uThixo; belangazelela kakhulu ukukholisa abantwana babo kunokukholisa uYehova nokugcina inkonzo yaKhe kuyo yonke imbonakalo yobubi.

UThixo wambeka ityala uEli, njengombingeleli nomgwebi kaIsrayeli, ityala ngokuziphatha nokuma ngokwasenkolweni kwabantu bakhe, ngendlela eyodwa ngenxa yesimilo soonyana bakhe. Kwakufuneka kuqala ezame ukuthintela ububi ngamanyathelo angekho qatha; kuthi ke ukuba la akaphumelelanga, akucinezele ukona ngeendlela eziqatha. Wazuza ukunganeliseki kukaThixo ngokungakukhalimeli ukona nokungenzi ngobulungisa kumntu ongumoni. Kwakungekho kuxhomekeka kuye ukugcina uIsrayeli

enyulu. Abo banesibindi esincinane ukukhalimela imposiso, okanye bathi ngokunqena okanye ukuswela umdla bangenzi nzame ukuhlambulula usapho okanye ibandla likaThixo, baya kuphendula ngobubi obunokuba sisiphumo sokutyeshela kwabo uxanduva lwabo. Sinoxanduva olufanayo ngobubi engesibunqandile kwabanye ngokusebenzisa igunya lobuzali okanye lobufundisi njengathi izenzo ezo zibe zizezethu.

UEli akazange ayilawule kakuhle indlu yakhe ngokwemigaqo kaThixo yokulawula usapho. Walandela ezakhe iimbono. Utata onothando wazibetha ngoyaba iimposiso nezono zonyana bakhe kwasebuntwaneni babo, ezikhohlisa ngokuthi emva kwexesha baya kukhula bakushiye ukuthanda ububi. Abaninzi benza kwaleyo mpazamo nangoku. Bacinga ukuba bazi indlela engcono yokuqeqesha abantwana babo kunaleyo inikwe nguThixo elizwini laKhe. Bondla imikhwa engeyiyo kubo, bebakhuthaza ngesizathu esithi, “Basebancinane kakhulu ukuba bohlwaywe. Makulindwe bade babe bakhudlwana, kuze kube nokuzathuzwa nabo.” Ngaloo ndlela imikhwa emibi iyekwa ukuba iqine kude kufane nokudalwa kwesibini kubo. Abantwana bakhula ngaphandle kokunqandwa, beneempawu zesimilo ezisisiqalekiso sobomi bonke, babe nesakhono sokuziveza nakwabanye.

Akukho siqalekiso sikhulu emakhayeni ngaphezu kokuvumela ulutsha ukuba lwenze unothanda. Xa abazali bevumela wonke umnqweno wabantwana baze babayekele kuko konke abaziyo ukuba akulungile, abantwana bayakhawuleza ukuyilahla yonke intlonipho kubazali babo, nako konke ukuhlonela igunya likaThixo okanye elomntu, bakhokelelwe ekuthinjweni yintando kaSathana. Impembelelo yekhaya elingalawulekanga isasazeka iyingozi kubo bonke ekuhlaleni. Ikhula ibe ngumsinga wobubi ochukumisa zonke iintsapho, emphakathini, nasemagunyeni alawulayo.

Ngenxa yesikhundla sakhe uEli, impembelelo yakhe yanaba kakhulu kunokuba ibiya kubanjalo xa engumntu nje. Ubomi bosapho lwakhe babufuziselwa kuye wonke uIsrayeli. Iziphumo ezibi zokutyeshela kwakhe, ukuthanda iindlela zolonwabo, kwakubonakala kumawaka amakhaya awaqulunqwa ngokomzekelo wakhe. Ukuba abantwana bayekelwa kwizenzo ezibi, lo gama abazali bezibiza ngenkolo, inyaniso kaThixo iyahlaziswa. Uvavanyo olulolona luhle lobuKristu ekhayeni luhlobo lwesimilo esizalwa yimpembelelo lwabo [ubuKristu]. Izenzo zingxola kakhulu kunokuvuma ngeyona ndlela ivakala kakhulu ukuhlonipha uThixo. Ukuba abo bazibiza ngenkolo, endaweni yokubeka phambili umzamo ozimiseleyo, ozingileyo, novakala unzima ukukhulisa usapho oluqeqeshekileyo njengobungqina kubuhle bokukholwa kuThixo, basuka bayekelele ekulawuleni kwabo bayiyekele iminqweno emibi ebantwaneni babo, benza njengoko noEli wenzayo, babe bazisa ihlazo emsebenzini kaKristu nentshabalalo phezu kwabo neentsapho zabo. Kanti ke, sebubukhulu bunjalo ububi nokunganyaniseki kwabazali phantsi kwazo naziphi iimeko, buphindwe kalishumi xa bukwezo ntsapho zabo banyuliweyo njengabafundisa abantu. Xa aba besilela ukulawula ezabo iintsapho, basuka,

ngomzekelo wabo ongalungileyo, babalahlekise abaninzi. Ubutyala babo bukhulu kakhulu kunobabanye njengoko ezabo izikhundla zinoxanduva olukhulu.

Isithembiso sasenziwe sokuba indlu ka-Aron ihambe phambi kukaThixo ngonaphakade; kodwa esi sithembiso sasenziwe phantsi kwemeko ethi kuya kufuneka bazinikele bona emsebenzini wengcwele ngentliziyo enye bamzukise uThixo ngazo zonke iindlela zabo, bangakhonzi u-mna, bangalandeli eyabo iminqweno etenxileyo. UEli noonyana bakhe bavavanywa, waza uYehova wabafumana bengasifanele konke isikhundla esiphezulu sababingeleli enkonzweni yaKhe. Kungoko uThixowathi, “Makube lee kum.” Wayengenako ukwenza okulungileyo awayeceba ukubenzela kona, kuba basilela ukuyenza eyabo indawo.

Umzekelo wabo balungiselela kwizinto ezingcwele kufuneka ube luhlobo oluza kutsalela abantu kwintlonipho kaThixo kwanokoyika ukumona. Xa abantu, bemi “endaweni kaKristu” (2 Korinte 5:20) ukuba bathethe isigidimi sikaThixo senceba noxolelaniso, besebenzisa ubizo lwabo olungcwele njengengubo yokwenza ngokuzithandela okanye ukwanelisa imikhwa emibi, bazenza abona bathunywa banempumelelo bakaSathana. NjengoHofeni noPinehasi, benza ukuba abantu “bawudela umnikelo kaYehova.” Banokulandela indlela yabo embi emfihlakalweni okwexeshana; kodwa, xa ekugqibeleni kutyhilwa isimilo sabo esisiso, ukholo lwabantu lufumana umothuko okholisa ngokutshabalalisa ithemba labo enkolweni. Kusala engqondweni ukungathembi bonke abathi bafundisa izwi likaThixo. Isigidimi somkhonzi wenene kaKristu, samkelwa ngentandabuzo. Umbuzo oye ubuzwe uthi, “Ingaba lo umntu akayi kufana nalowo ebengcwele kakhulu, waza wafunyanwa enenkohlakalo?” ngaloo ndlela ilizwi likaThixo lilahlekwa ngamandla alo phezu kwemiphefumlo yabantu.

Amazwi kaEli okuthethisa oonyana bakhe abalulekile kwaye anendili, esoyikeka, amazwi ekufuneka bonke abalungiselela kwizinto ezingcwele bawetyise: “Ukuba umntu uthe wona umntu, uThixo uyamlamlela; ke ukuba umntu uthe wona kuYehova, ngubani na oya kumlamlela?” Ukuba ukwaphula kwabo umthetho kwakulimaza kuphela abanye abantu, umgwebi ebengenza uxolelaniso ngokunyula isigwebo afune nembuyekezo; ngolo hlobo aboni bebeya kuba baxolelwe. Kungenjalo, ukuba bebenganalo ityala lokusithabatha lula isono, umnikelo wesono ubunganikelwa ngenxa yabo. Noko ke izono zabo zazithandelene nokulungiselela kwabo njengababingeleli bOsenyangweni, ekunikeleni umbingelelo wesono, umsebenzi kaThixo wanyeliswa awahlonitshwa phambi kwabantu, kangangokuba kungabikho lucamagusho lwamkelekayo ngenxa yabo. Uyise wabo, nangona naye engumbingeleli omkhulu, wayengakwazi ukubathethelela; wayengenako ukukhusela kwingqumbo kaThixo ongcwele. Kubo bonke aboni, banetyala kakhulu abo badelela indlela emiswe liZulu ukuba kuhlangulwe umntu, “bephinda ukuzibethelelela emnqamlezweni uNyana kaThixo, bamhlaze ekuhleni.” Hebhere 6:6.

# Isahluko 57—Ityeya Ithatyathwe NgamaFilisti

[Esi sahluko sisekwe ku-1 Samuweli 3 ukuya kwi-7.]

Esinye isilumkiso kwakufuneka sinikwe indlu kaEli. UThixo wayengakwazi ukuthetha nombingeleli omkhulu kunye noonyana bakhe; izono zabo, njengelifu elingqingqwa, zazibuvalile ubukho bukaMoya waKhe Oyingcwele. Noko kunjalo, phakathi kobubi, umntwana uSamuweli wanyaniseka kulo iZulu, saza isigidimi sokugweba indlu kaEli sanikelwa kuSamuweli, njengomprofeti wOsenyangweni. “Ilizwi likaYehova laliswelekile ngaloo mihla; kwakungekho mbono utyhilekileyo. Kwathi ngaloo mihla, elele uEli endaweni yakhe, amehlo akhe eqale ukuba norhatyazo ukuba angabi nakubona, singekacinywa isibane sikaThixo, uSamuweli elele ebhotweni likaYehova, apho ibikhona ityeya kaThixo, uYehova wambiza uSamuweli.” Ecinga ukuba lilizwi likaEli, umntwana wakhawuleza waya ngasemandlalweni kambingeleli, esithi, “Ndilapha; ngokuba undibizile.” Impendulo yathi, “Andikubizanga; buya uye kulala.” Kwaba kathathu uSamuweli ebizwa, kwaba kathathu ephendula ngohlobo olufanayo. UEli waqiniseka ukuba olo bizo luyimfihlelo lwalulilizwi likaThixo. UYehova wadlula kumkhonzi wakhe onyuliweyo, indoda eyayisele ingwevu, wathetha nomntwana. Le nto iyodwa, yayibuhlungu kodwa yayikukuthethisa okufanelekileyo kuEli nendlu yakhe.

Akukho mvakalelo yomnqweno okanye yomona eyabakhoyo kwintliziyo kaEli. Wamyalela uSamuweli ukuba aze athi, xa athe wabizwa kwakhona, aphendule enjenje, “Thetha, Yehova, ngokuba esiva umkhonzi wakho.” Wothuka kakhulu akucinga ukuba uThixo omkhulu angathetha naye kangangokuba akazange akwazi ukuwakhumbula awona mazwi awathi uEli makawathethe.

“Wathi uYehova kuSamuweli, Uyabona, ndenza into kwaIsrayeli eya kubetha zithi nzwi iindlebe zombini zabantu bonke abaya kuyiva. Ngalo minindiyakumveliselauEliyonkeintoendiyithethileyo ngokusingisele kwindlu yakhe; ndiqalile, ndiya kugqiba. Ndimxelele ukuba ndiyayigweba indlu yakhe kude kuse ephakadeni, ngenxa yobugwenxa abaziyo; ngokuba baziqalekisa oonyana bakhe, akabangxolisa. Ngoko ndiyifungele indlu kaEli, ndathi, Inene ubugwenxa bendlu kaEli abuyi kucanyagushelwa ngambingelelo, nangamnikelo wakudla, naphakade.”

Phambi kokuba afumane esi sigidimi siphuma kuThixo, “uSamuweli ebengekamazi uYehova, libe lingekatyhileki kuye ilizwi likaYehova;” oko ukuthi, wayengaqhelananga nokubonakala okuthe ngqo kobukho bukaThixo njengoko kwakubakho kubaprofeti. Yayiyinjongo kaYehova ukuzityhila ngendlela engalindelekanga, ukuze uEli ave ngayo ngokumangaliswa nokubuza komfana.

USamuweli wazaliswa luloyiko nokumangaliswa akucinga ngokunikwa kwakhe isigidimi esoyikeka kangako. Kusasa, wajikeleza ngemisebenzi yakhe ngokwesiqhelo, kodwa enomthwalo onzima phezu kwentliziyo yakhe eselula. UYehova wayengekamyaleli ukuba akutyhile ukuchaswa okoyikekayo, kungoko wathula, ephepha, kangangoko, ukuba phambi kukaEli. Wangcangcazela, hleze kubekho umbuzo oya kumnyanzela ukuba avakalise imigwebo yezulu ngakulowo wayemthanda emhlonela. UEli wayeqinisekile ukuba isigidimi sasixela kwangaphambili intlekele ethile kuye nendlu yakhe. Wambiza uSamuweli, wamyalela ukuba achaze ngokuthembeka oko uYehova akutyhilileyo. Umfana wathobela, yaza indoda enkulu yathoba ngokuzinikela okuthobekileyo kwisigwebo esothusayo. Wathi: “NguYehova; makenze oko kulungileyo emehlweni akhe.”

Noko kunjalo, uEli akazange abonakalise iziqhamo zenguquko yenene. Walivuma ityala lakhe, kodwa wasilela ukusishiya isono. Umnyaka nomnyaka uYehova wazilibazisa izigwebo ebezixeliwe. Kuninzi okwakunokwenziwa ngaloo minyaka ukuhlangula ukusilela okwadlulayo, kodwa ingwevu yombingeleli ayizange ithabathe manyathelo abonakalayo ukulungisa ububi obabungcolisa ingcwele kaYehova, bukwakhokelela amawaka kwaIsrayeli entshabalalweni. Ukunyamezela kukaThixo kwabenza uHofeni noPinehasi ukuba bazenze lukhuni iintliziyo zabo nokuba babe nesibindi kakhulu ukwaphula umthetho. Izigidimi zokulumkisa nokungxolisa kwindlu yakhe, zenziwa nguEli ukuba zaziwe sisizwe sonke. Ngale ndlela wayethembe ukuthintela, ngandlela ithile, impembelelo embi yokutyeshela kwakhe kwexesha elidlulileyo. Sekunjalo, izilumkiso azizange zikhathalelwe ngabantu, kwangokunjalo nangababingeleli. Abantu bezizwe ezazibangqongile nabo, ababengaswelanga lwazi ngobugwenxa obuphandle obabusenziwa kwaIsrayeli, baya baqina ngakumbi ekunquleni kwabo izithixonokwaphulaumthetho. Abazange bazive benobutyala ngezono zabo, njengoko bebeya kuziva ukuba amaIsrayeli ayekugcinile ukuhlonipheka kwawo. Yona imini yembuyekezo yayisondela. Igunya likaThixo lalibekwe bucala, unqulo lwaKhe lungakhathalelwe, ludeliwe, kwaza kwanyanzeleka ukuba angenelele, ukuze uzuko lwegama laKhe lukwazi ukugcinwa.

“Aphuma amaIsrayeli, eya kuwahlangabeza amaFilisti [ukuba] alwe nawo; amisa iintente ngase-Ebenezere, amaFilisti amisa eAfeki.” Eli phulo lenziwa ngamaIsrayeli ngaphandle kwecebiso elivela kuThixo, ngaphandle kokuvuma kombingeleli omkhulu okanye umprofeti. Aza amaFilisti akha uluhlu lokulwa namaIsrayeli. Idabi lwanwenwezela, abulawa amaIsrayeli phambi kwamaFilisti. Kwabulawa eluhlwini ethafeni apho amadoda akumawaka amane.” Athi ophuke iintliziyo etyhafile abuyela enkampini yawo, aza “athi amadoda amakhulu akwaIsrayeli, Yini na ukuba uYehova asibulale namhla phambi kwamaFilisti?” Isizwe sasivuthelwe izigwebo zikaThixo, ukanti abazange babone ukuba izono zabo zizo ezingunobangela wale ntlekele imbi. Baya bathi,

“Masiye kuthabatha ityeya yomnqophiso kaYehova eShilo, ibe kuthi, ize phakathi kwethu, isisindise esandleni seentshaba zethu.” UYehova wayenganikanga myalelo okanye mvume ukuba ityeya ize emkhosini; kodwa uIsrayeli waziva eqinisekile ukuba uloyiso luya kuba lolwakhe waza wakhwaza yakuba ithwelelwe enkampini ngoonyana bakaEli.

AmaFilisti ayikhangela ityeya njengothixo kaIsrayeli. Yonke imisebenzi yamandla kaYehova eyenzelwa abantu baKhe, kwathiwa yenziwa ngamandla ayo. Akuva imikhwazo yovuyo ukufika kwayo, athi, “Sesanina esi sandi sokuduma kungaka eminqubeni yamaHebhere? Azi ke ukuba ityeya kaYehova ifikile eminqubeni. Oyika amaFilisti, kuba ebesithi, UThixo ufikile eminqubeni. Athi, Yeha ke thina! Ngokuba akuzanga kube nje ngaphambili. Yeha ke thina! Ngubani na oya kusihlangula esandleni saba thixo babungangamsha bungaka? Ngaba thixo aba babulala amaYiputa ngezibetho zonke entlango. Yomelelani, nibe ngamadoda, nina maFilisti, hleze nikhonze kumaHebhere, njengokuba ekhonze kuni wona. Yibani ngamadoda, nilwe.”

AmaFilisti enza uhlaselo olunzima, olwaba nesiphumo sokoyiswa kukaIsrayeli, ngokubulawa okukhulu. Amawaka angamashumi amathathu alala efile kwayiwayo, yaza ityeya kaThixo yathatyathwa, oonyana ababini bakaEli bewe edabini ngexesha belwela ukuyikhusela. Ngoko kwaphinda kwasala kwimbali ubungqina bazo zonke izizukulwana ezilandelayo—bokuba ubugwenxa babantu abazibiza ngoThixo abusayi kuze bungohlwaywa. Okona lulukhulu ulwazi ngentando kaThixo, okona sisikhulu isono sabo bangalukhathaleliyo.

Eyona ntlekele yoyikisayo enokwenzeka, yamfikela uIsrayeli. Ityeya kaThixo yayithinjiwe, yaye isezandleni zotshaba. Uzuko, ngokwenene, lwalumkile kuIsrayeli xa umfuziselo wobukho obuhlala bukho kunye namandla kaYehova ususiwe phakathi kwabo. Kule bhokisi ingcwele, kwakwayanyiswe nezona zityhilelo zimangalisayo zenyaniso namandla kaThixo. Kwimihla yangaphambili, uloyiso olungummangaliso lwaluzuzwa ngalo lonke ixesha ivela. Yayigqunywe ngamaphiko eekerubhi zegolide, kukho kunye nobuqaqawuli obungathethekiyo beShekina, umfuziselo obonakalayo kaThixo Osenyangweni, ubuhleli phezu kwayo kwingcwele kangcwele. Ngeli xesha, yayingezanga noloyiso. Ayizange ibe lukhuselo kwesi isiganeko, kwaye kukho ukukhala kuye wonke uIsrayeli.

Abazange bazi ukuba ukholo lwabo lwalulolomlomo nje kuphela, nokuba lwalahlekwa ngamandla alo okoyisa noThixo. Umthetho kaThixo, owawusetyeyeni, nawo wawungumfuziselo wobukho baKhe; kodwa bayicekisa imithetho, bayidelela imiqathango yayo, baza bamenza buhlungu uMoya kaYehova owaye kunye nabo. Xa abantu babeyithobela imiyalelo engcwele, uYehova wayeba kunye nabo ukuba abasebenzele ngamandla aKhe angenasiphelo; kodwa xa bekhangele etyeyeni,

bangazihlanganisi noThixo, okanye bangayizukisi intando yaKhe etyhiliweyo ngokuthobela umthetho waKhe, ibingayi kubanceda ukudlula ibhokisi eqhelekileyo. Bakhangela etyeyeni njengesizwe esinqula isithixo sikhangele koothixo baso, ngokungathi apho kuyo kufumaneka amandla nosindiso. Bawaphula umthetho owawukuyo; kuba kwa-ukuyinqula oku ityeya, kwazisa ukwenza ngesiqhelo, ukuhanahanisa, nokunqula isithixo. Isono sabo sabathula kuThixo, waza akakwazi ukubanika uloyiso, bade baguquke, babushiye ubugwenxa babo.

Kwakunganelanga ukuba ityeya nengcwele zibe phakathi kukaIsrayeli. Kwakunganelanga ukuba ababingeleli benikele imibingelelo, nokuba abantu babizwe ngokuba bangabantwana bakaThixo. UYehova akaziphenduli izicelo zabo banobugwenxa entliziyweni; kubhaliwe kwathiwa, “Osusa indlebe yakhe ekusiphulaphuleni isiyalo, kwanomthandazo wakhe ulisikizi.” Mizekeliso 28:9.

Ngexesha umkhosi wawusiya edabini, uEli, eyimfama emdala, walinda eShilo. Wayenxube kakhulu ekulindeleni kwakhe iziphumo zemfazwe; “ngokuba ibigubha intliziyo yakhe ngenxa yetyeya kaThixo.” Wathabatha indawo yakhe ngasesangweni lomnquba, wahlala ngasendleleni yonke imihla, elindele ngexhala ukufika komthunywa ovela apho kuliwa khona.

Emva kwethuba elide, kwavela indoda engumBhenjamin isuka emkhosini, “iingubo zayo zikrazukile, inomhlaba entloko,” yeza ingxamile inyuka iqhina eliza emzini. Yadlula ingayiqaphelanga ingwevu eyayisecaleni kwendlela, yakhawuleza yangena esixekweni, yaxelela isihlwele esilinde sixhalabile iindaba zokoyiswa kunye nelahleko.

Isandi sokukhala nokumbambazela safikelela kumlindi ongasemnqubeni. Umthunywa waziswa kuye. Yaza yathi indoda kaEli, “Asabile amaIsrayeli phambi kwamaFilisti, kananjalo oonyana bakho bobabini bafile, ooHofeni noPinehasi.” UEli wayenako ukuyinyamezela yonke le nto, imbi injalo, kuba wayeyilindele. Wathi kodwa umthunywa akongeza ngelithi, “ityeya kaThixo ithinjiwe,” inkangeleko yentlungu engathethekiyo yayigubungela imbonakalo yakhe. Ingcamango yokuba isono sakhe asizange simzukise uThixo saza samenza ukuba aburhoxise ubukho baKhe kuIsrayeli, yaba yinto engaphezu kokuba angayithwala; waphelelwa ngamandla, wawa, “waphuka ilungu lentamo, wafa.”

Umfazi kaPinehasi, engachukunyiswa kukungamoyiki uThixo komyeni wakhe, yena wayengumfazi owayemoyika uYehova. Ukufa kukayisezala kunye nomyeni wakhe, ngaphezu kwako konke, iindaba ezimbi zokuba ityeya kaThixo yayithinjiwe, zabangela ukufa kwakhe. Waqonda ukuba ithemba lokugqibela likaIsrayeli limkile; waza wambiza umntwana awamzala ngale yure yentlekele, ngokuba nguIkabhode, okanye “uzuko lumkile,” njengoko wathi xa ephefumla okokugqibela esifa, enesikhalo, wawaphinda amazwi athi, “Uzuko lumkile kwaIsrayeli; kuba ityeya kaThixo ithinjiwe.”

Noko kunjalo, uYehova wayengabalahlanga kwaphela abantu baKhe, waye engayi kuyinyamezela thuba lide into yokuvuya kwabahedeni. Wayewasebenzise amaFilisti njengesixhobo sokohlwaya uIsrayeli, waza wasebenzisa ityeya ukuwohlwaya amaFilisti. Ngexesha langaphambili, uBukho bezulu babunayo, ukuba ibe ngamandla nozuko kubantu baKhe abathobelayo. Obo Bukho bungabonakaliyo babuse kuyo, ukuze buzise ukoyika nentshabalao kubaphuli bomthetho waKhe ongcwele. UYehova ukholisa ukusebenzisa ezona ntshaba zimbi ukohlwaya ukunganyaniseki kwabantu ababizwa ngaYe. Abakhohlakeleyo bangoyisa okwexesha xa bebona uIsrayeli esohlwaywa, kodwa ixesha liya kufika xa nabo kuya kufuneka bahlangane nesigwebo sikaThixo ongcwele, osithiyileyo isono. Lonke ixesha kukho ubugwenxa, ngokukhawuleza nangaphandle kwempazamo, izigwebo zezulu ziya kulandela apho.

AmaFilisti ayisusa ityeya ngovuyo loloyiso ayisa eAshdodi, esinye kwisihlanu sezixeko zawo eziphambili, ayibeka endlwini yothixo wawo uDagon. Ayecinga ukuba amandla awathi, ukuza kufikelela kweli xesha, abonakala ekho kwityeya, aya kuba ngawawo, nokuba, la, xa ehlangene namandla kaDagon, aya kuwenza ukuba angabi nakoyiswa. Athi ngako nje ukuba kungenwe etempileni, abona umbono owawazalisa kukumangaliswa okukhulu. UDagon wayewe ngobuso emhlabeni phambi kwetyeya kaYehova. Ngentlonipho, ababingeleli bamphakamisa bambuyisela endaweni yakhe. Kwathi ngemini elandelayo, bamfumana, onakaliswe ngendlela exakayo, kwakhona ekwalele emhlabeni phambi kwetyeya. Umntla wesi sithixo wawufana nowomntu, aze amazantsi afane nentlanzi. Ngoku, yonke indawo eyayifana nomntu yayisusiwe, kusele kuphela lo mzimba ufana nentlanzi. Ababingeleli nabantu bazaliswa luloyiko; basikhangela esi siganeko simangalisayo njengesixela ububi, esihlola intshabalalo ebazelayo, bona nezithixo zabo, phambi koThixo wamaHebhere. Baya bayisusa ngoku ityeya etempileni yabo bayibeka kwisakhiwo apho yayiyodwa khona.

Abahlali baseAshdodi babethwa ngesifo esinoxinzelelo nesibulalayo. Bathi bakukhumbula izibetho eyabethwa ngazo iYiputa nguThixo kaIsrayeli, abantu bathi ukubethwa kwabo kubangwa bubukho betyeya phakathi kwabo. Kwagqitywa ukuba ithwalelwe kwaGati. Nalapho isibetho salandela yakuba isusiwe, aza amadoda eso isixeko ayithumela e-Ekron. Apha abantu bayamkela ngoloyiko, bakhala besithi, “Bayijikele kuthi ityeya yoThixo kaIsrayeli, ukuba isibulale thina nabantu bakowethu.” Babhenela koothixo babo befuna ukukhuselwa, njengoko benzayo abantu baseGati naseAshdodi; kodwa umsebenzi womtshabalalisi waqhubeka, kwada, ekuxinzelekeni kwabo, “kwenyuka kwaya ezulwini ukuzibika komzi.” Bathi ngokoyika ukuyigcina ithuba elide ityeya phakathi kwamakhaya amadoda, abantu bayibeka kude ethafeni. Apho kwalandela isibetho seempuku, ezalihlaselayo ilizwe, zitshabalalisa imveliso yomhlaba, koovimba nasemadlelweni. Intshabalalo egqugqisayo, ngesifo okanye indlala, yasifikela isizwe.

Kwaba ziinyanga ezisixhenxe ityeya ihleli eFilisti, kanti ngalo lonke eli xesha, amaIsrayeli awazange enze zinzame zokubuyiswa kwayo. Eyona nto, ngeli xesha amaFilistiayexunele ukuzikhulula kubukho bayo, njengoko ayenjalo ukuyifumana kwawo. Endaweni yokuba ibe lithende lamandla kuwo, yaba ngumthwalo omkhulu, nesiqalekiso esinzima. Aye engazi nokuba angenza ntoni; kuba, naphina apho yayisiya khona, izibetho zazilandela. Abantu babiza amadoda amakhulu esizwe, nababingeleli, nabaneshologu, babuza bekhathazekile, "Siyithini na ityeya kaYehova? Saziseni into esingayigodusa nayo, iye endaweni yayo?" Bacetyiswa ukuba bayibuyise inomnikelo wetyala wexabiso elikhulu. Bathi ababingeleli, "Niya kuphiliswa; kuya kwandula ukwazeka kuni, ukuba bekungani na ukuba isandla saKhe singesuki kuni."

Ukutyhalela kude okanye ukususa isibetho, kwakusisithethe kudala ukwenza umfanekiso wegolide, isilivere, okanye esinye isixhobo, waloo nto yayisenza intshabalalo, okanye wento okanye inxalenye yesiqu eso sichukumisekayo. Lo mfanekiso wawuxhonywa esibondeni okanye kwindawo ebonakalayo, kufuneke ukuba ube lukhuselo olusebenzayo kububi obo umele bona. Into enjalo isenzeka nangoku phakathi kwabantu abangabahedeni. Uthi umntu xa egula sisifo, ayokufuna unyango etempileni yesithixo sakhe, uphatha into eyinxalenye yaleyo ichukumisekileyo, athi ayinikele njengombingelelo kuthixo lowo wakhe.

Yayihambelana nenkolo eyayilawula into amadoda amakhulu awayalela abantu ukuba bayenze khon' ukuze banikele kwizibetho ababebethwa ngazo—"amathumba egolide amahlanu, neempuku zegolide ezintlanu, ngokwenani lezikhulu zamaFilisti; ngokuba, bathi, "sinye isibetho kuni nonke, nakwizikhulu zenu."

La madoda alumkileyo awavuma amandla ayimfihlelo ahamba netyeya—amandla awayengenabo ubulumko bokuqubisana nawo. Kanti ke, awazange abacebise abantu ukuba babuye ekukhonzeni kwabo izithixo bakhonze uYehova. Ayesamthiyile uThixo kaIsrayeli, nangona ayenyanzelekile zizigwebo ezaziwagubungele ukuba athobe phantsi kwegunya laKhe. Ngoko ke, aboni bangoyisakala zizigwebo zikaThixo ukuba kulilize ukulwa naYe. Banokunyanzeleka ukuba bazithobe phantsi kwamandla aKhe, lo gama entliziyweni beluvukela ulawulo lwaKhe. Ukuvuma okunjalo akunako ukumsindisa umoni. Intliziyo kufuneka inikelwe kuThixo—kufuneka ithotywe lubabalo lwezulu—phambi kokuba yamkeleke inguquko yomntu.

Hay' ukuba mkhulu komonde kaThixo ngakubantu abakhohlakeleyo! AmaFilisti anqula izithixo noIsrayeli ohlehlileyo, bonke ngokufanayo, bazonwabela izipho zokubonelela kwaKhe. Amawaka alishumi eenceba ezingaqondwanga zazisiwa ngokuzolileyo endleleni yabantu abangenambulelo nabavukelayo. Yonke intsikelelo yathetha kubo ngoMniki, kodwa abazange balukhathalele uthando lwaKhe. Ukunyamezela kukaThixo kwaba kukhulu kakhulu koonyana babantu; kodwa bathi

bakuqhubeka ngeenkani ekungaguqukini kwabo, wasisusa phezu kwabo isandla esikhuselayo. Bala ukuliphulaphula ilizwi likaThixo ngemisebenzi ayidalileyo nezilumkiso, amacebiso, nokuthethisa kwelizwi laKhe, waza wanyanzeleka ukuba athethe nabo ngezibetho.

Babekho abanye phakathi kwamaFilisti ababelungele ukuyibuyisela ityeya kumhlaba wayo. Ukuvunywa okunjalo kwamandla kaThixo kaIsrayeli, kwakulihlazo kwikratshi lamaFilisti. Noko kunjalo, “ababingeleli nabavumisi” babaluleka abantu ukuba bangalinganisi iinkani zikaFaro kunye namaYiputa, baze bazizisele okunye ukungcungcutheka okungaphezulu. Kwacetyiswa icebo elaya lamkeleka kubo bonke, laza lenziwa ngokukhawuleza. Ityeya, kunye nedini letyala, yabekwa phezu kwenqwelo entsha, ngaloo ndlela kuphetshwa yonke ingozi yokungcoliseka; kule nqwelwana, okanye inqwelo, kwabotshwa amazibulekazi amabini ekungazanga kwabekwa dyokhwe ezintanyeni zawo. Amankonyana awo avalelwa ekhaya, zaza iimazi zayekwa ukuba zikhululeke ziye apho zifuna ukuya khona. Ukuba ityeya kwakufuneka ngaloo ndlela ibuyiselwe kumaIsrayeli ngendlela yaseBhete-shemeshe, esona sixeko sikufuphi sabaLevi, amaFilisti ayeya kuyamkela le nto njengobungqina bokuba uThixo kaIsrayeli wenza kuwo ububi obukhulu; “ukuba kuthe akwaba njalo,” batsho, “sothi sazi ukuba asibethwe sisandla sakhe, sihlelwe sisihlo.”

Ekukhululweni kwawo, amazibulekazi awashiya amankonyana awo athi, enxakama ehamba, athabatha indlela esinga eBhete-shemeshe. Zathi, zingakhokelwa sisandla somntu, ezi zilwanyana zinomonde zayibamba indlela yazo. Ubukho obungcwele bayikhapha ityeya, yadlula ikhuselekile ukuya kufika ikhuselekile kwindawo kanye ebiqatshiwe. Yayilixesha lokuvuna ngoku, baye abantu baseBhete-shemeshe bevuna entilini. “Bawaphakamisa amehlo abo, bayibona ityeya, bavuya bakuyibona. Inqwelo yafika entsimini kaYoshuwa waseBhete-shemeshe, yema khona. Bekukho ilitye elikhulu khona. Bayicanda imithi yenqwelo, bazinyusa iimazi ezintsha ezo zalidini elinyukayo kuYehova.” Izikhulu zamaFilisti,ezaziyilandelaityeya“emdeniwaseBhete-shemeshe,” zaza zakubona ukwamkelwa kwayo, zaya zabuyela e-Ekron. Isibetho saphela, aza aqiniseka ukuba iintlekele zabo yayizizibetho ezivela kuThixo kaIsrayeli.

Abantu baseBhete-shemeshe bakhawuleza bazisasaza iindaba zokuba ityeya yayikubo, baza abantu abasuka kwiindawo ezibangqongileyo babuthelana khona ukuba bakwamkele ukubuya kwayo. Ityeya yayibekwe phezu kwelitye elaya lasetyenziswa kuqala njengesibingelelo, kwaza phambi kwayo kongezwa imibingelelo eyanikelwa kuYehova. Ukuba abanquli babeguqukile kwizono zabo, intsikelelo kaThixo ngeyaba phezu kwabo. Babengathobeli umthetho waKhe ngokwenene; baza bathi nangona bevuyiswa kukubuya kwetyeya njengesandulela sokulungileyo, babe bengenalo ulwazi ngobungcwele bayo. Endaweni yokuba balungise indawo efanelekileyo yokwamkelwa kwayo, bayiyeka ukuba ihlale emasimini ekuvunwa kuwo. Bathi ngokuqhubeka

beyiqwalasele le bhokisi ingcwele, bethetha ngommangaliso wendlela ebuyiswe ngayo, baqala ukuqashisela ukuba angaba alelephi amandla ayo angaqhelekanga. Ekugqibeleni, beqhutywa kukufuna ukwazi, bazisusa izigqubuthelo banesibindi sokuyivula.

Wonke uIsrayeli wayefundiswe ukuyiphatha ityeya ngembeko nentlonipho. Xa kufuneka isusiwe endaweni iye kwenye, abaLevi babengakwazi ukuyikhangela. Kwakuba kanye ngonyaka, awayevunyelwa umbingeleli omkhulu ukuba ayikhangele ityeya kaThixo. Nabahedeni bamaFilisti abazange babe nesibindi sokuzisusa izigqubuthelo zayo. Iingelosi zasezulwini, ezingabonwayo, zazisoloko ziyijongile kuko konke ukuhamba kwayo. Ukungahloniphi okunesibindi kwabantu baseBhete-shemeshe kohlwaywa ngokukhawuleza. Abaninzi babethwa ngokufa kwesiquphe.

Abo basindayo asizange sibenze esi sibetho ukuba baguquke kwisono sabo, kodwa bayibona ityeya ngoloyiko olunenkolo. Bathi ngokulangazelela ukukhululeka kubukho bayo, kodwa bengenasibindi sokuyisusa, abantu baseBhete-shemeshe bathumela isigidimi kubemi baseKiriyati-yeharim, bebamema ukuba bayisuse. Ngovuyo olukhulu amadoda ale ndawo ayamkela ibhokisi engcwele. Babesazi ukuba yayingumqondiso wothando lwezulu kwabathobelayo nabanyanisekileyo. Ngovuyo olunendili, bayizisa kwisixeko sabo bayibeka endlwini ka-Abhinadabhi, umLevi. Le ndoda yanyula unyana wayo uElazare ukuba ayigcine, yaza yahlala apho iminyaka emininzi.

Ngayo yonke iminyaka, kususela ukuba uYehova waqala ukuzibonakalisa kunyana kaHana, ubizo lukaSamuweli kumsebenzi wobuprofeti waziwa sisizwe sonke. Ukuba agqithisengokuthembeka isilumkiso sezulu kwindlukaEli, ubuhlungu,unzimaunjaloloo msebenzi, uSamuweli wayenikwe ubungqina bokunyaniseka kwakhe njengomthunywa kaYehova; “uYehova waba naye, akwawa phantsi nalinye ilizwi emazwini akhe onke emhlabeni. Onke amaIsrayeli, ethabathele kwaDan esa eBher-shebha, azi ukuba uSamuweli ngumprofeti kaYehova.”

AmaIsrayeli, njengesizwe, aqhubeka kwimo yokungabi nanto yakwenza nokholo, nokunqula izithixo, kwaza, ukuwohlwaya, ahlala ecinezelwe ngamaFilisti. Ngeli xesha, uSamuweli wahambela izixeko namaphandle kulo lonke ilizwe, ezama ukubuyisela iintliziyo zabantu kuThixo wooyise; yaza imizamo yakhe ayaba neziphumo ezingalunganga. Emva kokubulaleka kwingcinezelo yeentshaba zabo iminyaka engamashumi amabini, amaIsrayeli “akhala kuYehova.” USamuweli wacebisana nawo, “Ukuba nibuyela kuYehova ngentliziyo yenu yonke, basuseni ke phakathi kwenu oothixo bolunye uhlanga nooAshtaroti, nizimise iintliziyo zenu kuYehova, nikhonze yena yedwa.” Apha sibona ubungcwele obuphathekayo, inkolo yentliziyo, yafundiswa ngemihla kaSamuweli njengoko yafundiswa nguKristu ngexesha wayephezu komhlaba. Ngaphandle kobabalo lukaKristu, iindlela zenkolo ebonwa ngaphandle, zazingenalo ixabiso kuIsrayeli wakudala. Ziyafana nezikaIsrayeli wexesha langoku.

Kukho intswelo namhlanje yemvuselelo enjalo, yenkolo yentliziyo, njengoko waba nayo uIsrayeli. Inguquko linyathelo lokuqala ekufuneka lithatyathiwe ngabo bonke abafuna ukubuyela kuThixo. Akakho onokwenzela omnye lo msebenzi. Kufuneka ngabanye siyithobe imiphefumlo yethu phambi kukaThixo sizisuse izithixo zethu. Sakuba sikwenzile konke esinokukwenza, uYehova uya kulubonakalisa kuthi usindiso lwaKhe.

Ngokusebenzisana nezikhulu zezizwe, intlanganiso enkulu yahlanganisana eMizpa. Apha, kwabanjwa uzilo oluzukileyo. Ngokuzithoba okukhulu, abantu bazivuma izono zabo; kwathi njengesibonakaliso sokuzimisela kwabo ukuthobela imiyalelo ababeyivile, babeka phezu kukaSamuweli igunya lokuba abe ngumgwebi.

AmaFilisti ayibona le ngqungquthela njengequmrhu lemfazwe yekhaya, aza athi, ngomkhosi owomeleleyo, aphuma ukuba awachithachithe amaIsrayeli phambi kokuba amacebo awo avuthwe. Iindaba zokuza kwawo zabangela uloyiko olukhulu kuIsrayeli. Abantu bambongoza uSamuweli, “Musa ukuyeka ukusikhalela kuYehova uThixo wethu, asisindise esandleni samaFilisti.”

Lo gama uSamuweli wayekwisenzo sokunikela imvananjengedinielinyukayo,amaFilistiasondelaukubaeze edabini. Kwathi ngoko, Lowo unamandla owehla phezu kweSinayi phakathi komlilo nomsi nendudumo, owavula uLwandle oluBomvu wenzela abantwana bakaIsrayeli indlela ewela iYordan, waphinda wawabonakalisa amandla aKhe. Kwabakho isaqhwithi esikhulu phezu komkhosi ozayo, umhlaba wathi saa imizimba efileyo yamadoda okulwa angamagorha.

AmaIsrayeli ema ethe cwaka enoloyiko, engcangcazela lithemba nokoyika. Athi akubona ukubulawa kweentshaba zawo, azi ukuba uThixo ukwamkele ukuguquka kwawo. Nangona ayengalilungelanga idabi, azithabatha izixhobo zamaFilisti abuleweyo awulandela umkhosi osabayo aya kufika eBhetekare. Olu loyiso lungumqondiso lwazuzwa kuyo yonke indawo apho, kwiminyaka engamashumi amabini ngaphambili, uIsrayeli wabethwa khona phambi kwamaFilisti, ababingeleli babulawa, ityeya kaThixo yathatyathwa. Kwizizwe nakubantu ngabanye, indlela yokuthobela uThixo yindlela yenkuseleko nolonwabo, lo gama eyokreqo ikhokelela kuphela kwintlekele nokoyiswa. AmaFilisti ngoku oyiswa ngokupheleleyo kangangokuba azinikela iindawo ezinqabileyo ezazihluthwe kuIsrayeli, aziyeka izenzo zenkohlakalo iminyaka emininzi. Nezinye izizwe zawulandela lo mzekelo, aza amaIsrayeli onwabela uxolo lwada lwaphela ulawulo lukaSamuweli eyedwa.

Ukuze singaze silityalwe eso siganeko, uSamuweli wabeka, phakathi kweMizpa neShen, ilitye elikhulu ukuba libe sisikhumbuzo. Wathi igama layo yiEbhenezere, “ilitye loncedo,” esithi ebantwini, “Kude kwaba lapha uYehova esinceda.”

# Isahluko 58—Izikolo ZabaProfeti

UYehova ngokwaKhe wakhokela imfundo kaIsrayeli. Inkathalo yaKhe yayingaphelelanga kubomi basenkolweni; nantoni na eyayichukumisa ingqondo, okanye imilo yomzimba, yayiphantsi kokwenzelela okungcwele kukaThixo, kwaye konke kuphantsi kolawulo lomthetho wezulu.

UThixo wayewayalele amaHebhere ukuba abafundise abantwana bawo imigaqo yaKhe, abenze baqhelane nako konke ukusebenza kwaKhe nooyise. Lo yayingomnye wemisebenzi ekhethekileyo yomzali ngamnye, owawungenakho ukuyekelwa komnye [umntu]. Endaweni yemilebe yowasemzini, iintliziyo zikamama notata kwakufuneka zinike imfundo abantwana babo. Iingcamango zikaThixo kwakufuneka zihlanganiswe nazo zonke iziganeko zobomi bemihla ngemihla. Imisebenzi enamandla kaThixo ekuhlanguleni abantu baKhe, nezithembiso ngoMhlanguli oza kuza, kwakufuneka ziphindaphindiwe emakhayeni kaIsrayeli; nokusetyenziswa kwemifanekiso nemifuziselo kwenza ukuba izifundo zibetheleleke engqondweni. Iinyaniso ezinkulu zokubonelela kukaThixo nezobomi bexesha elizayo zazifakwa kwingqondo eselula. Yaqeqeshwa ukuba iyibone ngokufanayo imibono yendalo namazwi esityhilelo. Iinkwenkwezi zezulu, imithi neentyatyambo zasendle, iintaba ezinde, imifula ebaleka amanzi, zonke zizinto ezazithetha ngoMdali. Inkonzo ezukileyo yombingelelo nonqulo engcweleni kunye neentetho zabaprofeti zazikukutyhilwa kukaThixo.

Lwalunjalo uqeqesho lukaMoses kwikhaya lakhe elithobekileyo lamaplanga eGoshen; noSamuweli, nguHana onyanisekileyo; noDavide, kwinduli awayehlala kuyo eBhetelehem; noDaniyeli, phambi kwemibono yasekuthinjweni eyayimahlule nekhaya looyise. Babukwanjalo nobomi basekuqaleni bukaKristu eNazarete; lunjalo noqeqesho awalufundayo umntwana uTimoti kwimilebe kamakhulu wakhe uLoyisi, nakumamawakhe uYunisi (2 Timoti 1:5; 3:15), iinyaniso zeziBhalo eziNgcwele.

Kwaya kongezwa ngokwenziwa komsindleko wokufundisa abantu abatsha, ngokusekwa kwezikolo zabaprofeti. Ukuba umntu omtsha wayelangazelela ukuphanda nzulu kwiinyaniso zelizwi likaThixo nokufuna ubulumko basezulwini, ukuze abe ngumfundisi kwaIsrayeli, ezi zikolo zazivulekile kuye. Izikolo zabaprofeti zasekwa nguSamuweli ukuba zibe yindawo yolutsha yentlalo-ntle ekuziphatheni nangasemoyeni, nokukhuthaza impumelelo yesizwe ngokuveza amadoda akufaneleyo ukusebenza, esoyika uThixo, njengeenkokeli nabacebisi. Ukuyifezekisa le njongo, uSamuweli wahlanganisa amaqela abantu abatsha ababengcwele, abanobuchopho, nabakukhuthaleleyo ukufunda. Aba babebizwa ngokuba ngoonyana babaprofeti. Ngexesha beqhagamshelana noThixo, befunda ilizwi laKhe nemisebenzi yaKhe, ubulumko basezulwini bongezwa kwizipho zabo zendalo. Abahlohli babengamadoda anganelanga nje ukuba zingcali kuphela kwiinyaniso ezingcwele, kodwa yayingalawo

nawo ayekonwabela ukuthetha noThixo nawamkela isipho esikhethekileyo sikaMoya waKhe. Afumana ukuhlonitshwa nokuthenjwa ngabantu, ngenxa yokufunda kunye nobungcwele.

Ngemihla kaSamuweli, zazizibini ezi zikolo, sisinye eRama, eyayilikhaya lomprofeti; esinye sasiseKiriyati-yeharim, apho yayikhona ityeya ngelo xesha. Ezinye zakhiwa kamva.

Abantwana bezi zikolo babezixhasa ngokusebenza kwabo ekulimeni umhlaba okanye komnye umsebenzi wezandla. KwaIsrayeli, le nto yayingathatyathwa njengengaqhelekanga okanye emthobayo umntu; kuba kaloku, kwakubonwa njengolwaphulo-mthetho ukuyeka umntwana akhule engazi nto ngomsebenzi oluncedo. Ngomyalelo kaThixo, wonke umntwana wayefundiswa ishishini elithile, nokuba wayeza kufundiselwa isikhundla esingcwele. Abaninzi kubafundisi benkolo, babezixhasa ngomsebenzi wezandla. Kwada kwaza kuba kamva lixesha labapostile, uPawulos no-Akwila, abazange behle sidima kuba babephila ngeshishini labo lokwenza iintente.

Izifundo ezaziphambili kwezi zikolo yayingumthetho kaThixo, uhlangene nemiyalelo eyayinikelwe uMoses, imbali engcwele, umculo ongcwele, nezibongo. Indlela yokufundisa yayahluke kakhulu kuleyo yasezikolweni zofundo-ngoThixo zale mihla yangoku, ekuphuma kuzo abafundi abathweswa benolwazi oluncinane ngoThixo nenyaniso yenkolo kunexesha lokungena kwabo.Kwezo zikolo zexesha lakudala, yayiyinjongo ephambili yayo yonke imfundo ukufunda intando kaThixo nokulindeleke emntwini ngakuYe. Kwiingxelo zembali engcwele kwakuhanjwa emanyathelweni kaYehova. Iinyaniso ezinkulu ezazivezwa yimifuziselo zazityhilwa, lwaza ukholo lwayibamba eyona njongo ingumongo yelo hlelo, iMvana eyayiza kuthwala isuse isono sehlabathi.

Kwakukho umoya wokuzinikela. Abafundi babengafundiswa into eyenziwa kukuthandaza kuphela, kodwa nendlela yokuthandaza, indlela yokuya kuMdali wabo, indlela yokusebenzisa ukholo kuYe, nokuziqonda kwanokuzithobela iimfundiso zikaMoya waKhe. Iingqondo ezingcwalisiweyo zazikhupha kuvimba kaThixo izinto ezintsha nezindala, kunye noMoya kaThixo, zizinto ezabonakala ngokuprofeta nangengoma engcwele.

Umculo wenzela ukuba uzalise injongo engcwele, uphakamisele iingcinga kwizinto ezinyulu, okuzukileyo, nokuphakamisayo, nokuvusa emphefumlweni ukuzinikela nombulelo kuThixo. Athi, umahluko phakathi kwesiko lakudala nezinto osetyenziselwa zona umculo ngoku! Abaninzi basisebenzisela esi sipho ukuphakamisa umna endaweni yokusisebenzisela ukuzukisa uThixo! Uthando lomculo lubakhokelela abangaphaphamanga ukuba bazimanye nabathandi behlabathi kwimihlangano yeziyolo apho uThixo abalelayo abantwana baKhe ukuba baye. Ngaloo ndlela, ithi loo nto

ebingaba yintsikelelo enkulu xa isetyenziswe kakuhle, isuke ibe sesinye sezona zenzeleli zinempumelelo athi ngazo uSathana ayilobe ingqondo ukuba isuke emsebenzini nasekucamngceni ngezinto ezingunaphakade.

Umculo uyinxalenye yokunqulwa kukaThixo kwiinkundla zasezulwini, kwaye kufuneka sizame, kwiingoma zethu zokudumisa, ukuba sisondele kangangoko ekuhambelaneni neekwayala zasezulwini. Uqeqesho ngendlela eyiyo kwelizwi kuluphawu olubaluleke kakhulu emfundweni kwaye akufuneki kutyeshelwe. Ukucula, njengenxalenye yenkonzo, kusisenzo sokunqula njengoko unjalo umthandazo. Intliziyo kufuneka iwuve umoya wengoma ukuze iwuvakalise ngokufanelekileyo.

Hay' ububanzi bomahluko phakathi kwezo zikolo zazifundiswa ngabaprofeti bakaThixo namaziko ethu emfundo eli xesha! Ukuba mbalwa kwezikolo ezikhoyo ezingalawulwa zizaci namasiko ehlabathi! Kukho ukungabikho okulusizi kokuzibamba okukuko nokuzilawula ngobulumko. Ukuswela ulwazi lwelizwi likaThixo okukhoyo phakathi kubantu abathi bangamaKristu, kuyaxhalabisa. Intetho engenabunzulu, ukuphelela nje ekuthabathekeni, yeyona nto yenzekayo ekufundiseni ngokuziphatha nenkolo. Ubulungisa nenceba kaThixo,ubuhle bobungcwele nomvuzo oqinisekileyo wokwenza okulungileyo, isimilo esibi sesono nokuqiniseka kweziphumo ezibi zaso, azibethelelwa ezingqondweni zabatsha. Amaqabane akhohlakeleyo alufundisa ulutsha iindlela zokwaphula umthetho, ukurheletya, nokuzinikela ekwaneliseni inyama.

Azikho na izifundo ezinokufundwa ngabafundisayo bale mihla kwizikolo zamaHebhere ezinokuba nenzuzo? Lowo wadala umntu wenze umsindleko wokumkhulisa emzimbeni, engqondweni nasemphefumlweni. Kungoko, eyona mpumelelo kwimfundo ixhomekeka ekunyanisekeni abathi abantu balenze ngako icebo likaThixo.

Eyona njongo iyiyo yemfundo kukubuyisela umfanekiso kaThixo emphefumlweni. Ekuqalekeni uThixo wamdala umntu ngokwemfano yaKhe. Wamnika izipho zeempawu zokuhle eziphakamileyo. Ingqondo yakhe yayizinze kakuhle, kwaye ayesebenzisana onke amandla akhe. UkuWa neziphumo zako kwazigqwetha ezi zipho. Isono sawonakalisa, kwasilela kancinane ukuba siwucime umfanekiso kaThixo emntwini. Kukubuyiselwa koku okwenza ukuba kumiswe icebo losindiso, waza umntu waphiwa ubomi bokwenzelwa inceba. Ukubuyisela kuye ukugqibelela awayedalwe nako ekuqaleni, yinjongo enkulu yobomi, injongo ezakhelwe kuyo zonke ezinye. Ngumsebenzi wabazali nabafundisi, ekufundisweni kwabatsha, ukusebenzisana nenjongo yezulu, kuba ngokwenza njalo baya kuba "[bangaba]sebenzisi bakaThixo." 1 Korinte 3:9.

Zonke izakhono ezahlukeneyo abantu abanazo, ezengqondo, nomphefumlo, nomzimba, bazinikwe nguThixo, ukuba zisetyenziswe kufikelelwe kwelona qondo liphezulu lokulunga. Oku ke, akukwazi ukuba kube kokokuzithandela nokubeka abanye

ecaleni; kuba isimilo sikaThixo, ekufuneka sibenemfano yaso, bububele nothando. Onke amandla engqondo, sonke isiphiwo, athe uMdali wasinika sona, kufuneka sisetyenziselwe uzuko lwaKhe nokuphakamisa abantu bethu. Kulo msebenzi ke, kulapho kufunyanwa ukusetyenziswa kwaso okudlulisileyo ngobunyulu, ngokubalasela, imbeko, novuyo.

Ukuba lo mthetho-siseko ubunokunikwa ingqwalasela efanelwe kukubaluleka kwawo, bekuya kubakho inguqulelo engamandla kwezinye iindlela ezikhoyo zokufundisa. Endaweni yokukhuthaza ukuzithanda nokuthanda ukuphakanyiswa, nokuphemba umoya wokuzama ukuzilinganisa nabanye, abafundisi bebeya kuzama ukuvuselela uthando lokulungileyo nenyaniso kunye nobuhle, oko kukuthi, ukuvusa ulangazelelo lokubalasela kokuhle. Umfundi ebeya kuzama ukukhulisa izipho zikaThixo kuye, kungabi kukudlula abanye, kodwa kube kukufezekisa injongo yoMdali nokwamkela imfano yaKhe.Endaweniyokukhokelelwakwimigangatho nje yehlabathi,okanye ekuqhutyweni lulangazelelo lokuziphakamisa, kwalona oludodobalisayo nolugxekekayo phofu, ingqondo ibiya kukhokelelwa kuMdali, ukumazi nokufana naYe.

“Yingqalo yokulumka ukoyika uYehova; ukumazi Oyingcwele kwaphela yingqondo.” Mizekeliso 9:10. Umsebenzi omkhulu wobomi kukwakha isimilo, nokwazi uThixo kusisiseko sayo yonke imfundo yenene. Ukugqithisa olu lwazi nokuqulunqa isimilo ngokuhambelana nalo, kumele ukuba kube yinjongo yomsebenzi walowo ufundisayo. Umthetho kaThixo usisibonakaliso sesimilo saKhe. Kungoko athi umdumisi, Yonke imithetho yakho inobulungisa;” nokuba “ngeziyalezo zakho ndinokuqonda.” Ndumiso 119:172, 104. UThixo uzityhilile kuthi elizwini laKhe nasemisebenzini yendalo. Kubuninzi bempefumlelo nencwadi yendalo, siyakwazi ukufumana ukumazi uThixo.

Ngumthetho wengqondo ukuba iye izimilisela kwizifundo ethi iqeqeshelwe ukuba ihlale kuzo. Ukuba ixakekiswe ngemicimbi engenamsebenzi kuphela, iya kudodobala ibe buthakathaka. Ukuba ayize ilindeleke ukuba izamane neengxaki ezinzima, emva kwexesha, iya kulahlekwa ngamandla okukhula. Njengamandla afundisayo, iBhayibhile ayinayo intanga. Elizwini likaThixo, ingqondo ifumana isifundo seyona ngcinga inzulu, neyona nkuthazo iphezulu. IBhayibhile yeyona mbali ifundisayo abanayo abantu. Yaphuma intsha [ingangxengwanga] kumthombo wenyaniso engunaphakade, saza isandla esingcwele sezulu sabugcina ubunyulu bayo kuzo zonke izizukulwana. Ikhanyisa ixesha eladlula kudala, apho ukuphanda komntu kuzama ukugqobhoza khona, ngelize. Elizwini likaThixo, sibona amandla awandlala isiseko somhlaba, sanweba amazulu. Kulapha kuphela apho sifumana imbali yohlanga lwethu ingangcoliswanga kukwenziwa kwezigqibo kwabantu kungaphandwanga okanye kukuziphakamisa kwabantu. Apha kubhalwe amadabi, ukoyiswa, nokoyisa kwawona madoda makhulu aka aziwa kweli hlabathi. Apha, iingxaki ezinkulu zomsebenzi nesiphelo, zityhiliwe. Umdiyadiya

owahlula okubonakalayo kokungabonakaliyo ehlabathini, uphakanyisiwe, ngoku sibona imbambano yemikhosi ejongeneyo yokulunga nobubi, kususela ekungeneni kokuqala kwesono kuse kuloyiso lokugqibela lobulungisa nenyaniso; kwaye konke kutyhila isimilo sikaThixo. Ekucamngceni ngentlonipho iinyaniso ezinikwe elizwini laKhe, ingqondo yomfundi iziswa ekuthetheni nengqondo engenasiphelo. Isifundo esinjalo asipheleli nje ekuhlaziyeni nasekwenzeni ukuba kuhlonipheke isimilo, kodwa asikwazi ukungandisi sihlaziye amandla engqondo.

Imfundiso yeBhayibhile inegalelo eliphilileyo kwimpumelelo yomntu kubo bonke ubudlelwane kobu bomi. Ityhila imithetho-siseko elilitye lembombo kwimpumelelo yesizwe; imithetho-siseko equke konke ukuhlalisana kakuhle emphakathini, nekwalukhuselo losapho; imithetho-siseko ekungekhe kuthi ngaphandle kwayo kubekho ukuxabiseka, ulonwabo, nentlonipho kobu bomi, okanye nokuthemba ukuzuza ikamva, ubomi obungunaphakade. Akukho sikhundla ebomini, akukho bakala lamava omntu, apho imfundiso yeBhayibhile ithi ingakwazi ukulungiselela. Ukuba liye lafundwa, lathotyelwa, ilizwi likaThixo liya kulinika ihlabathi amadoda obuchopho obomelele nobusebenza ngakumbi kunokuba kunokwenziwa, ngenzondelelo, konke okufundiswayo okuqukwe kulwazi lwabantu. Ibiya kuveza amadoda anamandla nesimilo esiqinileyo, engqiqo enenzondelelo neembono ezizinzileyo, amadoda abeya kuba luzuko kuThixo nentsikelelo ehlabathini.

Kwizifundo zesayensi, sisenako ukuzuza ulwazi ngoMdali. Yonke isayensi eyiyo ikukuchaza umbhalo wesandla sikaThixo kwilizwe eliphathekayo. Isayensi izisa kuphando lwayo kuphela ubungqina obutsha bobulumko namandla kaThixo. Ukuba kuqondwa kakuhle, zombini, incwadi yendalo neyelizwi elibhaliweyo, zisiqhelanisa noThixo ngokusifundisa ukuba ikho into yobulumko nesisa kwimithetho asebenza ngayo.

Umfundi kufuneka akhokelwe ukuba abone uThixo kuyo yonke imisebenzi yendalo. Abafundisi kufuneka ukuba balinganise umzekelo weTitshala eNkulu, owayesithi, kwizinto ezibonwayo zendalo akhuphe imizekeliso eyayizenza lula iimfundiso zaYo, izibethelele nzulu ngakumbi ezingqondweni zabo babemamele. Iintaka ezintyiloza emasebeni ayokozela amagqabi, iintyatyambo zentili, imithi emide, amasimi agcwele iziqhamo, ingqolowa ehlumayo, umhlaba obharhileyo, ilanga elitshonayo elikhazimla emazulwini ngemitha ebugolide, zonke [ezi zinto] zizixhobo zokufundisa. Wahlanganisa imisebenzi ebonakalayo yoMdali kunye namazwi obomi awawathethayo, ukuze, lonke ixesha ezi zinto zibekwa phambi kwamehlo abo bamphulaphuleyo, iingcinga zabo zibuyele kwizifundo zenyaniso ayihlanganise nazo.

Isitampu sobuThixo, esibonakala kumaphepha esityhilelo, sibonakala kwiintaba eziphakamileyo, kwiintili ezinemveliso, kulwandleolubanzinolunzulu.Izintozendalozithetha nomntungothandoloMdali wakhe.

Usiqamangele kuYe ngemiqondiso engenakubalwa esezulwini nasemhlabeni. Eli lizwe aliyontlungu nenkxwaleko kuphela. “UThixo uluthando,” ngumbhalo lowo kulo lonke ithupha elivulekayo, kumagqatyana entyatyambo nganye, nakuwo wonke umcinga wengca. Nangona isiqalekiso senze ukuba umhlaba uveze ameva namakhakakhaka, zikho iintyatyambo phezu kwamakhakakhaka kwaye ameva afihlwe bubuhle beentyatyambo [zerozi]. Zonke izinto zendalo zingqina ngothando olunobubele, lokukhathala njengomzali kukaThixo wethu ukwenza ukuba abantwana baKhe bavuye. Izithintelo zaKhe nezilumkiso, azijonge kuphela ukubonakalisa nje igunya laKhe, kodwa kuko konke akwenzayo, unombono wokuphatheka kakuhle kwabantwana baKhe. Akafuni kubo ukuba bayeke nantoni eya kuba lulutho kubo xa beyigcinile.

Ingcamango ethe tshitshilili kwezinye izifundo zoluntu, le yokuba inkolo ayikhokeleli empilweni okanye kulonwabo kobu bomi, yenye yezona mpazamo zenzakalisayo. IsiBhalo sithi: “Ukoyika uYehova kusa ebomini; onako uya kuhlala ehluthi.” Mizekeliso 19:23. “Ngubani na umntu obungxameleyo ubomi, othanda imihla yokubona okulungileyo? Gcina ulwimi lwakho ebubini, umlomo wakho ungathethi nkohliso. Suka ebubini, wenze okulungileyo; funa uxolo, uluphuthume.” Ndumiso 34:12-14. Intetho yobulumko “ibubomi kwabayifumanayo, nempiliso enyameni yabo bonke.” Mizekeliso 4:22.

Inkolo yenene imzisa umntu kuvumelwano nemithetho kaThixo, ngomzimba, ingqondo, nokuziphatha. Ifundisa ukuzilawula, ukuba nesidima, nozilo. Inkolo iyayiphakamisa ingqondo, iliphucule ilithe, iyingcwalise intelekelelo. Iwenza umphefumlo ube nenxaxheba kubunyulu bezulu. Ukukholelwa kuthando nasekuboneleleni kukaThixo okulawula konke kuyenza lula imithwalo yexhala nokukhathala. Iyizalisa intliziyo ngovuyo nokwaneliseka kwelona liphezulu okanye lisezantsi ibakala. Inkolo ikholisa ngokukhuthaza ngokucacileyo impilo, nokwandisa ukuphila, nokunyusa izinga lokonwabela kwethu zonke iintsikelelo zayo. Ivulela umphefumlo umthombo wovuyo ongasokuze utshe. Akwaba bonke abangekamkhethi uKristu bebengaqonda ukuba unento engcono kakhulu anokubanika yona abazifunela yona bona. Umntu uzilimaza kakhulu, engenzi bulungisa kowakhe umphefumlo, xa ecinga, esenza ngokuchasene nentando kaThixo. Alukho uvuyo lwenene olunokufunyanwa kwindlela eyalelwe nguLowo wazi okona kulungileyo, nozicebela okulungileyo izidalwa zaKhe. Indlela yobugwenxa ikhokelela kwintlekele nentshabalalo; kodwa, ubulumko, “iindlela zabo ziindlela ezimnandi,wonke umendo wabouluxolo.” Mizekeliso 3:17.

Uqeqesho lomzimba nolwenkolo olwenziwa kwizikolo zamaHebhere kungayinzuzo ukulufunda. Ixabiso lengqeqesho enjalo alaziwa. Kukho ulwalamano olusondeleyo phakathi kwengqondo nomzimba, kwaye, ukuze kufikelelwe kumgangatho ophezulu wokuziphatha nokufikelela kwenggqondo, imithetho elawula umzimba wethu kufuneka

ithotyelwe. Ukuzuza isimilo esomeleleyo, nesizinze kakuhle, kokubini, amandla engqondo namandla omzimba kufuneka asetyenziswe, aphuhliswe. Sesiphi isifundo esinokubaluleka kakhulu kubantu abatsha kuneso siphatha lo mzimba umangalisayo uThixo asinike wona, kwanemithetho onokuthi ugcinwe ngayo usempilweni?

Ngoko ke, ngoku, njengakwimihla kaIsrayeli, wonke umntu omtsha kufuneka afundiswe imisebenzi yobomi bokusebenza. Ngamnye kufuneka azuze ulwazi oluthile kumsebenzi wezandla, anokuthi ngawo, xa kukho isidingo, abe nokukwazi ukuphila. Oku kuyafuneka, kungakuba kusisikhuselo kumahla-ndinyuka obomi kuphela, kodwa nangenxa yegalelo lwalo ekukhuliseni umzimba, ingqondo, nokuziphatha. Nokuba ingayinto eqinisekileyo ukuba akasayi kuze abhenele kumsebenzi wezandla ukuzixhasa, kunjalo, kufuneka awufundiswe umsebenzi. Ngaphandle kokusebenza komzimba, akakho umntu onokuba nomzimba owakheke kakuhle nempilo edlamkileyo; kanti uqeqesho kumsebenzi olungiswe kakuhle alukho nganeno ngokufuneka kolo lokuzuza ingqondo eyomeleleyo nesimilo esinesidima.

Wonke umfundi kufuneka anikele inxenye yemini nganye kumsebenzi oshukumisa umzimba. Ngaloo ndlela, imikhwa yokukhuthala ingakhiwa, ukhuthazwe nomoya wokuxhomekeka kuye umntu, lo gama umntu omtsha eya kukhuseleka kwizenzo ezininzi zobubi nezihlazisayo ezikholisa ngokuba sisiphumo sokungenzi nto. Konke oku, kuhambelana nenjongo ephambili yemfundo, kuba ngokukhuthaza ukwenza, ukukhuthala, nobunyulu, siza ekuhambelaneni noMdali.

Abantu abatsha mabakhokelelwe ekuyiqondeni injongo yokudalwa kwabo--ukuzukisa uThixo nokusikelela abanye abantu; mababone uthando olunobubele uBawo osezulwini alubonakalise kubo, nesiphelo ababizelwa kuso, ngokokude babe ngoonyana bakaThixo, aze amawaka azishiye ngenzondelelo nokuzithiya iinjongo eziphantsi nezokuthanda umna kunye neziyolo ezinemfeketho, eziye zabenza bathi ti ukuza kuthi ga ngoku. Baya kufunda ukusithiya isono nokusiphepha, kungakuphela ngokuthemba umvuzo okanye ukoyika ukohlwaywa, kodwa ngengqondo ebona ububi obuyindalo ngengqondo ebona ububi obuyindalo yaso ephantsi, kuba siya kuba kukuhlazisa amandla abo abawanikwe nguThixo, ibala kubudoda babo bokufana noThixo.

UThixo akathi ulutsha malube nomnqweno ophantsi. Iziseko zesimilo esenza ukuba indoda ibe nempumelelo izukiswe phakathi kwamadoda, ulangazelelo olungenako ukucinezelwa, okulungileyo okukhulu, intando engoyiswayo, ukusebenza ngamandla, ukuzingisa okungadinwayo, akufuneki ezo zinto zinyathelelwe phantsi. Ngobabalo lukaThixo kufuneka bekhokelelwe kwiinjongo eziphezulu kakhulu kunakwiinjongo nje zokutsalela kubo nezexeshana, kanye njengoko amazulu ephakamile kunomhlaba. Imfundo eqalwe kobu bomi iya kuqhutywa nakubomi obuzayo. Imihla ngemihla, imisebenzi emangalisayo kaThixo, izibonakaliso zobulumko namandla aKhe ekudaleni

nasekuxhaseni izwe lonke, imfihlelo engenasiphelo yothando nobulumko kwicebo lohlangulo, iya kwanekeka engqondweni inobuhle obutsha. Izinto ezingabonwanga liso, nezingaviwanga ndlebe, nezingathanga qatha entliziyweni yomntu, zizo uThixo awazilungisela abo bamthandayo.” 1 Korinte 2:9. Nakobu ubomi, singanako ukubuthi tshazi ubukho baKhe, singcamle uvuyo lokuthetha neZulu, nangona ukuphelela kovuyo nentsikelelo yalo kuya kufikelelwa kulo kubomi obuzayo. Ngunaphakade kuphela onako ukutyhila isiphelo esinobuqaqawuli anokufikelela kuso umntu obuyiselwe kumfanekiso kaThixo.

# Isahluko 59—Ukumkani Wokuqala KaIsrayeli

[Esi sahluko sisekwe ku-1 Samuweli 8-12.]

Ulawulo lukaIsrayeli lwaluphethwe egameni nangegunya likaThixo. Umsebenzi kaMoses wamadoda amakhulu angamashumi asixhenxe, abalawuli nabagwebi, wawungowokumisela nje imithetho eyayinikwe nguThixo; ayengenalo igunya lokuqulunqa imithetho yesizwe. Le yayiyimeko, neyaqhubeka iyiyo, yobukho bukaIsrayeli njengesizwe. Ukusuka kwisizukulwana ukuya kwesinye, amadoda aphefumlelwe nguThixo ayethunywa ukuba afundise abantu, akhokele ekunyanzelisweni kwemithetho.

UYehova wabona kwangaphambili ukuba uIsrayeli uya kumlangazelela ukumkani, kodwa akazange avume ukuyiguqula imithetho-siseko ekwakusekwe phezu kwayo isizwe. Ukumkani wayeya kuba ngummeli wOsenyangweni. Kwakufuneka aziwe uThixo njengeNtloko yesizwe, nokuba umthetho waKhe kwakufuneka unyanzelisiwenjengomthethoophezulu welizwe.[*Bona ISIHLOMELO, Inqaku 8.

Ukuqala kokuma kwamaIsrayeli eKanan, ayivuma imithetho-siseko yolawulo lukaThixo, saza isizwe sanempumelelo phantsi kokulawula kukaYoshuwa. Ukwanda kwesizwe nokudlelana nezinye izizwe kwazisa inguquko. Abantu bamkela amasiko abamelwane abangabahedeni, ngoko basiyeka kakhulu esabo isimilo esikhethekileyo nesingcwele. Kancinane, kancinane, balahlekwa kukumhlonela uThixo, bayeka ukuyixabisa imbeko yokuba ngabantu baKhe abanyuliweyo. Betsalwa bubunewunewu nokubonakaliswa kookumkani babahedeni, bakruquka kukwahluka kwabo. Umona nomnqweno wakhula phakathi kwezizwe [zakwaIsrayeli]. Ukulwa kwangaphakathi kwabenza betha amandla; basoloko bejongene nokungenelwa ziintshaba zabo zabahedeni, baza abantu bafikelela ekukholelweni ukuba, ukuze bakwazi ukuma phakathi kwezinye izizwe, kufuneka ukuba izizwe [zakwaIsrayeli] zimanyane phantsi kolawulo olunye oluliqilima. Bathi ngokuya bekushiya ukuwuthobela umthetho kaThixo, balangazelela ukukhululeka kuMbuso wezulu; kwaza ukufuna ukumkani kwakho kulo lonke elakwaIsrayeli.

Kususela kwimihla kaYoshuwa, ulawulo aluzange lwenziwa ngobulumkoobungakonangempumelelonjengelixalwaluphantsi kolawulo lukaSamuweli. Enikwe lizulu isikhundla esintlantlu-ntathu — umgwebi, umprofeti nombingeleli, wasebenza nzima engadinwa enolangazelelo olungasekeleze nzuzo lokuhlala kakuhle kwabantu bakhe, saza isizwe sanenkqubela phantsi kolawulo lwakhe olunobulumko. Ucwangco lwalubuyiselwe, nokuhlonela uThixo kukhuthaziwe, nomoya wokunganeliseki wawuphelisiwe okwexesha. Kwathi kodwa ngokuhamba kweminyaka, umprofeti wanyanzeleka ukuba abelane nabanye ngemisebenzi yolawulo, waza wanyula oonyana

bakhe ababini ukuba basebenze njengabancedisi bakhe. Lo gama uSamuweli eqhubeka nemisebenzi yesikhundla sakhe eRama, amadodana ayemi eBhershebha ukuba enze ubulungisa phakathi kwabantu kufuphi nemida yelizwe.

Kwakungokuvuma kwesizwe ngokupheleleyo ukuze uSamuweli anyulele oonyana bakhe emsebenzini, kodwa abazange bazibonakalise befanelekile ukuba bangakhethwa nguyise. UYehova, ngoMoses, wayenike imiyalelo eyodwa kubantu bakhe yokuba, abalawuli kuIsrayeli kumele ukuba bagwebe ngobulungisa, babaphathe ngobulungisa abahlolokazi nabaziinkedama, bangamkeli zicengo. Noko ke, oonyana bakaSamuweli “banabela inzuzo embi, bamkela izicengo, basijika isigwebo.” Oonyana bakamprofeti abazange bayithobele imithetho awayezama ukuyibethelela ezingqondweni zabo. Abazange bawuthabathe umzekelo wobomi obunyulu, obungasekelezanga nzuzo kuyise wabo. Isilumkiso esanikwa uEli asizange sibe nempembelelo kwingqondo kaSamuweli yokuba kufuneka senziwe. Ngandlela ithile, wayenokuyekelela koonyana bakhe, saza isiphumo sabonakala esimilweni sabo nasebomini babo.

Intswelo-bulungisa kwaba bagwebi kwabangela ukunganeliseki okukhulu, kwaza kwakho isizathu sokukhuthaza ukuba kubekho utshintsho olwalukade lulangazelelwa ngasese. “Aza ahlanganisana amadoda amakhulu akwaIsrayeli, eza kuSamuweli eRama, athi kuye, Uyabona, waluphele wena, oonyana bakho abahambi ngendlela yakho; simisele ngoko ukumkani wokusilawula, njengeentlanga ezi zonke.” Amatyala empatho embi phakathi kwabantu ayengaziswa kuSamuweli. Ukuba indlela ekhohlakeleyo yoonyana bakhe yayazisiwe kuye, ngewayebasusile ngaphandle kokulibazisa; kodwa asiyiyo into eyayilangazelelwa ngabantu ababesenza isibongozo. USamuweli wabona ukuba, eyona nto yayibaqhuba yayikukunganeliseki nekratshi, nokuba into ababeyifuna yayisisiphumo senjongo eseyixoxwe yagqitywa. Akukho sikhalazo sakha senziwa ngakuSamuweli. Bonke babekuvuma ukunyanisekanobulumkobolawulolwakhe;kodwa Ingwevu yomprofeti esele ikhulile yasikhangela isicelo sabo njengesimsolayo nomzamo ojonge ukumbekela ecaleni ngokuphandle. Sekunjalo, akazange ayiveze imvakalelo yakhe; akangcikiva, kodwa umcimbi wawubhekisa kuYehova ngomthandazo wafuna icebo kuYe kuphela.

Wathi uYehova kuSamuweli: “Liphulaphule izwi labantu entweni yonke abayithethayo kuwe; ngokuba ingenguwe abamgibileyo, bagibe mna, ukuze ndingabi ngukumkani kubo. Ngokwezenzo zonke abazenzileyo, kuselokwemini endabanyusayo eYiputa kwada kwaba namhla, bandishiya, bakhonza thixo bambi, benjenjalo namhla nakuwe.” Umprofeti wangxoliswa ngokubabuhlungu ngenxa yokuziphatha kwabantu ngakuye njengomntu. Babengabonisanga kungahloniphi yena, kodwa igunya likaThixo, owanyula abalawuli babantu baKhe. Abo badelela bale umkhonzi othembekileyo kaThixo, babonisa ukudelela, kungakuphela umntu lo, kodwa iNkosi emthumileyo.

Ngamazwi kaThixo, ukuthethisa namacebiso aKhe, awenziwa ukuba angabi nto; ligunya laKhe elaliwayo.

Imihla yempumelelo enkulu kaIsrayeli yayiyileyo babemamkela uYehova njengokumkani wabo, ngexesha imithetho nolawulo awalumisayo lwaluthatyathwa ngokuba lungaphezulu kolo lwazo zonke ezinye izizwe. UMoses wayemvakalisele uIsrayeli ngokubhekisele kwimithetho kaYehova: “Oku bubulumko benu, nengqondo yenu, emehlweni abantu abaya kuyiva yonke le mimiselo; bathi, Olu hlanga lukhulu ngabantu abalumkileyo, abanengqondo.” Duteronomi 4:6. Ngoko ke, ngokumka emthethweni kaThixo, amaHebhere asilela ukuba abe ngabantu bakaThixo njengoko uThixo wayefuna ukuwenza bona, baza bonke ababi basisiphumo sesono sabo nobuyatha ababebutyhola kulawulo lukaThixo. Isono sawamfamekisa ngokupheleleyo.

UYehova, ngabaprofeti baKhe, wakuxela kwangaphambili ukuba uIsrayeli uya kulawulwa ngukumkani; kodwa yayingathi loo nto olo hlobo lolawulo lwalulunge kakhulu okanye kwintando yaKhe. Wabavumela abantu ukuba balandele ukukhetha kwabo, kuba bala ukukhokelwa licebiso laKhe. UHoseya uxela ukuba uThixo wabanika ukumkani esemsindweni. Hoseya 13:11. Xa abantu bekhetha ukuhamba ngendlela yabo, bangafuni cebo elivela kuThixo, okanye ngokuhamba ngokuchaseneyo nentando etyhiliweyo kaThixo,uye abanike ngokweminqweno yabo, ukuze kuthi, ngamava amabi aye alandele, bakhokeleleke ekubuqondeni ubuyatha babo baguquke esonweni sabo. Ikratshi nobulumko bomntu kuhlala kungumkhokeli oyingozi. Oko kulangazelelwa yintliziyo ngokuchasene nentando kaThixo, ekugqibeleni kuya kufunyanwa kusisiqalekiso endaweni yentsikelelo.

UThixo wayelangazelela ukuba abantu baKhe bakhangele kuYe kuphela njengoMniki-mthetho neThende lamandla abo. Ngokuziva bexhomekeke kuThixo, bebeya kuthi rhoqo besondela ngakumbi nangakumbi kuYe. Bebeya kuphakanyiswa bazukiswe, balungele isiphelo esiphakamileyo ababizele kuso njengabantu baKhe abanyuliweyo. Ukuba ke ngoko kubekwe umntu etroneni, oko kuya kuthanda ukuzijika iingqondo zabantu zisuke kuThixo. Babeya kuthembela kakhulu emandleni omntu, kube kancinane kumandla ezulu, zize iimposiso zokumkani wabo zibakhokelele esonweni kusahlule isizwe noThixo.

USamuweli wayalelwa ukuba asenze isicelo sabantu, kodwa abalumkise ngokungavumi kukaYehova, nokubazisa ukuba siya kuba yintoni isiphumo sendlela yabo. “Wabaxelela ke uSamuweli abo bantu babebiza ukumkani kuye onke amazwi kaYehova.” Ngokunyaniseka, wayibeka phambi kwabo imithwalo eyayiza kubekwa phezu kwabo, wababonisa umahluko phakathi kwesimo esinjalo sengcinezelo neso sikhoyo, esibonakalayo ukuba yimeko ekhululekileyo nenempumelelo. Ukumkani wabo wayeza kulinganisa ukuyokozela nobuncwane bezinye iikumkani, obabuzakuthi

ukubuxhasa, kufuneke ukuba kubekho ubizo olunzima lwemali kunye nempahla ebantwini babo. Amadodana anesiqu esihle uya kuwasebenzisa kuye. Aya kuba ngabaqhubi beenqwelo nabakhweli bamahashe nababaleka phambi kwakhe. Kuya kufuneka babe kwizintlu zomkhosi wakhe, kufuneke balime amasimi akhe, bavune, benze izixhobo zokulwa zokusetyenziswa nguye. Iintombi zikaIsrayeli ziya kuba ngabenzi bezinto ezimnandi nababhaki bezonka kwakumkani. Ukuxhasa isizwe sobukumkani, uya kuthabatha eyona mihlaba mihle, ebinikwe abantu nguYehova ngokwaKhe. Ezona zicaka zabo zixabisekileyo, neenkomo zabo, uya kuzithabatha “enze umsebenzi wakhe.” Ngaphandle koko, ukumkani wayeza kufuna isishumi sayo yonke ingeniso yabo, inzuzo yokusebenza nzima kwabo, okanye iziqhamo zomhlaba. Nina nibe ngabakhonzi bakhe,” waphela njalo umprofeti. “Niya kukhala ngaloo mini ngokumkani wenu enazinyulelayo, anganiphenduli uYehova ngaloo mini.” Nokuba zingumthwalo onjani izinyanzelo zawo ezifumanekayo, ngako nje ukuba ubukumkani bumiselwe, babengenako ukubususa ngokuzithandela kwabo.

Abantu baya babuyisa impendulo, “Hayi, inene, masibe nokumkani; nathi sibe njengeentlanga ezi zonke, asilawule ukumkani wethu, aphume phambi kwethu, alwe iimfazwe zethu.” “Njengeentlanga ezi zonke.” AmaIsrayeli awazange aqonde ukuba, ukuba kule meko yokungafani nezinye izizwe, ngendlela eyodwa, kwakulilungelo nentsikelelo. UThixo wayewahlule amaIsrayeli kwabanye abantu, ukuze awenze abantu baKhe abaligugu elinqobo. Ngelishwa, athi ngokungayikhathaleli le mbeko iphakamileyo, ngenzondelelo afuna ukulinganisa umzekelo wabahedeni! Nanamhla, ukunqwenela ukuvumelana nezenzo kunye namasiko ehlabathi kusekhona phakathi kwabantu abathi bangabakaThixo. Njengokuba besimka kuYehova, basuka banqwenele kakhulu iinzuzo neembeko zehlabathi. AmaKristu athe rhoqo efuna ukulinganisa izenzo zabo banqula uthixo weli hlabathi. Abaninzi babeka ukuba, ngokuzimanya nabantu behlabathi nokuvumelana namasiko abo, banokuba nempembelelo ethe chatha neqinileyo phezu kwabo bangahloneli Thixo. Noko kunjalo, bonke abalandela eli khondo, ngaloo ndlela bayazahlula kwiThende lamandla abo. Ngokuba nobuhlobo nehlabathi, baba zintshaba zikaThixo. Ngokufuna ukubaluleka emhlabeni, bancama uzuko olungathethekiyo ababizele kulo uThixo, ukuba babonise iindumiso kuYe owababizayo ukuba baphume ebumnyameni beze ekukhanyeni kwaKhe okumangalisayo. 1 Petros 2:9.

Ngosizi olukhulu, uSamuweli wawaphulaphula amazwi abantu; kodwa uYehova wathi kuSamuweli, “Liphulaphule izwi labo, ubenzele ukumkani.” Umprofeti wayewenzile umsebenzi wakhe. Wasinika ngokuthembeka isiyalo, saza saliwa. Ngentliziyo enzima, wabandulula abantu, waza naye wahamba esiya kulungiselela inguquko enkulu ekulawuleni.

Ubomi bukaSamuweli bobunyulu nokuzinikela okungenako ukuzibamba, baba kukukhalima kwaphakade kubabingeleli abakhonzela iziqu zabo nakumadoda amakhulu

nakwibandla likaIsrayeli eliziphakamisileyo neliphila ngokwenyama. Nangona wayengazange enze bunewunewu nanto zakuzibonakalisa, ukusebenza kwakhe nzima kwaba nophawu lweZulu. Wazukiswa nguMhlanguli wehlabathi, awayelawula isizwe samaHebhere phantsi kwenkokelo yaKhe. Abantu bona baya badinwa bubungcwele nokuzinikela kwakhe; balidela igunya lakhe elithobileyo, abamfuna ukuba abe yindoda enokubalawula njengokumkani.

Kwisimilo sikaSamuweli sibona kubonakala imfano kaKristu. YayibubunyulubobomiboMsindisiobavusaingqumbokaSathana. Obo bomi babukukukhanya kwehlabathi, okwatyhila inkohlakalo ezintliziyweni zabantu. Yayibubungcwele bukaKristu obaxhokonxa ezona mvakalelo zoyikekayo zabathi bahlonela uThixo benentliziyo ezaliswe bubuxoki. UKristu akazange eze enobutyebi nembeko yehlabathi, kodwa imisebenzi awayenzayo yamveza ukuba unamandla amakhulu kunayo nayiphi na inkosi engumntu. AmaYuda ayekhangele kuMesiya owayeza kwaphula idyokhwe yengcinezelo, ukanti babenezono ezaziyiqamangele ezintanyeni zabo. Ukuba uYesu wayezambathisile izono zabo, wabancoma ngobungcwele babo, babeya kumamkela njengokumkani wabo; kodwa babengayi kukunyamezela ukuthethisa kwaKhe ububi babo ngaphandle koloyiko. Ubuhle besimilo apho ububele, ubunyulu, nobungcwele bunkqenkqeza phambili, esingenanto siyithiyileyo ngaphandle kwesono, babudela. Kusoloko kunjalo kuzo zonke izizukulwana zasemhlabeni. Ukukhanya okuphuma ezulwini kuzisa ugwebo kubo bonke abahamba kuko. Bathi bakukhalinyelwa ngumzekelo wabo basithiyileyo isono, abahanahanisi basuka babe ngabathunywa bakaSathana ukuba babaphathe kakubi, babatshutshise abanyanisekileyo. “Nabo bonke ke abathanda ukuhlala ngokuhlonela uThixo kuKristu Yesu baya kutshutshiswa.” 2 Timoti 3:12.

Nangona ukulawulwa ngokumkani kukaIsrayeli kwakuxelwe kwangaphambili esiprofetweni, uThixo wayeligcine kuYe ilungelo lokubanyulela ukumkani. AmaHebhere, ukuza kuthi ga kweli xesha, ayelithobela igunya likaThixo, ada akuyekela kuYe ngokupheleleyo ukunyula. Iqashiso lawa kuSawule, unyana kaKishe, wesizwe sakwaBhenjamin.

Iimpawu zikakumkani wexesha elizayo zaziluhlobo lokwanelisa ibhongo lentliziyo elenze ukuba kubekho ulangazelelo lukakumkani. “ Ebekungekho mfo phakathi koonyana bakaIsrayeli umhle kunaye.” 1 Samuweli 9:2. Ebekekile, enesidima ngenkangeleko, eze ngobuso ebomini, emhle emde, wakhangeleka njengowayezalelwe ukulawula. Noko kunjalo, enalo mtsalane wangaphandle, uSawule wayengenazo ezo mpawu zezulu ezenza ubulumko benene. Akazange athi ebutsheni bakhe akufunde ukulawula ubutyhuthutyhuthu bakhe, imvakalelo ezidyuduzayo; akazange wawava amandla ahlaziyayo obabalo lwezulu.

USawule wayengunyana wenkosi enamandla nesisityebi, kodwa ngokobulula baloo maxesha, wayesebenza imisebenzi ethobekileyo yomfuyi. Ezinye zezilwanyana zikayise zabhadulela ezintabeni, uSawule wahamba nesicaka ukuya kuzifuna. Iintsuku ezintathu befuna bengafumani nto, kwathi, xa bekufuphi eRama, [*Bona ISIHLOMELO, Inqaku 9.] elikhaya likaSamuweli, isicaka sacebisa ukubababuzekumprofetingale mpahla ilahlekileyo. “Nanku kufumaneke esandleni sam isahlulo sesine seshekele yesilivere;” watsho, “ndosinika umntu kaThixo, asibonise indlela yethu.” Oku kwakuhambelana nesiko laloo maxesha. Ebesithi umntu xa esiza kokwinqanaba eliphezulu okanye isikhundla, amenzele isipho esincinane, esibonakalisa intlonipho.

Bathi xa besondela ngasesixekweni, bahlangana neentwazana eziselula ezaziya kukha amanzi, babuza kuzo ngemboni. Ukuphendula, baxelelwa ukuba inkonzo yayiza kuqala, nokuba umprofeti sele efikile, nokuthi kwakuza kubakho umnikelo “esigangeni,” ukuze emva koko kubekho isidlo sombingelelo. Ukufika kobizo lukaThixo kuye okokuqala, iinkonzo zengcwele zazidelekile. “Abantu bawudela umnikelo kaYehova.” 1 Samuweli 2:17. Noko ke, unqulo lukaThixo ngoku lwalusenziwa kulo lonke ilizwe, baye abantu bebonakalisa umdla ezinkonzweni ezingcwele. Njengoko kwakungekho lulungiselelo emnqubeni, imibingelelo okwethuba yayisenziwa kwenye indawo; zaye izixeko zababingeleli nabaLevi, apho abantu babesiya khona ukuba bafundiswe, zakhethwa ngale njongo. Ezona ndawo ziphakamileyo kwezi zixeko, zazikholisa ukukhethelwa ukuba zibe ziindawo zokubingelela, nto leyo eyenza ukuba zibizwe ngokuthi “iziganga.”

Esangweni lesixeko, uSawule wahlangana nomprofeti ngokwakhe. UThixo wayemtyhilele uSamuweli ukuba, ngelo xesha, indoda enyulelwe ukuba ibe ngukumkani kaIsrayeli iya kuzimisa phambi kwakhe. Bathi bakuma, bejongene ubuso ngobuso, uYehova wathi kuSamuweli, “Nantso loo ndoda ndibe ndithethe kuwe ngayo. Yiyo eya kuphatha ubukhosi phezu kwabantu bam.”

Kwisicelo sikaSawule, “Khawundixelele, iphi na apha indlu yemboni?” uSamuweli waphendula, “Ndim imboni.” Wathi emqinisekisa ukuba izilwanyana ezilahlekileyo zifunyenwe, waya emkhuthaza ukuba ahlale ebekho esidlweni, kwangelo xesha emkrobisa nje ngesiphelo esikhulu ajongene naso: “Kokukabani na konke okunqwenelekayo kwaIsrayeli? Asikokwakho na, nokwendlu yonke kayihlo?” Lo uphulaphuleyo yathabatheka kakhulu intliziyo yakhe ngamazwi omprofeti. Wabona kuphela ukuba kukho into ebalulekileyo ngawo, kuba ukufunwa kukakumkani kwakungumcimbi otsala umdla kwisizwe sonke. Noko kunjalo, Ngentlonipho yokuzithoba, uSawule waphendula, wathi, “AndingumBhenjamin yini na, wesizwe esincinanana kwaIsrayeli? Nomzalwane wakowethu awuphantsi na emizalwaneni yonke yesizwe sakwaBhenjamin? Yinina ukuba uthethe ilizwi elinje kum?”

USamuweli wamkhokelela umhambi kwindawo yomhlangano, apho amadoda aphambili omziayehlangenekhona.Phakathi kwawo, ngokomyalelo womprofeti, indawo yembeko yanikwa uSawule, kwathi esidlweni, okona kuhle [ukutya] kwabekwa phambi kwakhe. Zathi zakuphela iinkonzo, uSamuweli waluthabatha undwendwe lwakhe walusa ekhayeni lakhe, waza wancokola kunye nalo phezu kwendlu, ebeka imithetho-siseko emikhulu okusekwe phezu kwayo ulawulo lukaIsrayeli, ngaloo ndlela ezama ukulilungiselela, kangangoko, isikhundla salo esiphezulu.

Ukuhamba kwakhe uSawule, ngentsasa elandelayo, umprofeti wahamba kunye naye. Wathi akuba edlule esixekweni, wayalela umkhonzi ukuba ahambe phambili. Wamcela uSawule ukuba eme ukuze amkele isigidimi esithunyelwe kuye sivela kuThixo. “USamuweli wathabatha igutyana le-oli, wamgalela entloko, wamanga, wathi, Inene uYehova ukuthambisile ukuba ube yinganga yelifa lakhe.” Ukubonisa ukuba oku kwakusenziwa ngegunya lezulu, waxela kwangaphambili izigigaba eziza kwenzeka kuhambo olusinga ekhaya, wamqinisekisa uSawule ukuba uya kwenziwa nguMoya kaThixo ukuba afaneleke kwisikhundla esimlindeleyo. “UMoya kaThixo wokufikela,” watsho umprofeti, “ube mntu wumbi. Kothi, xa ithe yafika kuwe loo miqondiso, uzenzele njengoko siya kufumana ngako isandla sakho; ngokuba uThixo unawe.”

Wathi uSawule xa esendleleni yakhe, konke kwenzeka njengoko umprofeti wayethethile. Kufuphi nomda wakwaBhenjamin, waxelelwa ukuba izilwanyana ebezilahlekile zifunyenwe. Kwintili yaseTabhere wahlangaba namadoda amathathu awayesiya kunqula uThixo eBheteli. Enye yawo yayiphethe amaxhwane amathathu okubingelela, enye imibhako emithathu yezonka, eyesithathu iphethe intsuba yewayini, izinto ezo ezaziphathelwe isidlo sombingelelo. Ambulisa uSawule ngombuliso wesiqhelo, amnika izonka zazibini kwezo zithathu. EGibheha, isixeko sakhe, ibutho labaprofeti elalibuya “[kwi]siganga,” lalivuma iindumiso kuThixo kubethwa umrhubhe, uhadi, nezinto ezikhenkcezayo. Wathi akufika kuwo uSawule, uMoya kaYehova wamfikela naye, waza wahlangana kunye nawo engomeni yokudumisa, waprofeta kunye nawo. Wathetha ngobuciko nobulumko obukhulu, wangena ngenzondelelo enkonzweni, kangangokuba abo babemazi badanduluka kukumangaliswa, “Uhliwe yintoni na unyana kaKishe? Ukubaprofeti noSawule na?”

Wathi uSawule akuzimanya nabaprofeti ekunquleni kwabo, kwenziwa inguqulelo enkulu ngaphakathi kwakhe nguMoya Oyingcwele. Ukukhanya okunyulu kwezulu nobungcwele kwabengezela ngaphakathi phezu kobumnyamanentliziyoyemvelo. Wazibona enjengoko wayenjalophambikukaThixo. Wabubona ubuhlebobungcwele. Waya wabizwa ngoku ukuba aqale imfazwe nesono kunye noSathana, wenziwa ukuba ave ukuba, kweli dabi, amandla akhe kufuneka avele kuThixo ngokupheleleyo. Icebo losindiso, elalibonakala limfiliba lingaqinisekanga ngaphambili, latyhileka kwingqiqo yakhe. UYehova wamnika isibindi nobulumko besikhundla sakhe esiphezulu.

Wamtyhilela iThende lamandla nobabalo, wayikhanyisela ingqiqo yakhe ngamabango ezulu kunye nomthwalo wakhe.

Ukuthanjiswa kukaSawule abe ngukumkani akuzange kwaziswe esizweni. Ukukhetha kukaYehova kwakufuneka ukuba kubonakalaliswe esidlangalaleni ngeqashiso. Ukufeza le njongo, uSamuweli wabizela abantu eMizpha. Kwenziwa umthandazo wenkokelo yezulu; kwalandela inkonzo ezukileyo yokwenza amaqashiso. Isizwe, usapho nendlu zalathwa ngempumelelo, waza uSawule, unyana kaKishe, wanyulwa njengalowo uchongiweyo. USawule yena wayengekho emhlanganweni. Enomthwalo kukucinga uxanduva olukhulu olwaluza kuba phezu kwakhe, waziba ecaleni, akabikho. Wabuyiselwa ebandleni, elamkhangela ngebhongo nokwaneliseka kuba enokumila kokumkani nesithomo sembeko, “wamde kubantu bonke, ethabathela emagxeni anyuse.” Naxa uSamuweli wayemnikela entlanganweni, wadanduluka, wathi, “Niyambona na lo unyuliweyo nguYehova; ukuba akukho unjengaye ebantwini bonke?” Ukuphendula, kwaphuma kwisihlwele esikhulu umkhwazo omde nomkhulu wovuyo, “Makadle ubomi ukumkani!”

USamuweli waya walandlala phambi kwabantu “isiko lobukumkani,” exela imithetho-siseko olwalusekwe phezu kwayo ulawulo lobukumkani, nekuya kuthi iphathwe ngayo. Ukumkani wayengazokuba ngukumkani ozimele geqe, kodwa wayeza kuba namandla akhe phantsi kwentando yOsenyangweni. Le ntetho yabhalwa encwadini, apho kwakucwangciswe amalungelo awodwa enkosi, amabango namalungelo athile abantu. Nangona isizwe sasidelayo isilumkiso sikaSamuweli, umprofeti othembekileyo, xa wayenyanzeleka ukuba ayekele kwinto abayifunayo, wazama, kangangoko anako, ukuwalusa amalungelo abo.

Lo gama abantu jikelele babekulungele ukumamkela uSawule njengokumkani wabo, laye likho iqela elikhulu elalichasile. Into yokuba ukumkani anyulwe kwaBhenjamin, olona hlanga luncinane kwaIsrayeli, noko kwenziwa kuyekwe uYuda noEfrayi, abona bakhulu nabanawona mandla makhulu, yaba yimpoxo ababengenakho ukuyinyamezela. Bala ukuvuma ukubabayakumthobela okanyeukumphathelaizipho eziqhelekileyo zesithethe. Abo kanye babephambili ekufuneni ukumkani, yaba ngabo kanye abalayo ukwamkela ngombulelo indoda enyulwe nguThixo. Amalungu eqela ngalinye ayenomntu wawo amthandayo, awayenqwenela ukumbona ebekwe esihlalweni, baye abaninzi kwiinkokeli bezifunela bona ukuphakanyiswa. Ukubawa nomona zizinto ezazitshisa ezintliziyweni zabaninzi. Imizamo yekratshi nokuthanda udumo yaba nesiphumo sokudaniswa nokunganeli.

Xa izinto zilolu hlobo, uSawule wabona kungafanelekanga ukuba ayamkele imbeko yobukhosi. Emshiya uSamuweli ukuba aphathe njengokwangaphambili, wabuyela eGibheha. Waphelekwa ngokuhloniphekileyo liqela, elathi, ngokubona ukukhetha

kwezulu ekunyulweni kwakhe, lazimisela ukuligcina ngenkani ilungelo lakhe lokuba setroneni. Ekhayeni lakhe, kwimihlaba ephakamileyo yakwaBhenjamin, wasebenza ngokuzola imisebenzi yomfuyi, ekushiya ukumiselwa kwegunya lakhe kuThixo ngokupheleleyo.

Kungekudala emva kokunyulwa kukaSawule, ama-Amon, phantsi kokumkani wawo uNahashe, awungenela ummandla wezizwe ezikwimpuma yeYordan, asoyikisa isixeko iYabheshe-giliyadi. Abemi bazama ukwenza uxolo ngokuzinikela ukuba babe ngabarhafi kuma-Amon. Akazange akuvume oku ukumkani okhohlakeleyo, kodwa wathi, angakwenza kuphela xa enokukhupha iliso lasekunene lomntu ngamnye wabo, ukuze oko kube bubungqina obubophelelayo begunya lakhe.

Abantu besixeko esingqingiweyo bacela ukuba bakhe bamelwe iintsuku ezisixhenxe. Avuma ama-Amon, ecinga ngokunyusa udumo loloyiso lwawo olulindelekileyo. Kwabalekiswa kwangoko abathunywa eYabheshe, ukuba bafune uncedo kwizizwe ezikwintshona yeYordan. Zasiwa iindaba eGibheha, nto leyo eyadala ukoyika kuyo yonke indawo. Wathi uSawule, evela kulandela iinkomo emadlelweni, weva isikhalo esikrakra esaya samxelela ngentlekele enkulu. Wathi, “Banantoni na abantu, belila nje?” Lathi lakubaliswa ibali elilusizi, onke amandla wakhe awayelele avuka. “UMoya kaYehova wamfikela ngamandla uSawule. . . . Wathabatha iinkomo zambini wazityatya, wathumela emideni yonke yakwaIsrayeli ngesandla sabathunywa esithi, Ongathanga aphume alandele uSawule, alandele uSamuweli, ziya kwenjiwa nje iinkomo zakhe.”

Amakhulu amathathu anamashumi amathathu amawaka abantu babuthana kwintili yeBhezeke, phantsi komlawuli uSawule. Kwakhawuleziswa ukuthunyelwa kwabathunywa ukuba baye kwisixeko esingqingiweyo benesiqinisekiso sokuba bangalulindela uncedo ngengomso, le mini kanye kwakufuneka benikezele kuma-Amon. Ngohambo lwasebusuku olwakhawulezayo, uSawule nomkhosi wakhe bayiwela iYordan bafika phambi kweYabheshe “ngelixa lakusasa.” NjengoGidiyon, wawahlula umkhosi wangamaqela amathathu, wayingenela inkampu yama-Amon, ngelo xesha lasekuseni, xa kanye, ngokungalindeli ngozi, ayekhuseleke kancinane kakhulu. Kukothuka okukhulu okwalandelayo, atshatyalaliswa ngembubhiso enkulu. “Kwathi aseleyo aphangalaliswa; akwasala kuwo nokuba abe mabini ndaweni-nye.”

Ukukhawuleza nokukhalipha kukaSawule, kwanokukhokela umkhosi okwabonakala ekulawuleni ngempumelelo umkhosi omkhulu kangako, zimpawu abantu bakwaIsrayeli ababezifuna kukumkani, ukuze babenakho ukumelana nezinye izizwe. Ngoku, bamkhahlela njengokumkani wabo, benika uzuko noloyiso kwisenzeleli esingumntu, belibala ukuba ngaphandle kwentsikelelo eyodwa kaThixo yonke imizamo yabo ngeyaba lilize. Ekuthabathekeni kwabo, abanye baphakamisa ukuba babulawe bonke abo bathi ekuqaleni bala ukulamkela igunya likaSawule. Ukumkani wangenelela, esithi,

“Makungabulawa mntu namhla; ngokuba namhla uYehova wenze usindiso kwaIsrayeli.” Apha uSawule wanika ebungqina benguquko eyenzeke esimilweni sakhe. Endaweni yokuluthabathela kuye uzuko, walunika uzuko uThixo. Endaweni yokulangazelela impindezelo, wabonakalisa umoya wovelwano nokuxolela. Obu bubungqina obungenakuphazanywa bokuba ubabalo lukaThixo luyahlala entliziyweni.

USamuweli ngeli xesha waphakamisa ukuba umhlangano wesizwe ubizelwe eGiligali, ukuze apho esidlangalaleni ubukumkani buqiniselwe kuSawule. Kwenzeka oko; “wabingelela apho imibingelelo yoxolo phambi koYehova. Bavuya Kunene apho ooSawule namadoda onke akwaIsrayeli.”

IGiligali yaba yindawo yokuqala kwiZwe leDinga apho uIsrayeli wamisa khona iintente. Kulapho uYoshuwa, ngomyalelo wezulu, wamisa khona intsika yamatye alishumi elinambini ukuba ibe sisikhumbuzo sokuwela iYordan ngommangaliso. Apha ulwaluko lwahlaziywa. Apha benza iPasika yokuqala emva kwesono eKadeshe nokuhlala kwabo entlango. Apha yayeka ukubakho imana. Apha uMphathi womkhosi kaYehova wazityhila njengomphathi oyintloko wemikhosi kaIsrayeli. Ukusuka kulendawobahambabayakoyisa iYeriko, nokulwaneAyi. Apha, uAkan wafumana isohlwayo sesono sakhe, kwaba lapha apho kwenziwa khona isivumelwano namaGibheyon awohlwaya ukutyeshela kukaIsrayeli ukucela icebiso kuThixo. Kweli thafa, ekuhlangene kulo izinto ezininzi ezithathekisayo, kwakumi uSamuweli noSawule; kwathi kwakuphela imikhwazo yokwamkelwa kukakumkani, ixhego lomprofeti lenza amazwi alo okuyeka ukuba ngumlawuli wesizwe.

“Yabonani,” watsho, “ndiliphulaphule izwi lenu ngako konke enakuthethayo kum, ndanimisela ukumkani. Kaloku nanko ukumkani ehamba phambi kwenu. Ke mna ndaluphele, ndiyingwevu: . . . Mna ndihambe phambi kwenu kwasebuncinaneni bam unanamhla. Nanku ndikho; ngqinani ngam phambi koYehova naphambi komthanjiswa wakhe: ndathabatha nkomo kabani na? Ndathabatha esile likanani na? ndacudisa banina? Ndavikiva bani na? ndathabatha esandleni sikabani na ucamagusho lokumfamekisa amehlo am? Ndonibuyisela.”

Ngazwi-nye, abantu baphendula, “Akusicudisanga, akusivikivanga, akuthabathanga nto sandleni samntu.”

USamuweli wayengafuni nje ukuthethelela indlela yakhe. Ngaphambili wayebeke imithetho-siseko yokulawula ukumkani kunye nabantu, kwaye wayefuna ukongeza emazwini akhe isisindo sowakhe umzekelo. Kususela kwasebuntwaneni, wayehlangene nomsebenzi kaThixo, kwaye kubo bonke ubomi bakhe, kwakumi injongo enye phambi kwakhe, uzuko lukaThixo nokona kumlungeleyo uIsrayeli.

Phambi kokuba kubekho naliphi ithemba lempumelelo kuIsrayeli, kufuneka bakhokelelwe ekuguqukeni phambi kukaThixo. Njengesiphumo sesono, balahlekwa lukholo lwabo kuThixo nokuwabona amandla aKhe nobulumko bokulawula isizwe, balahlekwa kukumthemba ukuba anganakho ukuwumela umsebenzi waKhe. Phambi kokuba bafumane uxolo lwenene, kufuneka bakhokelwe ukuba babone bavume isono kanye abanetyala ngaso. Babeyivakalisile injongo yokufuna kwabo ukumkani, besithi, “asilawule ukumkani wethu, aphume phambi kwethu, alwe iimfazwe zethu.” USamuweli wayibalisa imbali kaIsrayeli, kususela mhla uThixo wabakhupha eYiputa. UYehova, uKumkani wookumkani, wayehamba phambi kwabo esilwa iimfazwe zabo. Amaxesha amaninzi izono zabo zazibathengisa kwigunya leentshaba zabo, kodwa kuthi bengekabuyi kwiindlela zabo ezimbi, inceba kaThixo ibanyusele umhlanguli. UYehova wathumelauGidiyonnoBaraki, “noYifeta, noSamuweli, wanihlangula esandleni seentshaba zenu ngeenxa zonke nahlala nonwabile.” Kanti ke bathi bakuba bezelwa yingozi, bathi, “Masilawulwe ngukumkani,” ngeli xesha, watsho umprofeti, “uYehova uThixo wenu engukumkani wenu.”

“Nangoku,” waqhubeka uSamuweli, “yimani, niyibone le nto inkulu, ayenzayo uYehova phambi kwenu. Akuvunwa ingqolowa yini na namhla? Ndiya kunqula uYehova ahlise iindudumo nemvula; nazi, nibone ukuba ububi benu bukhulu enibenzileyo phambi koYehova ngokubiza ukumkani. USamuweli wanqula uYehova; waza uYehova wahlisa iindudumo nemvula ngaloo mini.” Ngexesha lokuvunwa kwengqolowa, ngoMeyi noJuni, yayingani imvula eMpuma. Isibhakabhaka sasingabi namafu, umoya uzole, uphole. Kwavuthuza isaqhwithi esikhulu ngeli xesha, zonke iintliziyo zabantu zazaliswa luloyiko. Ngokuzithoba abantu basivuma isono sabo, isono kanye ababenetyala laso: “Bathandazele abakhonzi bakho kuYehova uThixo wakho, ukuze singafi; ngokuba ezonweni zethu songeze ububi bokubiza ubukumkani.”

USamuweli akazange abashiye abantu bekwimo yokuphelelwa lithemba, kuba oku kwakuya kuthintela onke amalinge obomi obungcono. USathana wayeya kubakhokela ukuba bambone uThixo njengoqathanongaxoleliyo, baze ngenxa yoko babe sisisulu sezilingo ezininzi kakhulu. UThixo mkhulu ngenceba, exolela, ehleli elangazelela ukubonisa uthando kubantu baKhe xa belithobela izwi laKhe. “Musani ukoyika. Nina nibenzile bonke obo bubi; noko ke musani ukutyeka ekumlandeleni uYehova; mkhonzeni uYehova ngentliziyo yenu yonke. Ize ningatyeki; ngokuba ningaba nilandela izinto ezililize, ezingenakunyusa, ezingenakuhlangula, ngokuba zililize. Kuba uYehova akayi kubashiya abantu bakhe.”

USamuweli akazange athethe nto ngokudelelwa okwenziwa kuye; akazange athethise ngokusweleka kombulelo uIsrayeli awambuyisela ngako kubomi bakhe bonke bokuzinikela; kodwa wabaqinisekisa ngenkathalelo yakhe engapheliyo ngakubo: “Makube lee kum ukuthi ndone kuYehova nokuyeka ukunithandazela; ndoniyalela

indlela elungileyo ethe tye. Kodwa moyikeni uYehova, nimkhonze ngenyaniso, ngentliziyo yenu yonke; ngokuba kuboneni okukona. Ke ukuba niphikele ukwenza, nithe nenza okubi, nocinywa, nina kwanokumkani wenu.”

# Isahluko 60—Ubuganga BukaSawule

[Esi sahluko sisekwe ku-1 Samuweli 13; 14.]

Emva kwentlangano yaseGiligali, uSawule wawuchitha umkhosi awayewenze ukuze oyise ama-Amon, wazigcinela kuphela amawaka amabini amadoda awayemi phantsi kolawulo lwakhe eMikmas, kunye newaka ukuba lisebenzele unyana wakhe uYonatan eGibheya. Le yaba yimpazamo enkulu. Umkhosi wakhe wawuzaliswe lithemba nesibindi ngenxa yoloyiso olutsha; kwaye, ukuba wawuye wabheka phambili usilwa nezinye iintshaba zikaIsrayeli, ngekwazuzwa uloyiso olukhulu olwaluza kuba ziinkululeko zesizwe.

Lonke eli xesha, abathandi bemfazwe, amaFilisti, ayesebenza. Emva kokoyiswa e-Ebhenezere, ayesazigcinile ezinye iinduli zeenqaba kumhlaba kaIsrayeli, aza ngoku azimisa kanye embindini welizwe. Ngokweempahla, izixhobo zokulwa nezinye izixhobo, amaFilisti ayewadlula kakhulu amaIsrayeli. Ngexesha elide lolawulo lwawo lwengcinezelo, aphumelela ukuwomeleza amandla awo ngokuwalela amaIsrayeli ukuba enze ishishini lawo lokukhanda izixhobo, hleze enze izixhobo zemfazwe. Emva kokuba kuvunyelwene ngoxolo, amaHebhere ayesaxhomekeke kwimikhosi yamaFilisti emi phakathi kwawo kwimisebenzi ethile ekwakufuneka yenziwe. Athi ngokulawulwa kukuthanda ubomi bokungenzi nto, abantu bakwaIsrayeli bakholisa ukukutyeshela ukuzenzela izixhobo zokulwa. Izaphetha nezilinge zazisetyenziswa emfazweni, kwaye kwakulula kumaIsrayeli ukuba nazo, ngaphandle koSawule nonyana wakhe uYonatan, ababe nomkhonto okanye ikrele.

Kwada kwaba ngumnyaka wesibini phambi kokuba uSawule azame ukoyisa amaFilisti. Igalelo lokuqala lenziwa nguYonatana, unyana kakumkani,owahlasela woyisa ibutho elaliseGebha.AmaFilisti, ecatshukiswe koku koyiswa, alungiselela ukuhlasela uIsrayeli ngokukhawuleza. USawule wathi makuvakaliswe imfazwe ngesandi sesigodlo kulo lonke ilizwe, ebiza onke amadoda emfazwe, kuhlangene nezizwe ezazingaphesheya kweYordan, ukuba kuhlanganwe eGiligali. Esi simemo sathotyelwa.

AmaFilisti ayeqokelele umkhosi omkhulu eMikmas, “iinqwelo zokulwa zaba ngamashumi omathathu amawaka, nabamahashe bangamawaka amathandathu, abantu bangangentlabathi eselunxwemeni lolwandle ukuba baninzi.” Zathi zakufika iindaba kuSawule nomkhosi wakhe eGiligali, abantu banxunguphala kakhulu kukucinga ukuba kufuneka bequbisene nemikhosi enamandla angako edabini. Babe ngakulungelanga ukuhlangana notshaba, baza abaninzi boyika kangangokuba abazange babe nako ukuza kuvavanyo olunjalo. Kwabakho abawela iYordan lo gama abanye bazifihla emiqolombeni nasezimfanteni nasezingxondorheni ezazizalise loo ngingqi. Lathi ngokuya lisondela ixesha lokuba kuqutyiswanwe, inani labarhoxayo lakhula

ngokukhawuleza, baza abo bangabuyanga mva emkhosini bazaliswa kukunxuba nokoyika.

Ukuqala kukaSawule ukuthanjiselwa ukuba ngukumkani kaIsrayeli, wayefumene kuSamuweli imiyalelo ecacileyo ngekhondo ekufuneka lilandelwe ngeli xesha. [Kufuneka] “uhle uye phambi kwam eGiligali,” watsho umprofeti; “Yabona, ndiyehla, ndiza kuwe, ukuze ndinyuse amadini anyukayo, ndibingelele imibingelelo yoxolo. Wolinda imihla esixhenxe ndide ndize kuwe, ndikwazise okuya kukwenza.” 1 Samuweli 10:8.

Imihla ngemihla uSawule walinda, kodwa engenzi mizamo icacileyo ukukhuthaza abantu nokubaphembelela ukuba bamthembe uThixo. Ngaphambi kokuba liphele ngokupheleleyo ixesha elibekwe ngumprofeti, waphelelwa ngumonde kukulibazisa waza wazivumela ukuba atyhafiswe ziimeko ezinzima ezimrhangqileyo. Endaweni yokuthembeka ekubalungiseleleni abantu umsebenzi awayesiza ukuba awenze uSamuweli, wasuka wanokungakholwa nokunxuba. Umsebenzi wokufuna uThixo ngokubingelela wawunguwona msebenzi uneyona ndili nobalulekileyo; kwaye uThixo wayefuna ukuba abantu bazihlole iintliziyo zabo, baguquke kwizono zabo, ukuze umnikelo wenziwe wamkeleke phambi kwaKhe, nokuze intsikelelo ilandelane namalinge abo okoyisa utshaba. USawule waba nokungonwabi; bathi abantu, endaweni yokuba bathembele kuThixo ngoncedo lwabo, basukabakhangela kukumkaniababemnyulile,ukubaabakhokele abanike imiyalelo.

Noko kunjalo, uYehova wayesabakhathalele akabayekela kwiintlekele ezazinokubafikela ukuba ingalo ebuthakathaka yenyama yayiza kuba kuphela kwenkxaso yabo. Wabasa kwiindawo ezimxinwa, ukuze babubone ubuyatha bokuxhomekeka emntwini, nokuze babuyele kuYe njengoncedo lwabo elikuphela kwalo. Ixesha lokuvavanywa kukaSawule lalifikile ngoku. Kwakuza kufuneka abonise ukuba uya okanye akayi kuxhomekeka kuThixo alinde ngomone ngokomyalelo waKhe, ngolo hlobo aziveze njengalowo uThixo anakho ukumthemba kwiindawo ezinzima njengomlawuli wabantu baKhe, okanye uya kuthandabuza angawufaneli umsebenzi ongcwele oye wabekwa phezu kwakhe. Ingaba ukumkani amkhethileyo uIsrayeli uya kumphulaphula na uMlawuli wokumkani? Ingaba angayibuyisela na ingqondo yamasoldati akhe aqhiphuke umbilini kuLowo ekukho kuYe amandla angunaphakade nokuhlangula?

Wathi ekhulelwa kukuphelelwa ngumonde, walindela ukufika kukaSamuweli, esibalela isiphithiphithi noxinzelelo nokurhoxa kumkhosi wakhe ekungabonakalini komprofeti. Lafika ixesha elimisiweyo, kodwa indoda kaThixo ayakhawuleza ukuvela. Ukwazelelela kukaThixo kwamlibazisa umkhonzi waKhe. Umoya ongonwabanga nongxamayo kaSawule awuzange ube nokubambeka. Wathi ngokuva ukuba kumele kubekho into eyenziwayo ukuthomalalisa uloyiko lwabantu, wazimisela ukumemela

intlanganiso enkonzweni yenkolo, aze athi ngombingelelo acele uncedo lwezulu. “UThixo wayeyalele ukuba kuphela ngabo bawuthanjiselweyo umsebenzi abafanele ukunyusa amadini phambi kwakhe. Noko kunjalo, uSawule wakhupha umyalelo, Zisani kum idini elinyukayo;” wathi, exhobe enjalo zizikrweqe nezixhobo zemfazwe, waya esibingelelweni wanikela umbingelelo phambi kukaThixo.

“Kwathi, xa agqibileyo ukulinyusa idini elinyukayo, nanko uSamuweli efika; waphuma uSawule waya kumkhawulela, ukuba ambulise.” USamuweli wabona kwangoko ukuba uSawule uhambe ngokuchaseneyo nemiyalelo awayeyinikiwe. UYehova wayethethe ngomprofeti waKhe ukuba, ngeli xesha uya kuyityhila into ekufuneka yenziwe nguIsrayeli kule ntlekele. Ukuba uSawule wayeyifezekisile imiqathango eyayibekwe lizulu, uYehova ngewawenza ummangaliso wokuhlangula uIsrayeli, ngabambalwa ababenyanisekile kukumkani. Yena uSawule wayaneliseke kakhulu ngumsebenzi awawenzayo kangangokuba wesuka waya kumkhawulela umprofeti njengalowo umele ukumncoma endaweni yokuba amthethise.

Imbonakalo kaSamuweli yayizele lunxunguphalo nokuhlupheka; kodwa kumbuzo wakhe othi, “Yintoni le uyenzileyo?” uSawule wanika izizathwana ngesenzo sakhe awazicingela ngokwakhe ukuba asenze. Wathi, “Kungokuba bendibona abantu bendiphalala, besimka kum, nawe ungafiki ngexesha elibe limisiwe, namaFilisti ehlanganiselana eMikmas; ndathi, Kaloku amaFilisti aya kuda ehle eze kum eGilgali, ndingambongozanga uYehova; ndazinyanzela, ndalinyusa idini elinyukayo.

“Wathi uSamuweli kuSawule, Wenze ngobudenge; akuwugcinanga umthetho kaYehova uThixo wakho awakuwiselayo; ngokuba uYehova ange ebuzinzisile kaloku ubukumkani bakho kwaIsrayeli, kude kuse ephakadeni. Ke ngoko ubukumkani bakho abusayi kuma. UYehova uzifunele indoda engantliziyo yakhe; wayimisa uYehova ukuba ibe yinganga yabantu bakhe. . . . Wesuka uSamuweli wenyuka, wemka eGiligali yakwaBhenjamin.”

Kwakuza kufuneka ukuba, mhlawumbi, uIsrayeli ayeke ukuba ngabantu bakaThixo, okanye umthetho-siseko ekwakhiwe phezu kwawo ubukumkani ugcinwe, size isizwe silawulwe ngegunya lezulu. Ukuba uIsrayeli wayeza kuba ngokaYehova ngokupheleleyo, ukuba intando yomntu eyeyehlabathi yayizakuyekelwa kwintando kaThixo, wayeza kuqhubeka enguMlawuli kaIsrayeli. Lo gama ukumkani kunye nabantu beza kuziphatha ngokwabantu abalawulwa nguThixo, wayeya kuba lukhuselo lwabo. Noko ke, kwaIsrayeli yayingekho ikumkani eyayiya kuphumelela ingathanga, kuzo zonke izinto, ibuvume ubukhulu begunya likaThixo.

Ukuba uSawule wayebonise ukuyihlonipha imiqathango kaThixo ngexesha lokuvavanywa, uThixo ngewayeyisebenze ngaye intando yaKhe. Ukusilela kwakhe ngoku kwabonakalisa ukungafaneli kwakhe ukuba ngummeli kaThixo kubantu baKhe.

Wayeza kumlahlekisa uIsrayeli. Intando yakhe, endaweni yentando kaThixo, yayiza kuba ligunya elilawulayo. Ukuba uSawule wayenyanisekile, ubukumkani bakhe ngebabumiselwe ngonaphakade; kodwa kuba wasilela, injongo kaThixo kwafuneka ifezekiswe ngomnye. Ulawulo lukaIsrayeli kufuneka lunikelwe kulowo uya kubalawula abantu ngokwentando yeZulu.

Asikwazi ukuba kungakanani okungumdla omkhulu okwabekelwa ukuvavanywa nguThixo. Akukho kukhuseleka ngaphandle kokuthobela okungqongqo ilizwi likaThixo. Zonke izithembiso zaKhe zenziwa phezu kwemeko yokholo nokuthobela, kuze kuthi ukusilela ukuvumelana nemiyalelo yaKhe kukuqhawule ukuzalisekiswa kwemisindleko etyebileyo yeziBhalo. Akufuneki silandele imvakalelo, kungafuneki silandele iimbono zabantu; kufuneka sikhangele kwintando etyhiliweyo kaThixo sihambe ngokomyalelo waKhe oqinisekileyo, nokuba sezinjani iimeko ezisingqongileyo. UThixo uya kuzikhathalela iziphumo; ngokunyaniseka elizwini laKhe, siya kuthi ngexesha lokulingwa sibonakale phambi kwabantu neengelosi ukuba, uYehova angasithemba kwiindawo ezinzima ukuba senze intando yaKhe, sizukise igama laKhe, sibasikelele abantu baKhe.

USawule wayengamthandi ngokwaneleyo uThixo, kwaye engazimiselanga ukuyithoba intliziyo yakhe ngokuguquka. Awayengenako kubungcwele benene, wayezama ukukwenza ngenzondelelo kwiindlela zenkolo. USawule wayengaswele lwazi ngokoyiswa kukaIsrayeli xa ityeya kaThixo wayibuyiselwa enkampini nguHofeni noPinehazi; kodwa, wathi ekwazi konke oku, wazimisela ukuyibiza ityesi engcwele nombingeleli oyijongayo. Ukuba ebengathi ngale ndlela aphembelele ukuthenjwa ngabantu, wayethembe ukuhlanganisa umkhosi wakhe osasazekileyo aze alwe namaFilisti. Ngoku wayeza kwenza ngaphandle kobukho kunye nenkxaso kaSamuweli, aze ngoko azikhulule kwizigxeko nokukhalima okungamkelekanga kukamprofeti.

UMoya Oyingcwele wayewunikiwe uSawule ukuze ukhanyise ingqiqo yakhe ithambise intliziyo yakhe. Wayefumene umyalelo onyanisekileyo nokuthethiswa ngumprofeti kaThixo. Sekunjalo, babangakanani ubugwenxa bakhe! Imbali yokumkani wokuqala kaIsrayeli inika umzekelo olusizi wamandla emikhwa yokuqala egwenxa. Ebutsheni bakhe, uSawule akazange amthande amoyike uThixo; waza loo moya wokudyuduza, ongazange waqeqeshwa kwasekuqaleni ukuba uzinikele, wahlala ulungele ukuvukela igunya lezulu. Abo bathi ebutsheni babo bakuthande ukuyihlonipha intando kaThixo, bayenze ngokuthembeka imisebenzi yezikhundla zabo, baya kuwulungela umsebenzi ophezulu kubomi bamva. Abantu abangekhe bachithe iminyaka besebenzisa gwenxa amandla uThixo abanike wona, baze bathi, xa befuna ukuguquka, bawafumane la mandla ematsha ekhululekile ukuba balandele ikhondo elibheka kwelinye icala.

Imizamo kaSawule yokuvusa abantu yafumaneka ililize. Wathi akubona ukuba umkhosi wakhe uhlile wangamadoda angamakhulu amathandathu, wayishiya iGiligali waya kuhlala kwinqaba yaseGebha, eyathi kamva yathatyathwa ngamaFilisti. Le nqaba yayikwicala langasezantsi kwintili enzulu, enamawa, okanye umwonyo, kwiimayile ezimbalwa ngakumntla wendawo yaseYerusalem. Kwicala langasentla kwakuloo ntili, eMikmas, umkhosi wamaFilisti wamisa ngexesha amaqela amabutho ephuma ngeendlela ezahlukeneyo ukulidlavula ilizwe.

UThixo wazivumela iimeko ukuba zifike kwintlekele ukuze akwazi ukubukhalimela ubugwenxa bukaSawule abafundise abantu baKhe isifundo sokuzithoba nokholo. Ngenxa yesono sikaSawule kubuganga bokubingelela kwakhe, uYehova wayengasayi kumnika imbeko yokoyisa amaFilisti. UYonatan, unyana kakumkani owayemoyika uYehova, wanyulwa njengesixhobo sokuhlangula uIsrayeli. Eqhutywa yintshiseko yezulu, wathetha nomphathi-zintonga wakhe ukuba baye kuhlaselo olusemfihlakalweni kwinkampu yotshaba. “Mhlawumbi,” wakhuthaza, “uYehova wosisebenzela; ngokuba akukho sithintelo kuYehova ukuba asindise ngabaninzi nangabambalwa.”

Umphathi-zintonga, naye, eyindoda yokholo nomthandazo, walikhuthaza eli cebo, baza bebobabini besuka enkampini, ngokufihlakeleyo, hleze injongo yabo ichaswe. Benomthandazo onyanisekileyo kuMkhokeli wooyise, bavumelana ngomqondiso ababeya kuthi ngawo baqonde ukuba bangabheka phambili njani. Bahamba bangena kumwonyo owahlula le mikhosi mibini, bahamba ngokuzolileyo, phantsi kwethunzi leliwa, befihlakele nganxanye phantsi kweenduli namangqamakwe entili. Bathi xa bevela kwiinqaba zamaFilisti, babonakala kwiintshaba zabo, ezathi, zibagezela, “Nanga amaHebhere ephuma emingxunyeni abezimele kuyo,” abanika umngeni, “Nyukani nize kuthi, sinibonise,” zithetha ukuba ziya kuwohlwaya la maIsrayeli mabini ngenxa yesibindi sawo. Lo mngeni wawunguqondiso uYonatan namaqabane akhe abavumelana ukuba bawamkele njengesibonakaliso sokuba uYehova uya kubaphumelelisa kumsebenzi ababeza kuwenza. Edlula ekobonakaleni kumaFilisti, eakhetha indlela efihlakeleyo nenzima, la madoda okulwa ahamba aya kufika encotsheni yeliwa elalithatyathwa ngokuba kunzima ukungena kulo, laye lalingaqatshelwanga kakhulu. Ngaloo ndlela akwazi ukungena kwinkampu yotshaba ababulala abalindi, abathi, ngokumangaliswa nokoyika, ababa nako ukuxhathisa.

Iingelosi zezulu zabakhusela uYonatan nomncedi wakhe, iingelosi zalwa ngakwicala labo, awa amaFilisti phambi kwabo. Umhlaba wangcangcazela kwangathi kuvela umkhosi omkhulu wamahashe neenqwelo zokulwa. UYonatan waphawula imiqondiso yoncedo lwezulu, namaFilisti azi ukuba uThixo uyasebenza ukuhlangula uIsrayeli. Uloyiko olukhulu lawuthi hlasi umkhosi, ebaleni nasebuthweni elalibekiwe ukuba lijonge. Kwisiphithiphithi, ephazamisa awawo amasoldati neentshaba zawo, amaFilisti axabelana omnye nomnye.

Kungekudala, ingxolo yedabi yavakala kwinkampu kaIsrayeli. Abalindi bakakumkani babika ukuba kukho isiphithiphithi esikhulu phakathi kwamaFilisti, nokuba amanani awo ayacutheka. Noko kunjalo, kwakungaziwa ukuba kukho inxenye yamaHebhere eyayiphumile enkampini. Kwathi kwakuphandwa, kwafunyaniswa ukuba bakho bonke ngaphandle kukaYonatan nomphathi-zintonga wakhe. Kwathi, kodwa, kwakubonwa ukuba amaFilisti ayabaleka, uSawule wawukhokela umkhosi wakhe ukuba uhlangane nohlaselo olo. AmaHebhere awayeqhekekele ngaselutshabeni, abuya ngoku ukuba alwe nawo; amaqela amakhulu aphuma kwiindawo zawo zokuzimela, athi ngexesha amaFilisti ebaleka, edidekile, umkhosi kaSawule wenza isaqunge esikhulu kwiimbacu.

Wathi ngokuzimisela ukuba alisebenzise kakhulu eli thuba lihle analo, ukumkani wakhawuleza wawalela amasoldati akhe ukuba atye imini yonke, anyanzelisa umyalelo wakhe ngesiqalekiso esinendili, “Uqalekisiwe odla isonka kungekahlwi, ndide ndiziphindezelele ezintshabeni zam.” Uloyiso lwalusele luzuziwe, ngaphandle kokwazi okanye ukuxhasa kukaSawule, kodwa wathemba ukuzibalula ngokuwutshabalalisa uphele umkhosi owawusele woyisiwe. Umyalelo wokuba kungatyiwa wawuphuma ekuthandeni udumo, waye umveza ukumkani njengalowo ungazikhathaleliyo izidingo zabantu bakhe xa zingqubana nomnqweno wakhe wokuziphakamisa. Ukuqinisekisa isalelo sakhe ngesifungo esinendili, kwamveza uSawule ukuba usisityhuthutyhuthu nokuba ungcolile. Kwa amazwi la esiqalekiso abubungqina bokuba inzondelelo kaSawule yayijonge kuye, ingajonge ekuzukiseni uThixo. Wayivakalisa injongo yakhe ukuba ayithi, “ade uYehova aziphindezelele ezintshabeni zaKhe,” kodwa “ndide ndiziphindezelele ezintshabeni zam.”

Isalelo saba nesiphumo sokubakhokelela abantu ekwaphuleni umyalelo kaThixo. Babesedabini imini yonke, baye betyhafile kukulamba; ngako nje ukuba lidlule ixesha elalibekiwe, bawangenela amaxhoba bayitya inyama inegazi, ngaloo ndlela baba bagqitha umthetho owawusala ukuba lityiwe igazi.

Ngeli xesha ledabi lemini yonke, uYonatan, owayengazange awuve umyalelo kakumkani, wathi engaqondanga wona ngokungcamla intwana yobusi xa wayedlula ehlathini. USawule wayiva le nto ngokuhlwa. Wayeyalele ukuba ukwaphulwa kwalo mthetho kuya kugwetywa ngokufa; wathi, nangona uYonatan wayengonanga ngeenkani, nangona uThixo wabugcina ngendlela emangalisayo ubomi bakhe, wazisa ukuhlangulwa ngaye, ukumkani wavakalisa ukubaisigwebokufunekasenziwe.Ukusindisa ubomibonyanawakhe kwakuya kuba kukuvuma ukuba, yena Sawule wona ngokwenza isifungo ngokungxama. Oku kwakuya kuba kuyalithoba ikratshi lakhe. “UThixo makenjenje kum aqokele ukwenjenje,” yaba sisigwebo sakhe esibuhlungu: “inene, ukufa uya kufa, Yonatan.”

USawule wayengenakho ukubanga udumo loloyiso, kodwa wathemba ukudunyiswa ngenzondelelo yakhe yokugcina ubungcwele besifungo sakhe. Nokuba kwakuthetha ukuncama unyana wakhe, wayeza kubethelela kubantu bakhe ukuba igunya lobukhosi kufuneka ligciniwe. EGiligali, kungekudala nje ngaphambi koko, uSawule waba nobuganga bokwenza umsebenzi wombingeleli, waza wazithethelela ngeenkani, kodwa apha, nangona umyalelo wawungenasizathu waza waphulwa ngobudenge, ukumkani okwanguyise, wamgwebela ukufa unyana wakhe.

Abantu bala ukuvuma ukuba isigwebo siphunyezwe. Bema ngezibindi phambi komsindo kakumkani, bathi, “Afe na uYonatan, owenze olu lusindiso lukhulu kwaIsrayeli? Makube lee oko! Ehleli nje uYehova, akusayi kuwa nonwele lwentloko yakhe emhlabeni; ngokuba usebenzisene noThixo namhla.” Ikumkani ezaliswe likratshi, ayizange ikwazi ukungasixabisi esi sigwebo sesininzi, baza ubomi bukaYonatan baba buyasinda.

USawule ayikho enye indlela awayenokuva ngayo ngaphandle kokuba unyana wakhe wayethandwa kunaye, ngabantu nanguYehova. Ukuhlangulwa kukaYonatan kwaba kukuthethisa okulukhuni kobutyhuthutyhuthu bukakumkani. Wakuva ukunxuba okwakuza kuziswa ziziqalekiso zakhe phezu kwentloko yakhe. Akazange abe saqhubeka nemfazwe namaFilisti, kodwa wabuyela ekhayeni lakhe, entshingintshingi, enganelisekanga.

Abo abasoloko bekulungele ukuzixolela okanye ukuzithethelela esonweni bayathanda ukuba ngqongqo ekugwebeni nasekusoleni abanye. Abaninzi, njengoSawule, bazizisela ukungakholiswa kukaThixo, kodwa balale icebiso bakudele ukuthethiswa. Bathi naxa boyisakele ukuba uThixo akasenabo, bakwale ukumbona kubo unobangela weenkathazo zabo. Bahlala benekratshi, benomoya wokuqhayisa, lo gama bexakeke kukugweba ngenkohlakalo okanye ukuthethisa ngqongqo abanye, phofu, abangcono bona kunabo. Kuya kuba kuhle ukuba abagwebi abazenzela umthetho ngolo hlobo bawetyise amazwi kaKristu: “Kuba ngogwebo enigweba ngalo, niya kugwetywa kwangalo nani; nangomlinganiselo enilinganisela abanye ngawo niya kulinganiselwa kwangawo nani.” Mateyu 7:2.

Kuyakholisa ukuba abo bafuna ukuziphakamisa babekwe kwizikhundla apho siye sityhileke khona esona simile sabo. Kwakunjalo nakwimeko kaSawule. Indlela yakhe yabaqinisekisa abantu ukuba ukuzukiswa negunya likakumkani zizinto ezazibaluleke kakhulu kuyo kunobulungisa, inceba, okanye ububele. Ngoko ke, abantu benziwa bayibona impazamo yabo ngokwala ulawulo awayebanike lona uThixo. Bamnanisa umprofeti ongcwele, omithandazo yakhe yayithoba iintsikelelo, ngokumkani, owathi ngenzondelelo yakhe emfamekileyo, wazisa isiqalekiso phezu kwabo.

Ukuba ayengangenelanga amadoda akwaIsrayeli ukusindisa ubomi bukaYonatan, umhlanguli wabo ngewatshabalala ngokomyalelo kakumkani. Kunokuba kwabamathidala njani kwaba bantu ukulandela inkokelo kaSawule emva koko! Intlungu enjalo yokucinga ukuba wayebekwe esihlalweni sobukhosi ngesenzo sabo! UYehova uthabatha ithuba elide ezinyamezele iinkani zabantu, aze abanike bonke ithuma lokuzibona bazishiye izono zabo; kodwa nangona ebonakala ebaphumelelisa abo bayityeshelayo intando yaKhe bezidelela izilumkiso zaKhe, uya kuthi, ngelilelaKhe ixesha, ngokuqinisekileyo, abutyhile ubuyatha babo.

# Isahluko 61—Ukwaliwa KukaSawule

[Esi sahluko sisekwe ku-1 Samuweli 15.]

USawule wasilela ukuthwala uvavanyo lokholo kwimeko eyayinzima yaseGiligali, wazisa ihlazo enkonzweni kaThixo; kodwa iziphoso zakhe zazingekabi zezingenako ukulungiswa, waza uYehova wamnika elinye ithuba lokuba afunde isifundo sokholo olungenantandabuzo elizwini laKhe nokuthobela imiyalelo yaKhe.

Wathi akungxoliswa ngumprofeti eGiligali, uSawule akabona sono sikhulu kwindlela awayeyihamba. Waziva engaphathwanga ngobulungisa, wazama ukuzigwebela iindlela zakhe wabeka izizathu zeemposiso zakhe. Ukususela kwelo xesha, wahlangana kancinane nomprofeti. USamuweli wayemthanda uSawule njengonyana wakhe, lo gama uSawule, enesibindi nomsindo oshushu, wayemhloniphile umprofeti; kodwa wayekuthiyile ukuthethisa kukaSamuweli, waza, ukususela ngoko, wamphepha kangangoko anako.

Kunjalo, uYehova wathumela umkhonzi waKhe nesinye isigidimi kuSawule. Ngokuthobela wayesenakho ukubonisa ukunyaniseka kwakhe kuThixo nokufaneleka kwakhe ukuhamba phambi kukaIsrayeli. USamuweli weza kukumkani wamnika ilizwi likaYehova. Ukuze ukumkani abe nokukuqonda ukubaluleka kokuthobela umyalelo, uSamuweli wavakalisa ngokuphandle ukuba uthetha phantsi kwenkokelo yezulu, kwangegunya elinye nelo lalibizele uSawule etroneni. Wathi umprofeti, “Utsho uYehova wemikhosi, ukuthi, Ndikukhangele konke awakwenzayo ama-Amaleki kumaIsrayeli, okokuba awathintelayo endleleni ekunyukeni kwawo eYiputa. Yiya ngoko, uwaxabele ama-Amaleki, nikusingele phantsi konke anako, ningawacongi; uze ubulale, uthabathela kwindoda use kwinkazana, uthabathela kolunyulweyo use kowanyayo, uthabathela kwinkomo use kwimvu, uthabathela kwinkamela use kwi-esile.” Ama-Amaleki aba ngawokuqala ukulwa noIsrayeli entlango; kwathi ngenxa yesi sono, kuhlangene nokudelela kwawo uThixo kunye nokunqula kwawo izithixo okuhlazisayo, uYehova, ngoMoses, wawisaisigwebophezukwawo. Ngomyalelo wezulu, imbali yenkohlakalo yawo ngakuIsrayeli yabhalwa, “Usicime isikhumbuzo sika-Amaleki phantsi kwezulu; uze ungalibali.” Duteronomi 25:19. Kwaba yiminyaka emakhulu mane kulityazisiwe ukuphunyezwa kwesi sigwebo; kodwa ama-Amaleki ayengabuyanga kwizono zawo. UYehova wayesazi ukuba, aba bantu bakhohlakeleyo, ukuba kunokwenzeka, bebeya kubagqiba baphele abantu baKhe nokunqulwa kwaKhe emhlabeni. Ngoku lalifikile ixesha lesigwebo, esathabatha ixesha elide ukuba senziwe.

Ukunyamezela uThixo akwenzela abantu abakhohlakeleyo, kuya baqinisa abantu ekwaphuleni umthetho; kodwa, ukohlwaywa kwabo kuya kuqiniseka kube kubi nokuba kuthabathe ixesha kulityazisiwe. “Ngokuba uya kusuk’ eme uYehova njengasentabeni

yePeratsim; uya kuguguma, njengasentilini yeGibheyon; ukuba enze isenzo sakhe, isenzo sakhe esisodwa, ukuba asebenze umsebenzi wakhe, umsebenzi ongaqhelekileyo." Isaya 28:21. KuThixo wethu onenceba, umsebenzi wokohlwaya sisenzo esingaqhelekanga. "Ndihleli nje, itsho iNkosi uYehova, unakanye ukuba kube mnandi kum ukufa kongendawo; kumnandi kum ukubuya kongendawo endleleni yakhe, aphile." Hezekile 33:11. UYehova unguYehova "onemfesane, onobabalo, ozeka kade umsindo, omninzi ngenceba nenyaniso; . . . oxolela ubugwenxa, nokreqo." Kanti akaye "amenze msulwa onetyala." Eksodus 34:6, 7. Nangona engavuyiswa yimpindezelo, uya kubagweba abaphuli bomthetho waKhe. Unyanzelekile ukuba akwenze oku, ukuze abasindise abemi bomhlaba kwinkohlakalo nentshabalalo. Ukuze abasindise abanye, kufuneka abanqumle abo baye baqina esonweni. "UYehova uzeka kade umsindo, mkhulu ke ngamandla, ongakhe amenze msulwa onetyala," Nahum 1:3. Ngezinto ezimbi, ngobulungisa, uya kubuyekeza igunya lomthetho waKhe osingelwe phantsi. Kwale nto yokuba engathandi ukwenza ubulungisa, ingqina ngobubi bezono ezifunisa izigwebo zaKhe nokuba qatha kwembuyekezo elindele abophuli bomthetho.

Nangona wayefaka isigwebo, uThixo wakhumbula inceba. Ama-Amaleki kwakufuneka etshatyalalisiwe, kodwa amaKehati awayehlala phakathi kwawo, asindiswa. Aba bantu, nangona babengekho msulwa ngokupheleleyo kunqulo lwezithixo. Babengabakhonzi bakaThixo, baye benobuhlobo noIsrayeli. Kolu hlanga, kwakukho umlanya kaMoses, uHobhabhi, owawakhapha amaIsrayeli kwiihambo zawo entlango, kwathi ngolwazi lwakhe lwelizwe wawanika uncedo oluxabiseke kakhulu.

Ukususela ekoyisweni kwamaFilistieMikmas, uSawulewalwa namaMowabhi, nama-Ammon, namaEdom, kunye nama-Amaleki namaFilisti; kwathi kuyo yonke indawo ajikela kuyo izixhobo zakhe, azuze uloyiso olutsha. Wathi akufumana umyalelo wokulwa nama-Amaleki, wakhawuleza waya emfazweni. Kwigunya lakhe, kongezwa elo lomprofeti, aza athi akubizelwa edabini, amadoda kaIsrayeli agxalathelana phantsi kwebhanile yakhe. Iphulo kwakungafuneki kungenwe kulo ngenjongo yokuzanelisa; amaIsrayeli kwakungafunekanga azuze nokuba luzuko ngoloyiso okanye amaxhoba entshaba zawo. Kwakufuneka alwe kuphela njengesenzo sokuthobela uThixo, ngenjongo yokwenza isigwebo saKhe phezu kwama-Amaleki. UThixo wayenenjongo yokuba zonke izizwe ziyibone intshabalalo yabantu abadelela ubungangamsha baKhe, zize ziphawule ukuba zitshatyalaliswa ngabantu ezibadelileyo.

"USawule wawaxabela ama-Amaleki, wathabathela eHavila wada waya eShure, ekhangelene neYiputa. Wambamba uAgagi ukumkani wama-Amaleki ehleli, wabasingela phantsi bonke abantu ngohlangothi lwekrele. USawule nabantu bamsindisa uAgagi, neyona ilungileyo impahla emfutshane, neenkomo, neyalekelwayo, neemvana, izinto zonke ezilungileyo abavuma ukuzisingela phantsi zona; ke yonke impahla edelekileyo, egxugxileyo, bayisingela phantsi."

Ukoyisa ama-Amaleki yayisesona siganeko sokoyisa sikhulu awasenzayo uSawule, saza senza ukuba livuseleleke ikratshi entliziyweni yakhe nto leyo eyaba yeyona ngozi inkulu. Umyalelo kaThixo onikela iintshaba zikaThixo kwintshabalalo epheleleyo wazalisekiswa ngokungaphelelanga. Elangazelela ukunyusa izinga lwembeko yokubuya enoloyiso ngobukho bexhoba lobukhosi, uSawule wangena ekulinganiseni izithethe zezizwe ezimngqongileyo ngokusindisa uAgage, ukumkani wama-Amaleki owoyikekayo nothanda imfazwe. Abantu bazigcinela eyona mihlambi mihle, impahla enkulu, nezilwanyana zemithwalo, besithethelela isono sabo ngelithi iinkomo zazigcinelwa ukuba zinikelwe njengamadini kuYehova. Yayiyinjongo yabo, phofu, ukuzisebenzisa njengezaziza kuma endaweni yezabo iinkomo.

Ngoku uSawule wayefakwe kolokugqibela uvavanyo. Ukutyeshela kwakhe intando kaThixo ngobuganga, ebonisa ukuzimisela ukulawula njengekumkani ezimeleyo, kwabonisa ukuba akanako ukunikelwa amandla obukhosi njengommeli kaYehova. Ngeli xesha uSawule nomkhosi wakhe babehamba begoduka besencotsheni [yovuyo] ngenxa yoloyiso, kwakukho intlungu enkulu ekhayeni likaSamuweli,umprofeti. Ukuba wayesamkele isigidimi esivela kuYehova esasilikhalimela ikhondo likakumkani: “Ndiyazohlwaya ngenxa yokuba ndimenzile uSawule ukumkani; ngokuba ebuyile ekundilandeleni, akalifeza ilizwi lam.” Umprofeti waba buhlungu kakhulu yindlela yokuvukela kukakumkani, walila wathandaza ubusuku bonke ukuba sibuyiswe umva isigwebo esoyikekayo.

Ukuguquka kukaThixo akufani nokuguquka komntu. “UQele-likaIsrayeli akaxoki, akazohlwayi; ngokuba akamntu ukuba azohlwaye.” Inguquko yomntu ithetha ukujika ingqondo. Inguquko kaThixo ithetha ukujika iimeko nolwalamano. Umntu angalujika ulwalamano noThixo ngokuthobela iimeko anokuthi ngazo aziswe eluthandweni lwezulu, okanye angathi, ngesenzo sakhe, azibeke ngaphandle kwemeko enothando; kodwa uYehova Yena, unguYe “izolo, nanamhla, ase nakuwo amaphakade.” Hebhere 13:8. Ukungathobeli kukaSawule kwabujika ubudlelane bakhe noThixo; kodwa iimeko zokwamkelwa kwakhe nguThixo azizange zijike, izinto ezifunekayo zazihleli zinjalo, kuba Yena [unguThixo] “ongenabuyambo nasithunzi sakujika.” Yakobi 1:17.

Wathi enentliziyo ebuhlungu, umprofeti wahamba ngentsasa elandelayo ukuya kuhlangana nokumkani owonayo. USamuweli wayenethemba lokuba, uya kuthi ngokucingisisa, uSawule asiqonde isono sakhe, aze athi ngokuguquka nokuzithoba, aphinde abuyiselwe ekuthandweni lizulu. Phofu ke, xa inyathelo lokuqala lithatyathiwe endleleni yokreqo, indlela iba lula. USawule, ethotywe isidima kukungathobeli kwakhe, weza wahlangana noSamuweli enobuxoki emlonyeni wakhe. Wadanduluka wathi, “Mawusikelelwe nguYehova; ndilifezile ilizwi likaYehova.”

Izandi ezawa ezindlebeni zomprofeti, zaphikisana nentetho yokumkani ongathobeliyo. Kumbuzo owawucace gca, “Liyintoni na eli lizwi lempahla emfutshane lisezindlebeni zam, noku kukhonya kweenkomo ndikuvayo?” uSawule waphendula, wathi, “Zezi bavela nazo kuma-Amaleki; ngokuba abantu bayisindisile eyona ilungileyo impahla emfutshane neenkomo, ukuze babingelele kuYehova uThixo wakho; ezinye sazisingela phantsi.” Abantu bayithobela imiyalelo kaSawule; kodwa, ukuzama ukuzikhusela, kwabalula ukubatyabeka ngesono sokungathobeli kwakhe.

Isigidimi sokwaliwa kukaSawule sazisa engathethekiyo yona intlungu entliziyweni kaSamuweli. Kwafuneka ukuba sigqithiswe phambi kukaIsrayeli, xababeyakubabezaliswelikratshinovuyo loloyiso ngenxa yoloyiso olwalubalelwa kubukroti nokuphatha kukakumkani wabo, kuba uSawule wayengazange ahlanganise uThixo nempumelelo kaIsrayeli kweli dabi; kodwa wathi umprofeti akubona ubungqina bovukelo lukaSawule, wavukelwa yingqumbo kuba yena obethandwa kakhulu nguThixo, angawugqitha umthetho weZulu akhokelele uIsrayeli ukuba one. USamuweli akazange aqhathwe liqhinga likakumkani. Ngentlungu exubene nengqumbo, wathi, “Yeka, ndikuxelele akuthethileyo uYehova kum ngobu busuku. . . . Akubanga yintloko yezizwe zakwaIsrayeli yini na, uzeyile wena? Wakuthambisa uYehova ukuba ngukumkani kumaIsrayeli?” Wawuphindisa umyalelo kaYehova ngokubhekisele kuma-Amaleki, waza wafuna isizathu sokungathobeli kukakumkani.

USawule waqhubeka nokuzithethelela: “Hayi, ndiliphulaphule ilizwi likaYehova, ndahamba ngendlela abendithume ngayo uYehova, ndamzisa uAgagi ukumkani wama-Amaleki, ndatshabalalisa ama-Amaleki. Besuka abantu bathabatha emaxhobeni: impahla emfutshane, neenkomo, neyona inentlahla kwizinto ezisingelwe phantsi, ukuze babingelele kuYehova, uThixo wakho, eGiligali.”

Ngamazwi angqongqo nangatyhilekanga, umprofeti wasityhalela bucala isiphephelo sobuxoki wavakalisa isigwebo esasingenakubuya sijikwe: “UYehova unonelele amadini anyukayo nemibingelelo, ngangokuba enonelele ukuphulaphulwa kwelizwi likaYehova, yini na? Yabona, ukuphulaphula kulungile ngaphezu kombingelelo, nokubaza iindlebe kulungile ngaphezu kwamanqatha eenkunzi zeegusha. Ngokuba ukuba neenkani kusisono esinjengokuvumisa, ubungqola bunjengenkonzo yezithixo nemilondekhaya. Ngenxa yokuba ulicekisile ilizwi likaYehova, naye ukucekisile ukuba ungabi kumkani.”

Wathi ukumkani akusiva esi sigwebo soyikekayo, wakhala, “Ndonile; ngokuba ndigqithile emthethweni kaYehova naselizwini lakho; kuba bendisoyika abantu, ndaphulaphula izwi labo.” Esoyika ukuchasa kukamprofeti, uSawule walivuma ityala lakhe, awayelikhanyele ngenkani ngaphambili; kodwa waqhubeka nokubeka ityala ebantwini, esithi wona ngenxa yokoyika bona.

Wayengebuhlungu ngenxa yesono, kodwa wayesoyika isohlwayo saso, nto leyo eyenza ukumkani kaIsrayeli ukuba ambongoze uSamuweli athi, “Khawusixolele ngoko isono sam; buya nam, ndiye ndinqule uYehova.” Ukuba uSawule wayenenguquko yenene, ngewayesivume esidlangalaleni isono sakhe; kodwa elona xhala lakhe likhulu yayikukukhusela igunya lakhe nokuzigcina ehlonitshwa ngabantu. Wanqwenela isidima sobukho bukaSamuweli ukuze bunike amandla impembelelo yakhe esizweni.

“Andiyi kubuya nawe;” yatsho impendulo yomprofeti, “ngokuba ulicekisile ilizwi likaYehova, naye uYehova ukucekisile, ukuba ungabi kumkani kumaIsrayeli.” Wathi xa ejika uSamuweli ukuba ahambe, ukumkani, esentlungwini yoloyiko, wambamba ngengubo yakhe ukuba amtsale abuye, kodwa yakrazuka ezandleni zakhe. Kwathi kwakwenzeka oku, umprofeti wathi, “UYehova ubukrazule kuwe namhla ubukumkani bakwaIsrayeli, wabunika ummelwane wakho olungileyo kunawe.”

USawule wakhathazwa kakhulu kukuphela kwemvisiswano phakathi kwakhe noSamuweli, ngaphezu kokungakholiseki kukaThixo. Wayesazi ukuba abantu babemthembe kakhulu umprofeti kunaye. Ukuba ngoku kungakho omnye othanjiswa njengokumkani ngomyalelo wezulu, waqonda uSawule ukuba akangekhe aligcine igunya lakhe. Woyika uvukelo olwalunokuvuka ngoko ukuba uSamuweli angamshiya ngokupheleleyo. USawule wambongoza umprofeti ukuba amhloniphe phambi kwamadoda amakhulu nabantu ngokuhlangana naye ekuhleni kwinkonzo yenkolo. Ngomyalelo wezulu, uSamuweli wasamkela isicelo sikakumkani, ukuze kungabikho sizathu sovukelo. Noko kunjalo, wahlala nje ekho, elingqina elizithuleleyo enkonzweni apho.

Isenzo sobulungisa, singqongqo sisoyikeka, kwakufuneka senziwe. USamuweli kufuneka alubonise uzuko lukaThixo ekuhleni ayikhalimele indlela kaSawule. Wayalela ukuba ukumkani wama-Amaleki aziswe phambi kwakhe. Ngaphezu kwabo bonke abawa ngekrele likaIsrayeli, uAgagi wayengoyena unetyala nongenanceba; owayebathiyile efuna ukubatshabalalisa abantu bakaThixo, nompembelelo yakhe yayiyeyona inamandla ekukhuthazeni unqulo lwezithixo. Wenza ngokomyalelo womprofeti, ezikhohlisa ngelithi, ingozi yokufa yayidlule. USamuweli wathi: Njengokuba ikrele lakho labahluthayo abafazi abantwana babo, uya kwenjiwa njalo unyoko phakathi kwabafazi, ukuhluthwa abantwana, USamuweli wamxhaxha uAgagi phambi koYehova.” Akuba ekwenzile oku, uSamuweli wabuyela ekhayeni lakhe eRama, uSawule waya kwelakhe eGibheha. Bahlangana kwabakanye kuphela emva koko umprofeti nokumkani.

Ukubizelwa kwakhe esihlalweni sobukhosi, uSawule wayenengcamango ethobekileyo ngezakhono zakhe, ekulungele ukufundiswa. Wayeswele ulwazi namava, enazo neziphako ezibi kakhulu esimilweni. Kunjalo, uYehova wamnika uMoya Oyingcwele ukuba abengumkhokeli nomncedi, wambeka kwisikhundla apho wayeya

kuzikhulisa iimpawu ezintle ezifanele umlawuli kaIsrayeli. Ukuba wayehleli ezithobile, efuna ngamaxesha onke ukuthi rhoqo ekhokelwa bubulumko bezulu, wayeya kuba nakho ukuyenza imisebenzi yesikhundla sakhe esiphezulu ngempumelelo nokuhlonitshwa. Phantsi kwempembelelo yobabalo lwezulu, konke ukulunga okuhle kwakuya kuba namandla ngakumbi nangakumbi, lo gama ukukekelela kokungalunganga kwakuya kulahlekwa ngamandla ako. Lo ngumsebenzi uYehova aceba ukuwenzela bonke abazinikela kuYe. Baninzi ababizele ezikhundleni emsebenzini waKhe kuba benomoya othobekileyo nofundisekayo. Ngokwazelelela kwaKhe uThixo, ubabeka apho banokufunda kuYe. Uya kubatyhilela iziphako zesimilo sabo, ukuze kuthi kubo bonke abalufunayo uncedo lwaKhe, abanike amandla okuzilungisa iziphoso zabo.

Yena uSawule waba nobuganga bokuphakanyiswa kwakhe, akamzukisa uThixo ngokungakholwa nangokungathobeli. Nangona ukuqala kwakhe ukubizelwa esihlalweni sobukhosi, wayethobekile engazithembanga, impumelelo yamenza wazithemba. Kwa-uloyiso lokuqala ekulawuleni kwakhe, lwaphemba ikratshi entliziyweni olwaba yingozi enkulu kakhulu kuye. Isibindi nobuchule bokulwa awakubonakalisayo ekuhlanguleni iYabhesh-giliyadi kwavusa uzondelelo kwisizwe sonke. Abantu bayinika imbeko ikumkani yabo, belibala ukuba wayesisenzeleli awayesebenza ngaso uThixo; kwathi, nangona kuqala, uSawule waya walunika uThixo uzuko, kwathi kamva, uzuko waluthabathela kuye. Walahlekwa ngumbono wokuxhomekeka kwakhe kuThixo, waza entliziyweni wemka kuYehova. Ngenxa yoko, indlela yalungiselelwa isono sakhe sobuganga nokuhlambela ingcwele eGiligali. Kwaoko kuzithemba kunobumfama kwamkhokelela ekubeni akwale ukungxoliswa nguSamuweli. USawule wavuma ukuba uSamuweli ungumprofeti othunywe nguThixo, kungoko kwakufuneka ekwamkele ukumngxolisa kwakhe, nangona yena ngokwakhe wayengaziboni ukuba wonile. Ukuba wayenentumekelelo ukukubona akuvume ukona kwakhe, la mava abuhlungu ayeya kuba lukhuselo kwixesha elizayo.

Ukuba uYehova wayethe ngelo xesha wazahlula ngokupheleleyo kuSawule, ngewayengazange abuye athethe naye ngomprofeti waKhe, esamnika umsebenzi oqinisekileyo amakawenze, khon' ukuze alungise iimpazamo ezidlulileyo. Xa lowo uzibiza ngokuba ungumntwana kaThixo esuka angakhathali ekwenzeni intando yaKhe, ngaloo ndlela ephembelela abanye ukuba bangabi nantlonipho bangayikhathaleli imiyalelo kaYehova, zisenako iimpazamo zakhe ukwenziwa zibe luloyiso ukuba angakwamkela ukuthethisa ngomphefumlo olusizi, abuyele kuThixo ngokuzithoba nangokholo. Ukuthotywa kukoyiswa kuyakholisa ukuba yintsikelelo ngokusibonisa ukungakwazi kwethu ukwenza intando kaThixo ngaphandle koncedo lwaKhe.

Akuba uSawule esukile ekungxolisweni okwakuthunyelwe nguThixo ngoMoya Oyingcwele, wazingisa nokuzithethelela kwakhe ngenkani, wayala indlela ekuphela kwayo awayenokusebenza ngayo uThixo ukumsindisa ekuzilimazeni kwakhe. Wazahlula

ngenkani kuThixo. Akazange afune ukulwamkela uncedo lwezulu okanye ukukhokelwa ade abuyele kuThixo ngokusivuma isono sakhe.

EGiligali, uSawule wazenza onenkathalo enkulu, xa wayemi phambi komkhosi kaIsrayeli enikela umbingelelo kuThixo. Ubungcwele bakhe, phofu, babunganyanisekanga. Inkonzo engcwele eyenziwa ngokuchasene ngqo nomyalelo kaThixo, yasebenza ukwenza buthakathaka izandla zikaSawule, imbeka kude noncedo uThixo awayenentumekelelo kakhulu ukumnika.

Kwiphulo lakhe ngakuma-Amaleki, uSawule wacinga ukuba wenze okufunekayo koko uYehova wayemyalele ukuba akwenze; kodwa uYehova wayenganeliswanga kukuthotyelwa ngenxalenye, engenayo nentumekelelo ukuyekela ekutyesheleni ngenjongo eqondakala ngolo hlobo. UThixo akamnikanga umntu ukuba asuke kwimiqathango yaKhe. UYehova wathi kuIsrayeli, “Ize ningenzi . . . elowo esenza okuthe tye emehlweni akhe;” kodwa “gcina uwaphulaphule la mazwi onke, ndikuwisela umthetho ngawo.” Duteronomi 12:8, 28. Ekukhetheni nayiphi indlela yokwenza, akufuneki sithi masikhe sikhangele ukuba kobakho ingozi na eya kuba sisiphumo kuyo, kodwa masithi, ingaba iyavumelana na nentando kaThixo. “Kukho indlela ethe tye phambi komntu, ukanti ukuphela kwayo ziindlela zokufa.” Mizekeliso 14:12.

“Ukuphulaphula kulungile ngaphezu kombingelelo.” Iminikelo yemibingelelo, kuyo ngokwayo, yayingenaxabiso emehlweni kaThixo. Yayilungiselwe ukubonisa kulowo unikelayo inguquko ngenxa yesono kunye nokholo kuKristu kwanesibhambathiso sokuthobela umthetho kaThixo kwixesha elizayo. Ngaphandle kwenguquko, ukholo, nentliziyo ethobelayo, iminikelo yayingelutho. Xa, ngokwaphula umyalelo ongqalileyo kaThixo, uSawule wayeceba ukwenza umbingelelo wento uThixo awayeyibekele ukuba itshabalale, kwabonakalaliswa nje indelelo ecacileyo kwigunya elingcwele. Inkonzo yayiya kuba sisinyeliso eZulwini. Noko kunjalo, kwisono sikaSawule nesiphumo saso phambi kwethu, bangaphi abalandela kwa-elo khondo lifanayo. Bathi besala ukukholwa nokuthobela umqathango othile kaYehova, bazingise ekunikeleni kuThixo inkonzo yabo eqhelekileyo yenkolo. Akukho mpendulo kuMoya kaThixo kwinkonzo enjalo. Akukhathali nokuba abantu banenzondelelo engakanani ekugcineni kwabo iinkonzo zesithethe senkolo, iNkosi ayinako ukubamkela ukuba baqhubeka nenkani yokwaphula nokuba mnye kwimiyalelo yaYo.

“Ukuba neenkani kusisono esinjengokuvumisa, ubungqola bunjengenkonzo yezithixo nemilondekhaya.” Uvukelo lwaqala ngoSathana, kwaye lonke uvukelo ngakuThixo lukho ngempembelelo yobusathana [ekhohlakeleyo]. Abo bazimisele ukuchasana nolawulo lukaThixo bazimanye nomkreqi omkhulu, abe yena eza kusebenzisa amandla nobuqhopholo bakhe ukuthimba izimvo alahlekise ingqondo. Uya kwenza ukuba yonke into ibonakale ngokukhanya okugwenxa. Njengabazali bethu

bokuqala, abo baphantsi ngumnatha wakhe wobugqwirha, babona kuphela okukhulu okuhle abaya kukuzuza ngokwaphula umthetho.

Akukho bungqina budlulisileyo bunokunikwa bamandla alahlekisayo kaSathana ngaphandle kobu bokuba abo baninzi abakhokelayo bazikhohlisa ngokuba nenkolo ethi basemsebenzini kaThixo. Xa uKora, uDathan, no-Abhiram babevukela igunya likaMoses, babecinga ukuba bachasa kuphela inkokeli engumntu, umntu ofana nabo; bada bakholwa ukuba ngokwenene benza umsebenzi kaThixo. Bona, ngokwala isixhobo esinyuliweyo sikaThixo, bachasa uKristu; bamgculela uMoya kaThixo. Ngokunjalo, ngemihla kaKristu, ababhali bamaYuda namadoda amakhulu, abantu ababesithi banenzondelelo enkulu ngokuzukiswa kukaThixo, bambethelela uNyana waKhe. Kwaloo moya mnye usekho ezintliziyweni zabo bazibekele ukulandela eyabo intando ngokuchasene nentando kaThixo.

USawule waba nexesha elikhulu lokubonisa ukuba uSamuweli wayephefumlelwe lizulu. Ukungena kwakhe ekungawunanzini umyalelo kaThixo ngomprofeti kwakuchasene nokuyalela kwengqiqo nembono esulungekileyo. Ubuganga bakhe obubulalayo kufuneka bubonwe njengokukhafula okukhohlakeleyo. USawule wabonakalisa inzondelelo enkulu ekunyhasheni unqulo lwezithixo nobugqwirha; kanti ekungathobeleni umyalelo wezulu waye eqhutywa ngumoya omnye wokuchasa uThixo nowawuphenjelelwa, ngokwenene, nguSathana njengabo bavumisayo; wathi akukhalinyelwa, wongeza iinkani kuvukelo. Wayengenako ukunikela isithuko esikhulu [kuneso] kuMoya kaThixo nokuba wayezimanye ekuhleni nabakhonzi bezithixo.

Linyathelo eliyingozi ukudelela ukuthethisa nezilumkiso zelizwi likaThixo okanye koMoya waKhe. Abaninzi, njengoSawule, bayaziyekela esilingweni bade bamfameke kwesona similo sisiso sesono. Bazikhohlisa ngelithi babenenjongo entle abayibonayo, baza abenza mposiso ngokusuka kokufunwa nguYehova. Ngaloo ndlela, bayamdela uMoya wobabalo, lide lingabi savakala ilizwi laKhe, bashiywe kulahleko abalukhethileyo.

KuSawule, uThixo wayemnike uIsrayeli ukumkani ngokokunqwena kwentliziyo yabo, ngokutsho kukaSamuweli xa ubukumkani baqinisekiswa kuSawule eGiligali. “Nanko ke ukumkani enimnyulileyo, enimbizileyo” 1 Samuweli 12:13. Ebukeka ngenkangeleko, enesidima ngokumila, enembonakalo yobukhosi, imbonakalo yakhe yahambelana neembono zabo zesidima sikakumkani; ubugorha bakhe nesakhono sakhe ekulawuleni imikhosi, yayizimpawu abazithabatha njengezibalaseleyo ukuzuza intlonipho nodumo kwezinye izizwe. Baziva benenkathalo encinane ukuba ukumkani wabo abe neempawu ezintle ezingaphezulu ezazinokuthi zizodwa zimenze akufanele ukulawula ngobulungisa nokufanelekileyo. Abazange bafune lowo unobunene ngesimilo, onothando nomoyikayo uThixo. Abazange bafune cebiso kuThixo ngeempawu

zokulunga amele ukuba nazo umlawuli, ukuze kugcineke isimilo sabo esahlukileyo, nesingcwele njengabantu baKhe. Babengayifuni indlela kaThixo, kodwa eyabo. Kungoko uThixo wabanika ukumkani onjengalowo babemfuna, osimilo sakhe sasibonisa esabo. Iintliziyo zabo zazinganikelwanga kulawulo lukaThixo, waza nokumkani wabo akabi nakuthotywa lubabalo lwezulu. Phantsi kolawulo lwalo kumkani, babeza kuba namava afunekayo ukuze bayibone impazamo yabo, baze babuyele ekunyanisekeni kuThixo.

Kanti ke, akuba uYehova ebeke phezu kukaSawule umthwalo wobukumkani, akazange amshiye ukuba azibonele. Wamenza uMoya Oyingcwele ukuba ahlale phezu kukaSawule amtyhilele ubuthakathaka bakhe nokudinga kwakhe ubabalo lwezulu; kwaye ukuba uSawule wayexhomekeke kuThixo, uThixo wayeya kuba naye. Lonke ixesha intando yakhe yayinokulawulwa yintando kaThixo, lonke ixesha awayenokuziyekela kuqeqesho lukaMoya Oyingcwele, uThixo wayeya kuyithwesa imizamo yakhe ngempumelelo. Wathi ngoko uSawule akukhetha ukuzenzela engayamanga kuThixo, uYehova akabi nakho ukuba ngumkhokeli wakhe, waza wanyanzeleka ukuba amyeke. Emva koko wabizela etroneni “indoda engantliziyo yakhe” (1 Samuweli 13:14), kungatsho ukuba akanaso isiphako esimilweni, kodwa, endaweni yokuthembela kwisiqu sayo, yayiya kuxhomekeka kuThixo, ikhokelwe nguMoya waKhe; eyayiya kuthi, ukuba yonile, ikuvume ukungxoliswa nokulungiswa.

# Isahluko 62—Ukuthanjiswa KukaDavide

[Esi sahluko sisekwe ku-1 Samuweli 16:1-13.]

Kwiimayile ezimbalwa kumazantsi eYerusalem, “umzi woKumkani omkhulu,” kukho iBhetelehem, apho uDavide, unyana kaYese, wazalelwa khona ngaphezu kweminyaka eliwaka ngaphambi kokuba usana uYesu abekwe emkhombeni anqulwe ziZazi eziphuma eMpuma. Iinkulungwane phambi kokufika koMsindisi, uDavide, ebutsheni bobukhwenkwe bakhe, wayesalusa imihlambi eyayisidla kwiinduli ezirhangqe iBhetelehem. Umalusi onganakwe nganto, wayezivumela iingoma aziqambileyo, uze umculo wohadi lwakhe uhambisane nesingqi selizwi lakhe eliselitsha. UYehova wamnyula uDavide, wamlungiselela, kubomi bakhe bokuba yedwa nemihlambi yakhe, umsebenzi awawulungiselela ukuba amnike ukuba awujonge kwiminyaka elandelayo.

Ngeli xesha uDavide wayehleli ephumle kubomi bakhe obuthobekileyo bokwalusa, uYehova uThixo wayethetha ngaye kumprofeti uSamuweli. “Wathi uYehova kuSamuweli, Uya kumlilela kude kube nini na uSawule, ndimcekisile nje ukuba angabi kumkani kumaIsrayeli? Zalisa isigodlo sakho nge-oli, uhambe; ndiya kukuthumela kuYese waseBhetelehem; ngokuba ndizibonele ukumkani koonyana bakhe. . . . Thabatha ithokazi lenkomo uye nalo, uthi, Ndize kubingelela kuYehova. Ummemele embingelelweni uYese; ndokwazisa mna into owoyenza, undithambisele endiya kuthetha kuwe ngaye. Wakwenza uSamuweli akuthethileyo, waya eBhetelehem. Othuka ke amadoda amakhulu omzi, eza kumkhawulela, athi, Uza uxolile na? Wathi, Ndixolile.” Amadoda amakhulu asamkela isimemo sasembingelelweni, waza uSamuweli wabiza noYese noonyana bakhe. Isibingelelo sasakhiwe nombingelelo ulungile. Yonke indlu kaYese yayikho, ngaphandle kukaDavide, oyena nyana mncinane, owayeshiywe ukuba aluse izimvu, kuba kwakungakhuselekanga ukushiya imihlambi ingakhuselwanga.

Wathi wakuba ugqityiwe umbingelelo, phambi kokuba kutyiwe isidlo, uSamuweli wakuqala ukuhlola kwakhe komprofeti oonyana ababonakala benesidima bakaYese. UEliyabhi, wayengoyena mdala, ekufutshane kakhulu ekufaneni noSawule ngokumila nobuhle kunabanye. Iimpawu zakhe ezibukekayo nesithomo sakhe esakhiwe kakuhle sawatsala amehlo omprofeti. Wathi uSamuweli akukhangela ukufaneleka kwakhe njengenkosi, wacinga, “Le ngokwenene yindoda ayinyulileyo uThixo ukuba ibe ngumlandeli kaSawule,” waza walindela imvume yezulu ukuba ayithambise. UYehova akazange akhangele imbonakalo yangaphandle. AEliyabhi wayengamoyiki uYehova. Ukuba wayebizelwe etroneni, wayeya kuzaliswa likratshi, abe ngumlawuli onengcinezelo. Ilizwi likaYehova kuSamuweli lathi, “Musa ukukhangela imbonakalo yakhe, nokuphakama kwesithomo sakhe, ngokuba ndimcekisile. Andikhangeli njengokukhangela komntu; ngokuba umntu ukhangela umphandle, uYehova ukhangela intliziyo.” Akukho buhle bangaphandle bunokuthandisa umphefumlo kuThixo.

Ubulumko nobuhle obubalaseleyo obutyhilwa sisimilo nokuziphatha, bubo obubonisa ubuhle benene bomntu; kwaye kukufaneleka kwangaphakathi, nobuhle ngokubalaseleyo bentliziyo, obenza ukwamkeleka kwethu kuYehova wemikhosi. Simele ukuyiva ingena nzulu kuthi le nyaniso ekuzihloleni kwethu kunye nabanye. Singafunda kwimpazamo kaSamuweli ukuba kulilize kangakanani ukubeka ixabiso elixhomekeke kubuhle bobuso okanye kwisidima sesithomo. Sibona ukungakwazi kobulumko bomntu ukuqonda iimfihlelo zentliziyo okanye ukuqonda amacebiso kaThixo ngaphandle kokukhanya okukodwa okuvela ezulwini. Iingcinga neendlela zikaThixo mayela nezidalwa zaKhe zingaphezulu kweengqondo ezinomda; kodwa sinokuqiniseka ukuba, abantwana baKhe baya kwenziwa ukuba bafeze kanye umsebenzi obekwe ezandleni zabo, ukuba bayekela intando yabo kuThixo, ukuze amacebo esisa saKhe angaphanziswa bubugwenxa bomntu.

Eliyabhi wadlula ekuhloleni kukaSamuweli, aza omathandathu amadodana ayekho enkonzweni alandelelana ukuba aqwalaselwe ngumprofeti; kodwa uYehova akazange abonakalise kukhetha noyedwa kuwo. Ngomoya oxhalabileyo, uSamuweli wakhangela kwada kwafikwa kweyokugqibela kuloo madodana; umprofeti waxakeka edidekile. Wabuza kuYese, “Awonke na amakhwenkwe akho?” Uyise waphendula, “Kusasele encinane; nantso isalusa impahla emfutshane.” USamuweli wayalela ukuba ibizwe, esithi, Asiyi kuhlala esidlweni, ide ifike apha.”

Umalusi owayehleli yedwa wothuswa lubizo olungalindelekanga lomthunywa, owamxelela ukuba kukho umprofeti oze eBhetelehem othe makabizwe. Emangalisiwe, wafuna ukuqonda ukuba kutheni umprofeti nomgwebi kaIsrayeli elangazelela ukumbona; kodwa, ngaphandle kokulibazisa waluthobela ubizo. “Yaye ingqombo, emahle amehlo ayo, intle nembonakalo yayo.” Wathi uSamuweli akuyibona enovuyo inkwenkwana engumalusi, intle, iyindoda, ilulamile, ilizwi likaYehova lathetha kumprofeti, lisithi, “Suka ume, umthambise; ngokuba nguye lo.” UDavide wayezibonakalise ukukhalipha nokuthembeka kumsebenzi othobekileyo womalusi, waza ngoku uThixo wamnyula ukuba abe ngumphathi wabantu baKhe. “USamuweli wathabatha isigodlo seoli, wamthambisa esesazulwini sabakhuluwa bakhe. UMoya kaYehova wamfikela ngamandla uDavide, ukususela kuloo mini.” Umprofeti wayewufezile umsebenzi awayewuthunyiwe, waza, ekhululekile entliziyweni, wabuyela eRama.

USamuweli akazange axele ukuba lungantoni uhambo lwakhe, nakusapho lukaYese, yaye inkonzo yokuthanjiswa kukaDavide yenziwe ekhusini. Yayikukwazisa nje indodana ngesiphelo esiphezulu esiyilindeleyo, ukuze kuthi, phakathi kwawo onke amava awahlukeneyo neengozi zeminyaka yayo ejongene nayo, olu lwazi luyikhuthaze ukuba inyaniseke kwinjongo kaThixo eyayiza kufezekiswa ngobomi bayo.

Imbeko enkulu eyabekwa phezu kukaDavide ayizange imenze aziphakamise. Nangona sasisikhulu isikhundla awayeza kuba kuso, waqhubeka ngokuzolileyo

nomsebenzi wakhe, anelisiwe kukulinda ukwenzeka kwamacebo kaYehova ngelaKhe ixesha nangeyaKhe indlela. Ithobeke inembeko injalo njengoko yayinjalo ngaphambi kokuba ithanjiswe, inkwenkwana engumalusi yabuyela kwiinduli yaya kwalusa ikhangele imihlambi yayo ngothando lwangaphambili.

Wasuka ngoku wathi, enempembelelo entsha, waqamba ezintsha iingoma zakhe edlala nohadi lwakhe. Phambi kwakhe kwakulele umhlaba onobuhle bobutyebi obahlukeneyo. Izidiliya, zinezihloko zeziqhamo zazo, zibengezela ngokukhanya kwelanga. Imithi yehlathi, inamagqabi aluhlaza, ishukunyiswa yimpepho. Walibona ilanga lizalisa amazulu ngokukhanya, liphuma njengomyeni ephuma egumbini lakhe enovuyo njengendoda eyomeleleyo eza kubaleka ugqatso. Kwakukho iincopho ezicacileyo zeenduli ezifikelela esibhakabhakeni; phaya kude kunyuke amawa angenanto odonga lwentaba yakwaMowabhi; ngaphezu kwako konke, kwakugubungele uphahla oluhle olunabileyo lwesibhakabhaka. Ngaphaya kwako konke oko, kwakukho uThixo. Wayengakwazi ukumbona, kodwa imisebenzi yaKhe yayizaliswe yindumiso yaKhe. Ukukhanya kwemini, okwambese amahlathi nentaba, amadlelo nemisinga yamanzi, ayiphakamisela ingqondo kuYise wezikhanyiso, iMbangi yaso sonke isipho esihle nesigqibeleleyo. Izityhilelo zemihla ngemihla zesimilo nobungangamsha boMdali wayo zayizalisa intliziyo yale mbongi iselula ngokudumisa nangovuyo. Ekucamngceni ngoThixo nemisebenzi yaKhe, amandla engqondo nentliziyo kaDavide akhula aqinela umsebenzi wobomi bakhe obulandelayo. Yonke imihla wayefika kulwalamano olwayame ngakumbi lokuxhumana noThixo. Ingqondo yakhe yathi rhoqo ingena kwiinzulu zemixholo emitsha ukukhuthaza ingoma yakhe nokuvusela ekuculeni uhadi lwakhe. Uncuthu lwengoma yelizwi lakhe lwaluvakala emoyeni, luvakale ezindulini ngokungathi luphendula kwiingoma zovuyo zeengelosi ezisezulwini.

Ngubani onokwenza umlinganiselo weziphumo zaloo minyaka yokusebenza nzima nokuhambahamba phakathi kweenduli eyedwa? Ukuthetha nendalo kunye noThixo, ukukhathalela imihlambi yakhe, iingozi nokuhlangula, iintlungu novuyo, kubantu abaphantsi njengaye, kwakunganele kuphela ukuqulunqa isimilo sikaDavide nokuphembelela ubomi bakhe bexesha elizayo, kodwa, ngeendumiso zemvumi eyolisayo kaIsrayeli, zaziya kuthi, kuzo zonke izizukulwana ezilandelayo, ziphembelele uthando nokholo ezintliziyweni zabantu bakaThixo, zibasondeze kufutshane ngakumbi kwintliziyo ehleli inothando yaLowo ziphila kuYe zonke izidalwa.

UDavide, kubuhle namandla obutsha bakhe, wayelungiselela ukuthabatha isikhundla esiphezulu nabona [bantu] bahloniphekileyo basemhlabeni. Iitalente zakhe, izipho ezinexabiso ezivela kuThixo, zaziza kusetyenziselwa ukuphakamisa uzuko loMniki ongcwele. Amathuba akhe okucinga nokucamngca amenza wanobutyebi bobulumko nobungcwele obamenza wathandeka kuThixo neengelosi. Xa wayecinga ngengqibelelo yoMdali wakhe, iimbono ezicace kakhulu ngoThixo, zandlaleka emphefumlweni wakhe.

Imixholo esitheleyo yakhanyiswa, iinzima zacaciswa, iingxaki zalungelelaniswa, umtha ngamnye wokukhanya okutsha wenza kwakho ukugqabhuka okutsha, nokumnandi kweengoma zokuzinikela, kuzuko lukaThixo noMhlanguli. Uthando olwalumqhuba, iintlungu ezazimthibaza, uloyiso awayenalo, konke kwakuyimixholo yengqondo yakhe esebenzayo; waza wathi ebona uthando lukaThixo kuko konke ukwazelelela kwaKhe ebomini bakhe, intliziyo yakhe yabetha ngakumbi yindumiso eshushu kunye nombulelo, ilizwi lakhe lahlokoma ingoma emnandi, uhadi lwakhe lwabethwa ngovuyo olunokugcoba okukhulu; yaza inkwenkwe engumalusi yahambela phambili ukusuka emandleni ukuya emandleni, ukusuka elwazini ukuya elwazini; kuba uMoya kaYehova wawuphezu kwayo.

# Isahluko 63—UDavide NoGoliyati

[Esi sahluko sisekwe ku-1 Samuweli 16:14-23; 17.]

Wathi uKumkani uSawule akuqonda ukuba waliwe nguThixo, naxa esiva ubunzima bamazwi okumsingela phantsi awayewaxelelwa ngumprofeti, wazaliswa luvukelo olubi nokuswela ithemba. Yayingeyiyo inguquko yenene eyayithobayo intloko enekratshi kakumkani. Wayengenawo umbono ocacileyo ngohlobo esingathandeki ngalo isono sakhe, akawuphaphamela umsebenzi wokubuhlaziya ubomi bakhe, kodwa wahlala ecinga ngento awayibona njengokungabi nabulungisa kukaThixo ngokumhlutha itrone kaIsrayeli nasekuthabatheni ulandelelwano kwinzala yakhe. Wayesoloko ezixakekise ngokulindela intshabalalo eyayize phezu kwendlu yakhe. Wacinga ukuba, ukukhalipha awayekubonakalise ekuqubisaneni neentshaba zakhe kuya kusisusa isono sakhe sokungathobeli. Akazange akwamkele ngobulali ukohlwaya kukaThixo; kodwa umoya wakhe ophakamileyo wasuka waphelelwa lithemba, wada wakumngcipheko wokulahlekelwa yingqondo. Amaphakathi akhe, amcebisa ukuba afune uncedo lwemvumi elichule, ngethemba lokuba umculo opholileyo wesixhobo esitsho kamnandi, ungawuzolisa umoya wakhe okhathazekileyo. Ngokwazelela kukaThixo, uDavide, njengomkhalisi olichule eluhadini, waziswa phambi kukakumkani. Ingoma zakhe eziphakamileyo neziphefumlelwe lizulu, zaba nalo igalelo elibe lifunwa. Umvandedwa owawufukame njengelifu elimnyama phezu kwengqondo kaSawule, wanyangwa wemka.

Zakuba iinkonzo zakhe zingasafuneki enkundleni kaSawule, uDavide wabuyela kwimihlambi yakhe phakathi kweenduli waqhubeka nokuwugcina uphantsi umoya wakhe wokuziphatha kwakhe. Lonke ixesha kufuneka, wayebizwa rhoqo ukuba aze kulungiselela phambi kukakumkani, athomalalise ingqondo ekhathazekileyo kakumkani ude umoya ombi umke kuye. Sekunjalo, nangona uSawule wabonakalisa uvuyo kuDavide nomculo wakhe, naye umalusi omtsha wayephuma endlwini kakumkani, esiya emathafeni nasezindulini zamadlelo akhe, enomoya okhululekileyo nowonwabileyo.

UDavide wayekhula ekuthandweni nguThixo nangumntu. Wayeqeqeshiwe endleleni kaYehova, waza ngoku wayibeka intliziyo yakhe ekuyenzeni ngokupheleleyo intando kaThixo kunangaphambili. Wayenemixholo emitsha yokucinga. Wayekwibhotwe likakumkani wawubona umthwalo wobukhosi. Wafumanisa izilingo ezithile eziwuphazamisayo umphefumlo kaSawule, zangena nzulu kwezinye zeemfihlelo esimilweni nasekuphatheni kokumkani wokuqala kaIsrayeli. Wabubona ubuqaqawuli bobukumkani bugqunywe lilifu elimnyama lentlungu, wazi ukuba abendlu kaSawule, kubomi babo bangasese, babukude kakhulu ekonwabeni. Zonke ezi zinto zazisa iingcamango ezikhathazekileyo kuye, yena owaye ethanjiselwe ukuba abe ngukumkani phezu kukaIsrayeli. Nangona wangena nzulu ekucamngceni, ekhathazwa zingcinga zexhala, wabuyela kuhadi lwakhe, watsala iingoma ezaphakamisela ingqondo yakhe

kwiMbangi yako konke okulungileyo, aze amafu amnyama asitha apho kuphuma khona ukukhanya kwexesha elizayo asuswe.

UThixo wayemfundisa uDavide isifundo sokuthembela. Njengoko uMoses waqeqeshelwa umsebenzi wakhe, ngokunjalo uYehova wamlungisa unyana kaYesu ukuba abe ngumkhokeli wabantu baKhe abanyuliweyo. Ekukhathaleleni kwakhe imihlambi yakhe, wayezuza ukuthanda ukuxabisa uMalusi omKhulu anako kwizimvu zedlelo laKhe.

Kwiinduli ezizodwa, nemiwonyo eyoyikekayo, apho uDavide wayehambahamba khona nemihlambi yakhe, kwakubuthuma izilwanyana eziqwengayo zasendle. Kwakungaswelekanga ukuba kuthi rhoqo ingonyama ephume kwihlathi elingaseYordan, okanye ibhere iphume kwindawo yayo phakathi kweenduli, ize, ilugcalagcala ngenxa yendlala, ihlasele imihlambi. Ngokwesithethe sexesha lakhe, uDavide wayexhobe kuphela ngesilingi sakhe kunye nentonga kamalusi; kanti wathi kwakuqala wanika ubungqina bamandla akhe nesibindi ekukhuseleni impahla yakhe. Emva kokuba echaze oku kuqubisana, wathi: “Kwafika ingonyama nebhere, yathabatha ixhwane emhlambini; ndaphuma, ndayilandela, ndayibetha, ndalihlangula ixhwane emlonyeni wayo. Yesuka phezu kwam, ndayibamba ngodevu lwayo, ndayibetha, ndayibulala.” 1 Samuweli 17:34, 35. Amava akhe kwezi ziganeko ayilinga intliziyo kaDavide akhulisa kuye isibindi, ukukhalipha, kunye nokholo.

Kwangaphambi kokuba abizelwe kwibhotwe likaSawule, uDavide wayesele ezibalule ngezenzo zobugorha. Umphathi owamzisa kuqaphelo lukakumkani wathi ngaye “ligorha elinobukroti, indoda yokulwa, iciko,” yatsho isithi, “uYehova unaye.”

Kwathi kwakuba kubhengezwe imfazwe nguIsrayeli ngakumaFilisti, oonyana abathathu bakaYese bangenelela phantsi komkhosi kaSawule; kodwa uDavide wasala ekhaya. Emva kwexesha, kunjalo, wahambela kwinkampu kaSawule. Ngokomyalelo kayise, kwakufuneka ase isigidimi kunye nesipho kubakhuluwa bakhe, nokuva ukuba bangaba basakhuselekile na, kwanokuba basesempilweni na. Engazi yena uYese, igatya elingumalusi lalinikwe umsebenzi ongaphezulu. Imikhosi kaIsrayeli yayisengozini, abe uDavide eyalelwe yingelosi ukuba asindise abantu bakhe.

Wathi ngokuya esondela uDavide emkhosini, weva isandi sesiphithiphithi, ngokungathi kuza kuqala idabi. “Umkhosi [wa]wuphuma usiya kuma eluhlwini, uhlaba umkhosi.” UIsrayeli namaFilisti baphuma kwamiwa izintlu ngezintlu, umkhosi ujongene nomkhosi. Wabaleka uDavide waya emkhosini, wafika wabulisa abantakwabo. Ngexesha ethetha nabo, uGoliyati, intshatsheli yamaFilisti, waphuma, ngentetho enyelisayo, wamdelela uIsrayeli ebanika umngeni ukuba bakhuphe indoda phakathi kwezintlu zawo ukuba iqubisane naye balwe umntu nomntu. Wawuphinda umngeni wakhe, wathi uDavide akubona ukuba uIsrayeli wonke uzaliswe luloyiko, wafumanisa nokuba

ukudelela komFilisti kubhekiswe kubo umhla nezolo, lingekho itshantliziyo lokuthulisa lo uzibabazayo, umoya wakhe waphazamiseka ngaphakathi kwakhe. Watshiseka yinzondelelo yokugcina isidima sikaThixo ophilayo nexabiso labantu baKhe.

Imikhosi kaIsrayeli yayiphantsi koxinzelelo. Isibindi sayo sasiphelile. Bathi, omnye komnye, “Niyibonile na le ndoda inyukayo? Kuba inyuka isiza kungcikiva amaIsrayeli.” Ngodano nangomsindo, uDavide wadanduluka, “Ungubani na umFilisti, le nto ingalukileyo, ukuba ade angcikive izintlu zikaThixo ophilileyo?”

Eliyabhi, oyena mntakwabo kaDavide omkhulu, wathi akuva la mazwi, wayazi kakuhle imvakalelo eyayiwuhlupha umphefumlo wendodana. Nanje ngomalusi, uDavide wayebonakalise ukukhalipha, isibindi namandla anqabileyo ukubonwa; kwaza ukutyelela okumangalisayo kukaSamuweli endlwini kayise, nokunduluka kwakhe okwakuthe cwaka, kwavusa urhano ezingqondweni zabantakwabo ngeyona njongo yotyelelo. Ikhwele labo lavuka bakumbona uDavide ephakanyiswa ngaphezu kwabo, abamnika intlonipho nothando olufanele isidima nothando lwabazalwana. Bambona njengetyendyana lomalusi, ngenxa yoko, umbuzo awawubuzayo, wathatyathwa nguEliyabhi njengohlaselo kubugwalababongokungazami ukuthulisaingxilimbela yomFilisti. Umkhuluwa wadanduluka ngomsindo, “Uhlele ni na? Uyishiye nabani na laa mpahla imfutshane imbalwa entlango? Ndiyakwazi mna ukukhukhumala kwakho, nobubi bentliziyo yakho; ngokuba uhle uze kubonela ukulwa.” Impendulo kaDavide yabonisa imbeko kodwa yayicacile: “Kowu! Sendenze ntoni ngoku? Uthetha ukuba andinakuba sabuza nokubuza oku?” [IBHAYIBHILE].

Amazwi kaDavide axelelwa ukumkani, owaya wambiza umfana ukuba avele phambi kwakhe. USawule wawaphulaphula emangalisiwe amazwi kamalusi, xa esithi, “Makungathambi ntliziyo yamntu ngenxa yakhe; umkhonzi wakho lo uya kuya alwe nalo mFilisti.” USawule wazama ukumjika uDavide kwinjongo yakhe, kodwa indodana ayizange ishukunyiswe. Waphendula ngendlela elula, nengazigqatsiyo, ebalisa amava akhe ngexesha esalusa imihlambi kayise. Wathi, “UYehova owandihlangulayo ethupheni lengonyama nasethupheni lebhere, nguye oya kundihlangula esandleni salo mFilisti. Wathi uSawule kuDavide, Hamba ke, abe nawe uYehova.”

Yaba ziintsuku ezimashumi mane umkhosi kaIsrayeli ungcangcazela phambi komngeni onokuzingca wesigebenga somFilisti. Iintliziyo zabo zanyibilika ngaphakathi kwabo bakukhangela isithomo sakhe esikhulu, ngobude sizikhubhite ezintandathu, nokungxabalaza. Entloko wayethwele umnqwazi wobhedu, enxibe impahla yokulwa ebunzima buziishekele eziliwaka, izikhuselo zembande zobhedu, ingubo eyenziwe ngeepleyiti zobhedu eziqabelene ngokwamaxolo entlanzi. Zisondelelene kangangokuba utolo lwalungenako ukuphumela kwisixhobo eso. Ngasemva le ngxilimbela yayithwele umkhonto omkhulu okanye incula, nayo iyeyobhedu. “Uluthi lwentshuntshe yayo

belungangomthi wabaluki; intsimbi yentshuntshe yayo ibiziishekele ezimakhulu mathandathu esinyithi; kuhamba umphathi wekhaka phambi kwayo.”

Kusasa naxa kuhlwayo, uGoliyati wayesiza phambi kwenkampu kaIsrayeli, esithi, ngelizwi elikhulu, “Yini na ukuba niphume nakhe uluhlu lokulwa? Andinguye na umFilisti, naye nina ningabakhonzi bakaSawule? Zikhetheleni indoda, ihle ize kum. Ukuba ithe yanako ukulwa nam, yandibulala, soba ngabakhonzi kuni; ukuba ndithe ndayeyisa mna, ndayibulala, noba ngabakhonzi kuthi, nisikhonze. Wathi umFilisti, Mna ndiyazingcikiva namhla izintlu zakwaIsrayeli; ndikhupheleni indoda silwe sobabini.”

Nangona uSawule wayemnike imvume uDavide ukuba awamkele umngenikaGoliyati, ukumkaniwayenethembaelincinaneukuba uDavide uya kuphumelela kwiphulo lakhe lesibindi. Wakhupha umyalelo wokuba umfana anxibe ezakhe kumkani izixhobo. Umnqwazi onzima wobhedu wabekwa phezu kwentloko yakhe, impahla yentsimbi yabekwa emzimbeni wakhe; laza ikrele likakumkani lasecaleni lakhe. Exhobe enjalo, wahamba waya emsebenzini wakhe, kodwa kwathi kungekudala, wawajika amanyathelo akhe, wabuya. Ingcamango yokuqala kubabukeli ababenexhala, yayiyeyokuba uDavide ugqibe ukuba angabeki ubomi bakhe esichengeni ngokuqubisana nomchasi kungquzulwano lwabangalinganiyo kangako. Le yingcamango eyayikude lee kwingqondo yegorha eliselula. Akuba ebuyele kuSawule, wamcenga ukuba amvumele ukuba asikhulule isikrweqe esinzima esithi, “Andinako ukuhamba nezi zinto, ngokuba andizilinganga.” Wasikhulula isikrweqe sikakumkani, endaweni yaso waphatha intonga yakhe kuphela esandleni, nempahla yakhe yokwalusa kunye nesilingi sakhe. Wakhetha amatye amahlanu emlanjeni, wawafaka engxoweni yakhe, isilingi sisesandleni, wasondela kumFilisti. Ingxilimbela yagxanya ukuza kuye imkhawulela, ilindele ukuhlangana neyona ndoda yomeleleyo kumadoda okulwa kaIsrayeli. Umthwali-zikrweqe wakhe wayehamba phambi kwakhe, ekhangeleka ngokungathi akukho nto inokuma phambi kwakhe. Wathi xa eya esondela kuDavide, wabona igatyana, ekwakuthiwa yinkwenkwe ngenxa yobutsha balo. Imbonakalo kaDavide yayingqombo kukuba nempilo entle, nesithomo sakhe esakheke kakuhle, engakhuselwanga ngesixhobo, wabonakala elungile; kanti ke phakathi kobu butsha bubonakala ngaphandle nobukhulu obugqithisileyo bomFilisti, kwakukho umahluko omkhulu.

UGoliyati wazaliswa kukumangala nomsindo. “Ndiyinja na,” wadanduluka, “ukuba uze kum uneentonga?” Waba sele egalela zonke iziqalekiso ezibi kakhulu ngabo bonke oothixo abaziyo. Wamkhwaza emtshabhisa, “Yiza kum apha, ndiyinike iintaka zezulu namarhamncwa asendle inyama yakho.”

UDavide akazange ethe mandla phambi kweqhawe lamaFilisti. Wabheka phambili, wathi kumchasi wakhe: “Wena uza kum unekrele, nentshuntshe, nomkhonto; ke mna ndiza kuwe egameni likaYehova wemikhosi, uThixo wezintlu zakwaIsrayeli

omngcikivileyo. Namhlanje uYehova uya kukunikela esandleni sam, ndikubulale, ndikunqumle intloko, namhla ndizinike iintaka zezulu namarhamncwa omhlaba izidumbu zomkhosi wamaFilisti, wazi wonke umhlaba ukuba amaIsrayeli anaye uThixo; lazi lonke eli bandla, ukuba akungakrele, akungantshuntshe ukusindisa kukaYehova; ngokuba imfazwe yekaYehova; woninikela ke esandleni sethu."

Kwakukho ukuvakala kokungoyiki kwilizwi lakhe, inkangeleko yoloyiso novuyo kwimbonakalo yakhe entle. Le ntetho, inikwa ngelizwi elicacileyo elibumculo, lavakala emoyeni, laviwa ngokucacileyo ngamawaka ahlanganiselwe emfazweni. Umsindo kaGoliyati wenyukela kwelona liphezulu iqondo lobushushu. Kwingqumbo yakhe, wawunyusa umnqwazi owawukhusele ibunzi lakhe, wakhawuleza waya phambili ukuba akhuphele ingqumbo yakhe kumchasi wakhe. Unyana kaYese wayezilungiselela utshaba lwakhe. "Kwathi, xa asukayo umFilisti, ehamba esondela, esiya kumhlangabeza uDavide, wakhawuleza uDavide, wabalekela eluhlwini, esiya kumhlangabeza umFilisti. UDavide wafaka isandla sakhe engxoweni warhola ilitye khona, wasawula, watsho kumFilisti ebunzi; latshona ilitye ebunzini lakhe, wawa ngobuso bakhe emhlabeni."

Ukhwankqiso lwasasazeka kuwo onke amaqilima emikhosi yomibini. Babeqinisekile ukuba uDavide uya kubulawa; kodwa lathi ilitye lakuntshuza emoyeni, labetha apho belijoliswe khona, balibona igorha elinobukroti lingcangcazela, lisolula izandla, ngokungathi libethwe ngobumfama obukhawulezileyo. Isigebenga sagxadazela, ngokom-oki ogawulwayo, sawa emhlabeni. UDavide akazange alinde nomzuzwana. Watsibela phezu komzimba oguqileyo womFilisti, ngezandla zozibini, walithabatha ikrele elinzima likaGoliyati. Kumzuzwana nje ngaphambili, ingxilimbela yayiqhayise ukuba ngalo iya kuyisusa intloko yomfana phezu kwamagxa akhe, awunikele umzimba wakhe ezintakeni zezulu. Ngoku liphakanyiselwe emoyeni, yaza emva koko intloko yalowo ebeqhayisa yaqengqwa ukususwa esikhondweni, kwabakho ukhwazo lokuvuyela uloyiso olwaphuma kwinkampu kaIsrayeli.

AmaFilisti abulawa kukoyika, saza isiphithiphithi esalandelayo saphela ngokuthi aphangise ukubuyela emva. Imikhwazo yamaHebhere awoyisileyo yavakala ezincotsheni zeentaba, ngexesha besukela iintshaba zabo ezisabayo; "bawa[sukela] amaFilisti kwada kwayiwa emfuleni, kwesa emasangweni ase-Ekron. Awa amaFilisti angxwelerhiweyo endleleni yaseShaharayim, kwesa naseGati, kwesa nase-Ekron. Babuya oonyana bakaIsrayeli ekuwasukeleni ngokushushu amaFilisti, baziphanga iintente zawo. UDavide wayithabatha intloko yomFilisti, wayisa eYerusalem; impahla yakhe wayibeka ententeni yakhe."

# Isahluko 64—Imbacu UDavide

[Esi sahluko sisekwe ku-1 Samuweli 18-22.]

Emva kokubulawa kukaGoliyati, uSawule wamgcina kuye uDavide, akamvumela ukuba abuyele endlwini kayise. Kwenzeka ukuba “umphefumlo kaYonatan wabophana nomphefumlo kaDavide; uYonatan wamthanda njengomphefumlo wakhe.” UYonatan noDavide benza umnqophiso wokuba bamanyane njengabazalwana, waza unyana kakumkani “wazihluba ingubo yokwaleka abenayo wayinika uDavide, neengubo zakhe zokulwa, kwesa nakwikrele lakhe, nakwisaphetha sakhe, nakumbhinqo wakhe.” UDavide wanikwa imithwalo ebalulekileyo, kodwa wakugcina ukuthobeka kwakhe, waza wathandwa ngabantu nayindlu yasebukhosini.

“Waphuma uDavide waya apho wathunywa khona nguSawule, wenza ngengqiqo. USawule wammisa phezu kwamadoda odwa.” UDavide wayenobulumko enyanisekile, kwaye kucacile ukuba intsikelelo kaThixo inaye. Ngamanye amaxesha uSawule wayekuqonda ukungafaneleki kwakhe (Sawule) ukulawula uIsrayeli, weva ukuba ubukumkani bungakhuseleka kakhulu ukuba angahlanganiswa nomntu ofumana imiyalelo ngqo kuYehova. Waya wathemba uSawule ukuba ukuhlangana kwakhe noDavide kungayinkuseleko kuye. Njengokuba uDavide wayethandwa ekhuselwe nguYehova, ubukho bakhe bungayinkuseleko kuSawule xa ephuma naye esiya emfazweni.

Yayikukwazelela kukaThixo ukuba uDavide aqhagamshelane noSawule. Isikhundla sikaDavide enkundleni sasiya kumnika ulwazi lwemicimbi, ukulungiselela ubukhulu bexesha elizayo, obabuya kumenza athenjwe sisizwe. Amahla-ndinyuka nobunzima obamhlelayo, ngenxa yobutshaba bukaSawule, ayeya kumkhokelela ekubeni akuve ukuxhomekeka kuThixo, nokulibeka kuYe lonke ithemba lakhe. Ubuhlobo bukaYonatan kwakukukwazelela kukaThixo kuDavide, ukukhusela ubomi bomlawuli kaIsrayeli wexesha elizayo. Kuzo zonke izinto, uThixo wayephumeza iinjongo zobabalo lwaKhe, kuDavide nakubantu bakwaIsrayeli.

Noko ke, uSawule akazange athabathe thuba lide enobuhlobo noDavide. Bathi xa uSawule noDavide bebuya edabini namaFilisti, “baphuma abafazi emizini yonke yakwaIsrayeli, bevuma ingoma, bengqungqa, besiza kumkhawulela uSawule ukumkani ngeengqongqo nangovuyo, nangeetriyangile [izixhobo zomculo].” Elinye iqela lacula lisithi, “USawule ubulele amawaka akhe,” lo gama elinye layithabatha ingoma laphendula, “UDavide ubulele amawaka akhe angamashumi.” Idemon yomona yangena entliziyweni kakumkani. Wabanomsindo kuba uDavide ephakanyiswe ngaphezu kwakhe kwingoma yabafazi bakwaIsrayeli. Endaweni yokuzicinezela ezi mvakalelo zomona,

wabonkalisa ubuthakathaka besimilo sakhe, wakhuza, “UDavide bamnike amawaka alishumi, mna bandinike amawaka nje; sekusele ukuthi ubukumkani bube bobakhe.”

Esona siphako sikhulu esimilweni sikaSawule yayikukuthanda kwakhe ukunconywa. Olu phawu lwaba nempembelelo elawulayo kwizenzo neengcinga zakhe; yonke into yayinophawu lokulangazelela ukunconywa nokuziphakamisa. Umgangatho wakhe wokulungileyo nokungalunganga yayingumgangatho ophantsi wokuthanda ukuqhwatyelwa izandla. Akakho umntu okhuselekileyo ophilela ukukholisa abantu, angafuni kuqala ukunconywa nguThixo. Yayiyinjongo kaSawule ukuba abe phambili ekuxabiseni kwabantu; ngoko yathi yakuvunywa le ngoma, yahlala engqondweni kakumkani into yokuba uDavide uza kuzithimba iintliziyo zabantu, alawule endaweni yakhe.

USawule wayivulela intliziyo yakhe kumoya womona owathi watyhefwa nguwo umphefumlo wakhe. Nangona izifundo awayezifumene kumprofeti uSamuweli, zimfundisa ukuba uThixo wenza okukhulu ngaye nawuphi lowo amnyulileyo, nokuba akukho bani unokukuphazamisa oko, ukumkani wenza kwacaca ukuba wayengenalo ulwazi lwenene lwamacebo okanye amandla kaThixo. Ukumkani kaIsrayeli wayethelekisa intando yakhe kwintanto yaLowo ungenasiphelo. USawule akazange afunde, ngexesha elawula ubukumkani bakwaIsrayeli, ukuba kufuneka alawule umoya wakhe. Wakuvumela ukutshiseka kwakhe ukuba kulawule ingqiqo yakhe, wada waya kweyela kuburhalarhume bokuvutha ngumsindo. Wayehlaselwa yingqumbo, aze alungele ukubulala nabani na othi achase intando yakhe. Ukusuka kule mpambano wayezakudlulela kwimo yokuphelelwa lithemba nokuzidela, uze umvandedwa uwulawule umphefumlo wakhe.

Wayethanda ukumva uDavide edlala uhadi lwakhe, ube ngathi uye wagxotheka umoya ombi okwangoko; kodwa, ngenye imini, umfana esalungiselela phambi kwakhe, emenzela umculo omnandi ngohadi ngohadi lwakhe, encedisa ilizwi lakhe evuma iindumiso kuThixo, ngequbuliso, uSawule wayigibisela ngomkhonto le mvumi, ejonge ukubugqiba ngoko ubomi bayo. UDavide wasindiswa kukungenelela kukaThixo, wathi engalimelanga, wabaleka wasaba kwingqumbo yokumkani ophambeneyo.

Kwathi ngokuya ikhula intiyo kaSawule ngakuDavide, walizingela ngakumbi ithuba lokumbulala; kodwa akukho nalinye kumacebo akhe okuchasa umthanjiswa kaYehova elaphumelelayo. USawule wazinikela kulawulo lomoya okhohlakeleyo phezu kwakhe; lo gama uDavide ethembele kuLowo uligorha egquguleni, onamandla ekuhlanguleni. “Yingqalo yobulumko ukoyika uYehova” (Mizekeliso 9:10), waza umthandazo kaDavide wahlala usiya kuThixo, ukuba ahambe phambi kwaKhe ngendlela egqibeleleyo.

Ngokulangazelela ukuba akhululeke kubukho botshaba lwakhe, ukumkani “wamsusa kuye, wammisa wangumthetheli wakhe wewaka. . . . Ke onke amaIsrayeli

namaYuda ebemthanda uDavide.” Abantu abazange bathabathe thuba lide ukuqonda ukuba uDavide wayengumntu ofanelekileyo, nokuba imicimbi ebekwe ezandleni zakhe yayiphathwa ngobulumko nobuchule. Iziluleko zendodana zazibonakalisa ubulumko obubodwa, kwaye kubonakala kukhuselekile ukuzilandela; lo gama ukubona kukaSawule ngamanye amaxesha kwakungathembekanga, nezigqibo zakhe zingalumkanga.

Nangona uSawule wayesoloko elikhangele ithuba lokutshabalalisa uDavide, wayemoyika, njengoko kwakucacile ukuba uYehova wayenaye. Isimilo sikaDavide esingenakusoleka savusa ingqumbo kukumkani; wacinga ukuba, kanye bubomi nobukho bukaDavide obumzisela ingcikivo, njengoko xa buthelekiswa nobakhe, obakhe babubonakala bungento. Yaba ngumona owamenza uSawule ukuba angonwabi, wawubeka umcimbi wetrone yakhe emngciphekweni. Indlela le nkohlakalo ingathethekiyo yesimilo esibi esebenza ngayo elizweni lethu! Obu butshaba bunye babukho entliziyweni kaSawule, bubo obasebenza entliziyweni kaKayin ukuchasa umntakwabo uAbheli, kuba imisebenzi ka-Abheli yayilungile, waza uThixo wamzukisa, ibe yena eyakhe [uKayin] imisebenzi imibi, waza uYehova akakwazi ukumsikelela. Umona uyinzala yekratshi, kwaye ukuba uyondliwa entliziyweni, uya kukhokelela kwintiyo, ekugqibeleni uye kwimpindezelo nokubulala. USathana wasibonisa esakhe isimilo ngokuvusa umsindo kuSawule ngakulowo ungazange wamenza nto imbi.

Ukumkani wahlala eqaphele ngqongqo uDavide, ethemba ukuba angafumana ithuba angazilumkelanga ngalo okanye lokugquduza okunokwenzaukuba[ukumkani]nesizathusokumbeka[uDavide] ehlazweni.Wazivaengenakwanelisekaade ayibulale indodana aze abonakale enokuthetheleleka phambi kwesizwe ngesenzo sakhe senkohlakalo. Wabeka isibatha ezinyaweni zikaDavide, emkhuthaza ukuba alwe namaFilisti ngamandla amakhulu, ethembisa, njengomvuzo wokukhalipha, isivumelwano nomafungwashe wakhe wendlu yobukhosi. Kwesi sindululo, impendulo elulamileyo kaDavide yathi, “Ndingubani na, ayintoni na amakowethu, iyini imizalwane kabawo kwaIsrayeli, ukuba ndibe ngumyeni kukumkani?” Ukumkani wakubonakalisa ukunganyaniseki kwakhe ngokuyendisela inkosazana komnye [umntu].

Ukuhlangana kukaDavide noMikali, eyona ntwazana incinane kaSawule, kwakumnika ukumkani ithuba lokuceba ngakutshaba lwakhe. UMikali wanikelwa kumfana phantsi kwemeko ethi kufuneka kubekho ubungqina obunikwayo bokuba kuya koyiswa kubulawe iqela elibekiweyo leentshaba zesizwe. Ke u“Sawule ubecinga ukumwisa uDavide ngesandla samaFilisti,” kodwa uThixo wamkhusela umkhonzi waKhe. UDavide wabuya engumoyisi edabini, ukuze abe ngumyeni kukumkani. “UMikali intombi kaSawule ubemthanda,” waza ukumkani, enengqumbo, wabona ukuba amacebo akhe abe nesiphumo esikukuphakanyiswa kwakhe kanye lowo ebefuna ukumtshabalalisa. Wayesaqiniseke ngakumbi ukuba, le yayiyindoda uYehova awathi

ingcono kunaye, neyakulawula etroneni kaIsrayeli endaweni yakhe. Wathi ekulahle konke ukuzifihla, wakhupha umyalelo kuYonatan nakubaphathi basebhotwe ukuba bususwe ubomi balowo amthiyileyo.

UYonatan wayityhila injongo kakumkani kuDavide, wamcela ukuba azifihle lo gama eza kucengacengana noyise ukuba abusindise ubomi bomhlanguli kaIsrayeli. Wabeka phambi kukakumkani oko kwenziwa nguDavide ukusindisa uzuko kwanobomi besizwe, nokuba kuya kuba lityala elibi kangakanani eliya kuhlala phezu kombulali walowo uThixo amsebenzise ukuchithachitha iintshaba zabo. Isazela sikakumkani sachukumiseka, yaza intliziyo yakhe yathamba. “Ehleli nje uYehova, akayi kubulawa.” UDavide waziswa kuSawule, walungiselela phambi kwakhe, njengoko wayesenza kwangaphambili.

Kwaphindwa kwayiwa emfazweni phakathi kukaIsrayeli namaFilisti, waza uDavide wawukhokela umkhosi ukulwa neentshaba zabo. Uloyiso olukhulu lwazuzwa ngamaHebhere, baza abantu belizwe bancoma ubulumko nobugorha bakhe. Le nto yasuka yabuxhokonxa ubukrakra bangaphambilibukaSawulengakuye.Ngelixeshaindodana idlala Phambi kokumkani, izalisa ibhotwe ngoncuthu lwengoma, imvakalelo kaSawule yamongamela, wajikijela utolo kuDavide ezama ukuyiqhama imvumi nodonga; kodwa ingelosi kaYehova yasityhalela ecaleni eso sikhali sibulalayo. UDavide wasinda, wabalekela endlwini yakhe. USawule wathumela iintlola ukuba zimthabathe nje ukufika kwakhe kusasa, zibuchithe ubomi bakhe.

UMikali wamxelela uDavide ngenjongo kayise. Wamkhuthaza ukuba abalekele ubomi bakhe, wamkhupha ngefestile, waba uyakwazi ukumenza ukuba asinde. Wabalekela kuSamuweli eRama, waza umprofeti, engakoyiki ukungonwabi kukakumkani, wayamkela imbacu. Ikhaya likaSamuweli laliyindawo enoxolo xa lithelekiswa nebhotwe lobukumkani. Kwakulapha, phakathi kweenduli, apho umkhonzi kaYehova ohloniphekileyo wayeqhubeka khona nomsebenzi wakhe. Iqela leemboni lalinaye, laye lifunda kakhulu intando kaThixo liphulaphula ngembeko amazwi emfundiso awayesiwa emilebeni kaSamuweli. Zazixabisekile izifundo awaya wazifunda uDavide kwititshala yakwaIsrayeli. UDavide wakholwa ukuba amabutho kaSawule awanakuze ayalelwe ukuba ayihlasele le ndawo ingcwele, kodwa akukho ndawo yayikhangeleka ingcwele kwingqondo esebumnyameni yokumkani ophelelwe lithemba. Ukuhlangana kukaDavide noSamuweli kwavusa ikhwele kukumkani, hleze lowo wayehlonitshwa njengongumprofeti kaThixo kulo lonke elakwaIsrayeli anganika impembelelo engahambisela phambili utshaba lukaSawule. Wathi ukumkani akuva apho akhoyo uDavide, wathumela amagosa ukuba amzise eGibheha, apho wayezimisele ukulifeza khona icebo lokubulala.

Abathunywa bahamba indlela yabo, bezimisele ukumbulala uDavide; kodwa Omkhulu kunoSawule wabalawula. Bahlangana neengelosi ezingabonwayo, njengoBhileham xa wayesendleleni esiya kuqalekisa uIsrayeli. Baqala ukuthetha iintetho zokuprofeta ngento eza kwenzeka kwixesha elizayo, bavakalisa uzuko nobungangamsha bukaYehova. Ngaloo ndlela uThixo walawula ngaphaya komsindo womntu wabonakalisa amandla aKhe okububamba ububi, ngeli xesha embiyele umkhonzi waKhe ngebutho leengelosi.

Iindaba zafika kuSawule njengoko wayelinde ngenzondelelo ukuba abe noDavide phantsi kwamandla akhe; kodwa endaweni yokuziva ethethiswa nguThixo, wacaphuka ngakumbi, waza wathumela abanye abathunywa. Naba nabo bonganyelwa nguMoya kaThixo, bazimanya nabokuqala ekuprofeteni. Izigidimi zesithathu, zathunywa ngukumkani; kodwa nazo zafika kwiqela labaprofeti, impembeleloengcweleyawa phezu kwabo nabo, baprofeta. USawule wagqiba ukuba aye ngokwakhe, kuba ubutshababakhe obunoburhalarhume bungakwazi Ukulawuleka. Wayezimisele ukungabi salinda elinye ithuba lokumbulala uDavide; ngako nje ukuba ahlangane naye, wazimisela ukuba uya kumbulala ngesakhe isandla, nokuba iziphumo ziye zayintoni.

Sekunjalo, ingelosi kaThixo yahlangana naye endleleni yamlawula. UMoya kaThixo wambamba ngamandla aKhe, wabheka phambili esenza imithandazo kuThixo, ixutywe neentetho ezingexesha elizayo kunye neengoma ezingcwele. Waprofeta ngoMesiya ozayo enguMhlanguli wehlabathi. Wathi akufika ekhayeni lomprofeti, eRama, wayibeka bucala ingubo yokwaleka eyayiluphawu lwenqanaba lakhe, wathi imini yonke nobusuku bonke walala phambi kukaSamuweli. Abantu bahlangana ukuba babone umbono ongaqhelekanga, kwaza oko kwenziwe ngukumkani kwabikwa kuyo yonke indawo. Kwakhona, ekusondeleni kokuphela kolawulo lwakhe, kwaba yintetho engumzekelo kwaIsrayeli ukuba uSawule naye uphakathi kwabaprofeti.

Waphinda umtshutshisi woyiswa kwinjongo yakhe. Wamqinisekisa uDavide ukuba wayeseluxolweni naye, kodwa uDavide wayekuthembe kancinane ukuguquka kukakumkani. Wakuthabatha oku njengethuba lokuzimela, hleze umoya kakumkani ujike, njengaphambili. Intliziyo yakhe yayenzakele ngaphakathi, waza walangazelela ukubona umhlobo wakhe uYonatan kwakhona. Ekuqonda ukuba msulwa kwakhe, wafuna unyana kakumkani wenza isibheno esichukumisa kakhulu. “ndenze ntoni na?” wabuza, “buyini na ubugwenxa bam? Siyini na isono sam phambi koyihlo, ukuba angxamele umphefumlo wam nje?” UYonatan wakholelwa ukuba uyise uyiguqule injongo yakhe, nokuba akasenayo injongo yokususa ubomi bukaDavide. Waza wathi uYonatan kuye, Makube lee oko; akuyi kufa. Uyabona, ubawo akenzi nenkulu into, nencinane into angayityhileli indlebe yam; ubawo uyifihleleni na ke le nto kum? Akunjalo.” Emva komboniso omkhulu wamandla kaThixo, uYonatan akazange akholwe ukuba uyise wayesaza kumenza okubi uDavide, njengoko oko kuya kuba kukubonakalisa

uvukelo ngakuThixo. UDavide yena wayengoyisakalanga. Ngokunyaniseka okukhulu, wamvakalisela uYonatan, wathi, “Ehleli nje uYehova, uhleli nje umphefumlo wakho, ngathi sisithuba esinye sokunyathela esiphakathi kwam nokufa.”

Ngexesha lenyanga entsha, kwakubakho itheko elingcwele kwaIsrayeli. Eli theko lenzeka ngemini esemva kokuba bekuhlangene uDavide noYonatan. Kweli theko, kwakulindeleke ukuba omabini amadodanaabekho etafileni kakumkani; kodwauDavide, esoyika ukubakhona, kwalungiselelwa ukuba atyelele abantwakwabo eBhetelehem. Ekubuyeni kwakhe, wayeza kuzimela entsimini engekho kude kwiholo lesidlo, abe neentsuku ezintathu engekho phambi kokumkani; aze uYonatan aqaphele igalelo loko kuSawule. Ukuba ubekho umbuzo ngokungabikho konyana kaYese, uYonatan wayeza kuthi, uye ekhaya ukuya kuhlangana nendlu kayise embingelelweni owawuza kwenziwa. Ukuba akubonakalanga ngqumbo kukumkani, aze aphendule athi, “Kulungile,” kuya kuba kukhuselekile ukubuyela kukaDavide ebhotwe. Ukuba ke uye wanomsindo kukungabikho kwakhe, oko kuya kuthi uDavide makasabe.

Ngosuku lokuqala lwesidlo, ukumkani akazange wabuza ngokungabikho kukaDavide; kodwa ithe indawo yakhe yakuba ingenamntu ngosuku lwesibini, wabuza, “Yinina ukuba angezi kudla unyana kaYese nayizolo nanamhla? UYonatan wamphendula uSawule, wathi, UDavide ucele kum, wandibongoza ukuba aye eBhetelehem; wathi, Khawundiyeke ndiye; ngokuba kukho umbingelelo wemizalwane yakowethu ekhaya; ke yena umkhuluwa wam undiwisele umthetho; kaloku ukuba undibabale, makhe ndigidime ndibone umkhuluwa wam. Kungenxa yoko angezanga etafileni yokumkani.” Wathi akuweva uSawule la mazwi, umsindo wakhe awalawuleka. Wavakalisa ukuba, lo gama uDavide esaphila, uYonatan akasayi kuyiqabela itrone kaIsrayeli, waza wayalela ukuba uDavide kuziwe naye ngokukhawuleza, ukuze abulawe. UYonatan waphinda wamthethelela umhlobo wakhe, ecenga, “Yini na ukuba abulawe? Ufa ngani na?” Esi sibheno sasuka samenza ukumkani wangusathana ngumsindo, wathi umkhonto abewulungisele uDavide wawuphosa kunyana wakhe.

Inkosana yababuhlungu yanengqumbo, yemka phambi kokumkani, ayaba saba ngummenywa esidlweni. Umphefumlo wayo wawusindwa lusizi xa wayebuyela ngexesha ebe libekiwe kwindawo apho uDavide wayeza kuva khona ngeenjongo zikakumkani ngakuye. Bawolana, balilelana ngokukrakra. Imvakalelo emnyama kakumkani yabeka isithunzi sayo ebomini bamadodana, yaza intlungu yawo yankulu kakhulu ukuba ingachazwa. Amazwi okugqibela kaYonatan awa ezindlebeni zikaDavide xa babesahlukana ukulandela iindlela zabo ezahlukeneyo, athi, “Hamba unoxolo; makume esikufungele igama likaYehova thina sobabini, sisithi, UYehova makabe phakathi kwam nawe, naphakathi kwembewu yam nembewu yakho, kude kuse ephakadeni.”

Unyana kakumkani wabuyela eGibheha,wazauDavide waleqa ukuya kufika eNobhi, isixeko esingekude kakhulu, nesasisisizwe sakwaBhenjamin. Umnquba wawuziswe apha ukusuka eShilo, kwaye kulapha apho uAhimeleki umbingeleli omkhulu wayelungiselela khona. UDavide wayengazi apho angabalekela khona ukufuna igwiba, ngaphandle kwakulo mkhonzi kaThixo. Umbingeleli wamkhangela ekhwankqisiwe, ngexesha efika engxamile kubonakala ngathi uhamba yedwa, imbonakalo yakhe iyeyexhala nosizi. Wambuza ukuba ubekwa yintoni apho. Indodana yayihleli isoyika ukubhaqwa, yaza yathi kwingxaki yayo enkulu, yabhenela ekukhohliseni. UDavide wamxokisa umbingeleli esithi uthunywe ngukumkani umcimbi oyimfihlelo, ofuna uhambo lokuphathwa ngobuchule obukhulu. Apha wabonakalisa ukuswela ukholo kuThixo, saza isono sakhe sanomphumela wokufa kukambingeleli omkhulu. Ukuba inyaniso wayeyithethe njengoko injalo, uAhimeleki ngewalazi inyathelo amelwe kukulithabatha ukusindisa ubomi bakhe. UThixo ufuna ukuba ukunyaniseka kube luphawu lwabantu baKhe, nakweyona ngozi inkulu. UDavide wacela kumbingeleli imibhako emihlanu yesonka. Kwakungeko nto ngaphandle kwesonka esingcwalisiweyo esasigcinwe yindoda yakwaThixo, kodwa uDavide waphumelela ukususa intlonipho yakhe, wasithabatha isonka wasitya ukuvusa iphango.

Kwaya kwabakho ngoku ingozi entsha. UDowegi, intloko yabelusi bakaSawule, owayezibiza ngenkolo yamaHebhere, wayehlawula izibhambathiso zakhe kwindawo yonqulo. Wathi akuyibona le ndoda, uDavide wazimisela ukukhawuleza afumane enye indawo yokuzimela, nokuba afumane isixhobo anokuzikhusela ngaso xa kufuneka njalo. Wacela ikrele kuAhimeleki, waxelelwa ukuba akanalo ngaphandle kwekrele likaGoliyati, elaligcinwe njengentsalela yakudala etempileni. UDavide waphendula, “Akukho linjengalo, ndinike lona.” Isibindi sakhe savuseleleka akulibamba ikrele awayelisebenzise ngaphambili ukutshabalalisa intshatsheli yamaFilisti.

UDavide wabalekela kuAkishe, ukumkani waseGati; kuba waziva ekhuseleke kakhulu phakathi kweentshaba zabantu bakhe kunakulawulo lukaSawule. Sekunjalo, kwaya kwaxelwa kuAkishe ukuba uDavide yindoda eyabulala intshatsheli yamaFilisti kwiminyaka eyadlulayo; waza ngoku lo ebefuna igwiba kwiintshaba zikaIsrayeli wazifumana esengozini enkulu. Wathi, ke ngoko, ngokuziphambanisa, wazikhohlisa iintshaba zakhe waba uyakwazi ukuzimela.

Impazamo yokuqala kaDavide yaba kukungamthembi uThixo eNobhi, yaza eyesibini impazamo yayinkohliso phambi kuka-Akishe. UDavide wayebonakaliseiimpawuzesimilo esinesidima,kwaye ukuziphatha kwakhe kwakumzuzele ukuthandwa ngabantu; kodwa wathi akufikelwa kukulingwa, ukholo lwakhe lwashukuma, kwavela ubuthakathaka bobuntu. Wayembona wonke umntu njengentlola nomncethezi. Ngexesha lokuxakeka okukhulu, uDavide wakhangela kuThixo ngeliso elizinzileyo lokholo, wayoyisa ingxilimbela yomFilisti. Wayekholwa kuThixo, ehamba

egameni laKhe. Uthe akuba ezingelwa etshutshiswa, ukudideka nokuxinzeleka kwaphantsa kwamfihla uBawo wasemazulwini emehlweni akhe.

Noko kunjalo, la mava ayenceda ukumfundisa uDavide ubulumko; kuba amkhokelela ukuba abuqonde ubuthakathaka bakhe nokufuneka kokuxhomekeka rhoqo kuThixo. Owu, ukuxabiseka kwempembelelo kaMoya kaThixo xa ifika kumphefumlo ophelelwe lithemba, ikhuthaza onobugwala, isomeleza ongenamandla, inike isibindi noncedo kubakhonzi bakaYehova abalingiweyo! Owu, ukuba nguThixo wethu, ophatha ngobubele abonayo, abonakalise umonde nothando entluphekweni, naxa sigutyungelwe lusizi olukhulu!

Konke ukusilela ngakwicala labantwana bakaThixo kubangwa kukuswela kwabo ukholo. Xa amathunzi ewurhangqa umphefumlo, xa sifuna ukukhanya nenkokelo, kufuneka sikhangele phezulu; kukho ukukhanya ngaphaya kobumnyama. UDavide kwakungafunekanga angamthembi uThixo nokuba ngumzuzwana. Wayenaso isizathu sokuthembela kuYe: wayengumthanjiswa kaYehova, kwaye phakathi kwengozi, wayekhuselwe ziingelosi zikaThixo; wayexhotyiswe ngesibindi sokwenza izinto ezimangalisayo; ukuba wayeyisusile nje engqondweni yakhe imeko enoxinzelelo, awayebekwe kuyo, acinge ngamandla nobungangamsha bukaThixo, ngewaba seluxolweni naphakathi kwamathunzi okufa; ngesibindi, ngewayesiphindile isithembiso sikaYehova, “Zingade zimke iintaba, neenduli zishukume; yona inceba yam ayiyi kumka kuwe, ungashukumi nomnqophiso wam woxolo” Isaya 54:10.

Phakathi kweentaba zakwaYuda, uDavide wafuna indawo yokuphephela ekusukelweni nguSawule. Waphumelela ngokungena emqolombeni waseAdulam, indawo apho umkhosi omncinane wawunokukhuseleka khona kumkhosi omkhulu. “Beva abakhuluwa bakhe nendlu kayise yonke, behla baya kuye khona.” Usapho lukaDavide aluzange luzive lukhuselekile, lusazi ukuba nangaliphi ixesha, urhano olungenangqondo lukaSawule lungabhekiswa kubo ngenxa yokuzalana noDavide. Ngoku, baya bazi—ntoleyoeyasaziwa ngumntu wonke kwaIsrayeli—ukuba uThixo umnyule uDavide njengomlawuli olandelayo wabantu baKhe; baza bakholwa ukuba bangakhuseleka xa bekunye naye, nangona wayeyimbacu kumqolomba owodwa, kunokuba bebeya kubanjalo ngexesha besesichengeni sokumkani ophambeneyo nonekhwele.

Emqolombeni waseAdulam, usapho lwalumanyene ngovelwano nobubele. Unyana kaYese wayesenza myoli ngelizwi nangohadi ngelixa evuma, “Yabonani, ukuba kuhle, ukuba mnandi, ukuthi abazalwana bahlale bemxhelo mnye!” Ndumiso 133:1. Wabungcamla ubukrakra bokungathenjwa ngakubazalwana bakhe; kwaza ukuvumelana okwathabatha indawo yokungavani kwazisa uvuyo kwintliziyo yalowo uyimbacu. Kulapha apho uDavide waqamba indumiso yamashumi amahlanu anesixhenxe.

Kwakungekudala phambi kokuba iqela likaDavide lingenelelwe ngabanye ababelangazelela ukusinda kwingcinezelo kakumkani. Babebaninzi ababelahlekelwe kukumthemba umlawuli kaIsrayeli, kuba babebona ukuba wayengasakhokelwa nguMoya kaYehova. “Abuthelana kuye amadoda axinekileyo, namadoda onke anamatyala, namadoda onke anezikrokro; waba ngumthetheli wawo. Aba kuye amadoda akumakhulu amane.” Apha uDavide waba nobukumkani bakhe obuncinane, kubo kwakulawula ucwangco nokuziphatha kakuhle. Sekunjalo, nakule ndawo yakhe yokuphumla ezintabeni, wayekude kakhulu ekuziveni ekhuselekile, kuba wathi rhoqo ukufumana izibonakaliso zokuba ukumkani akayilahlanga injongo yakhe yokubulala.

Wabafumanela igwiba abazali bakhe kukumkani wakwaMowabhi, waza emva koko, ngokulunyukiswa ngengozi ngumprofeti kaYehova, wabaleka apho wayezimele khona waya kwihlathi leHerete. Amava awayedlula kuwo uDavide ayengengawo angafunekiyo okanye alilize. UThixo wayemnika indlela yoqeqesho lokumlungisela ukuba abe ngumphathi womkhosi onobulumko, nokumkani onobulungisa nenceba. Ngebutho lakhe leembacu, wayezuza ukulungiselelwa ixesha lokuthabatha umsebenzi kuSawule, ngenxa yemvakalelo yokubulala nokungakwazi ukuzilumkela okungaboniyo, wayesiya engakulungeli ngokupheleleyo ukuwenza. Abantu abakwazi ukumka kwicebiso likaThixo baze bahlale bekugcinile ukuzola nobulumko obunokubenza ukuba benze ngobulungisa nangengqiqo. Ayikho impambano eyoyikeka, nengenakuncedwa njengaleyo yokulandela ubulumko bomntu, obungakhokelwa bubulumko bukaThixo.

USawule wayelungiselela ukuba ambhabhise ambambe uDavide emqolombeni waseAdulam, kwathi kwakufunyaniswa ukuba uDavide uyishiyile le ndawo yokuphephela, ukumkani wanengqumbo enkulu. Ukubaleka kukaDavide kwaba yimfihlakalo kuSawule. Wayenako ukukuchaza kuphela ngokukholwa ukuba bekukho iintlola kwinkampu yakhe [Sawule], ezamxelelayo unyana kaYese ngokuba kufuphi kwakhe kwanecebo lakhe.

Waqinisekisa kumaphakathi akhe ukuba kukho iyelenqe elenziweyo ukumchasa, waza wathi, ngomnikelo wezipho ezikhulu nezikhundla eziphezulu, wabathenga ukuba baveze ukuba ngubani phakathi kwabantu bakhe onobuhlobo noDavide. UDowegi umEdom wajika wangumncethezi. Wathi, eqhutywa kukuthanda udumo, nokurhalela ubutyebi, kunye nentiyo anayo ngakumbingeleli, owakhalimela izono zakhe, uDowegi waluxela utyelelo lukaDavide kuAhimeleki, ewubeka umcimbi ngendlela yokuba aphembelele umsindo kuSawule ngakwindoda kaThixo. Amazwi olu lwimi lunenkohlakalo, abasa umlilo wesihogo, axhokonxa ezona mvakalelo zaka zambi entliziyweni kaSawule. Ephambene ngumsindo, wavakalisa ukuba lonke usapho lukambingeleli kumele lutshabalale. Waya wenziwa lo mthetho ukhohlakeleyo. Kwakungekuphela uAhimeleki, kodwa namalungu endlu kayise, “amashumi asibhozo

anamahlanu amadoda enxibe iefodi yelinen emhlophe," abulawa ngokomyalelo kakumkani, ngesandla sombulali uDowegi.

"NeNobhi, umzi wababingeleli, wayitshabalalisa ngohlangothi lwekrele, ethabathela kwindoda ase kumfazi, ethabathela kwiintsapho ase kwiintsana, neenkomo, namaesile, neegusha." Wabanakho ukuyenza le nto uSawule phantsi kolawulo lukaSathana. Ngoku uThixo wayethe ubugwenxa bama-Amaleki buphelele, wamyalela ukuba awatshabalalise kuphele tu, wazicingela ukuba yena unemfesane kakhulu ukuba angasenza isigwebo sezulu, kodwa ngoku, ngaphandle komyalelo kaThixo, phantsi kwenkokelo kaSathana, wabanakho ukubulala ababingeleli bakaYehova, azise intshabalalo kubemi baseNobhi. Injalo ke ukugqwetheka intliziyo yomntu okwalileyo ukukhokelwa nguThixo.

Esi senzo samzalisa wonke uIsrayeli ngoloyiko. Yayingukumkani abamnyulayo lo wenza le nkohlakalo, kwaye wenza kanye njengoko ookumkani bezinye izizwe ezingamoyikiyo uThixo besenza. Ityeya yayikubo, kodwa ababingeleli ababebuze kubo babulawa ngekrele. Yintoni eyayiza kulandela?

# Isahluko 65—Isisa SikaDavide

[Esi sahluko sisekwe ku-1 Samuweli 22:20-23; 23 ukuya kuma-27]

Ekubulaleni kabuhlungu kukaSawule ababingeleli bakaYehova, “kwasinda unyana wamnye ka-Ahimeleki unyana ka-Ahitubhi, ogama inguAbhiyatare; owabaleka walandela uDavide. UAbhiyatare wamxelela uDavide, ukuba uSawule ubabulele ababingeleli bakaYehova. Wathi uDavide kuAbhiyatare, Bendisazi kwangaloo mini, ukuba, ekho nje uDowegi umEdom, uya kumxelela kakade uSawule. Ndim obulalise imiphefumlo yonke yendlu kayihlo. Hlala nam, musa ukoyika; ngokuba ofuna umphefumlo wam ufuna umphefumlo wakho; ngokuba ugcinakele, unam nje.”

Esazingelwa ngukumkani, uDavide akazange ayifumane indawo yokuphumla okanye ekhuselekileyo. EKehila, ibutho lakhe elikhaliphileyo lasindisa idolophu ekuthinjweni ngamaFilisti, kodwa babengakhuselekanga, naphakathi kwabo bantu babahlangulayo. Ukusuka eKehila babuyela kwintlango yeZifi.

Ngeli xesha, kanye xa zazimbalwa iindawana ezikhanyayo endleleni kaDavide, wavuyiswa kukufumana ukuhanjelwa okungalindelekanga nguYonatan, owaya weva ngendawo abalekele kuyo. Yayixabisekile imizuzu abayichithayo aba bahlobo babini bekunye. Babalisa amava abo awahlukeneyo, waza uYonatan wayomeleza intliziyo kaDavide, esithi, “Musa ukoyika, ngokuba isandla sikaSawule ubawo asiyi kukufumana. Wena uya kuba ngukumkani kumaIsrayeli, mna ndibe nganeno kwakho; kananjalo uSawule ubawo uyakwazi kakuhle oku.” Njengokuba babethetha ngokumangalisa kokuphathwa nguThixo, imbacu ezingelwayo yakhuthazeka kakhulu. “Benza umnqophiso bobabini phambi koYehova. UDavide wahlala entshinyeleni yehlathi apho, uYonatan waya endlwini yakhe.”

Emva kokutyelela kukaYonatan, uDavide wawukhuthaza umphefumlo wakhe ngeengoma zokudumisa, ekhapha ilizwi lakhe ngohadi lwakhe ngexesha evuma:

“Ndizimela ngoYehova:

Ningathini na ukuthi kumphefumlo wam,

Baleka entabeni yakho njengentaka?

Ngokuba nabo abangendawo begoba isaphetha,

Bezilungisile iintolo zabo entanjeni,

Ukuba batole besithele kwabantliziyo zithe tye.

Xa iziseko zithe zagungxulwa,

Ilungisa linokuthini na?

UYehova, ulotempile yakhe ingcwele,

UYehova ulotrone yakhe isemazulwini,

Amehlo akhe ayababona, iinkophe

Zakhe ziyabacikida oonyana babantu.

UYehova uyalicikida ilungisa;

Ke yena ongendawo nothanda ukugonyamela,

Umthiyile umphefumlo wakhe.

Ndumiso 11:1-5.

AmaZifi, awayebalekele kwiingingqi zawo ezikhohlakeleyo uDavide ukusuka kwakhe eKahile, athumela izwi kuSawule eGibheha, exela ukuba ayazi apho azifihle khona uDavide, nokuba aya kumkhokela ukumkani ukumsa apho aphumle khona. Wathi uDavide, kuba elunyukisiwe ngeenjongo zawo, wasitshintsha isikhundla sakhe, wafuna igwiba ezintabeni phakathi kweMahon noLwandle lweTyuwa [oluFileyo (IBHAYBHILE)].

Laphinda lathunyelwa izwi kuSawule, “Nanku uDavide entlango yase-Engedi. USawule wathabatha amadoda angamawaka amathathu ahleliweyo kumaIsrayeli onke; waya kufuna uDavide namadoda akhe emaweni amagogo.” UDavide wayenamadoda angamakhulu amathandathu kuphela kwiqela lakhe, lo gama uSawule wayemkhawulela nomkhosi wamawaka amathathu. Kumqolomba obucala, unyana kaYese namadoda akhe alindela ukukhokelwa nguThixo ukuba kwenziwe ntoni. Wathi uSawule xa enyuka intaba, wathi gu bucala, wangena, eyedwa, kwinkontyo apho kanye uDavide nebutho lakhe babezimele khona. Athi amadoda kaDavide akuyibona le nto, ayikhuthaza inkokeli yawo ukuba imbulale uSawule. Into yokuba ngoku ukumkani wayesegunyeni lawo, yathatyathwa ngawo njengesibonakaliso esicacileyo sokuba uThixo ngokwaKhe ulunikele esandleni sawo utshaba, ukuba alutshabalalise. UDavide walingeka ukuba ayamkele le mbono kulo mcimbi; kodwa ilizwi lesazela lathetha kuye, lisithi, “Uze ungamchukumisi umthanjiswa kaYehova.”

Amadoda kaDavide, engakufuni ukumshiya uSawule eseluxolweni, amkhumbuza umphathi wawo amazwi kaThixo, “Yabona, ndiyakulunikela utshaba lwakho esandleni sakho, wenze kulo njengoko kulungileyo emehlweni akho. Wesuka uDavide, wanqamla ngasese isondo lengubo yokwaleka abenayo uSawule.” Saya sambetha isazela sakhe emva koko, kuba eyonakalisile ingubo kakumkani.

Wavuka uSawule, waphuma emqolombeni, waqhubeka nokufuna kwakhe, kwaye kusiwa ilizwi kwiindlebe zakhe ezothukileyo, lisithi, “Nkosi yam, kumkani.” Wabheka ukuba abone ukuba ngubani na lo uthetha naye. Yho! Yayingunyana kaYese, indoda ekade elangazelela ukuba ibe semandleni akhe ukuze ayibulale. UDavide waqubuda kukumkani, emvuma ukuba uyinkosi. Emva koko wathetha naye uSawule la mazwi: “Yini na ukuba uve amazwi abathe, Nanku uDavide efuna ukuba uhlelwe bububi? Yabona, namhla abonile amehlo akho, ukuba uYehova ebekunikele esandleni sam namhla emqolombeni; kwathiwa mawubulawe. Laba nenceba kuwe iliso lam, ndathi, Andiyi kusa sandla enkosini yam; ngokuba ingumthanjiswa kaYehova. Khangela ke, bawo, nali isondo lengubo yakho yokwaleka, lisesandleni sam; ngokuba ndingakubulalanga nje ekulinqumleni isondo lengubo yakho yokwaleka, yazi, ubone ukuba esandleni sam akukho bubi nalukreqo. Andonanga kuwe, uwuzingela nje umphefumlo wam ukuba uwuthabathe.”

Wathi akuweva uSawule amazwi kaDavide, wathobeka, wanyanzeleka ukuba abuvume ubunyaniso bawo. Imvakalelo yakhe yachukumiseka kakhulu akuqonda ukuba ngokupheleleyo ebe esegunyeni lendoda afuna ukuyibulala. UDavide wema phambi kwakhe enesazela esimsulwa. Ngomoya othambileyo, uSawule wadanduluka, “Lilizwi lakho na elo, nyana wam Davide? USawule waliphakamisa izwi lakhe, walila. Wathi kuDavide, ilungisa nguwe kunam; ngokuba undenze okulungileyo wena, ndakwenza okubi mna. . . . Xa umntu alufumanayo utshaba lwakhe, wolundulula ngendlela elungileyo yini na? UYehova makakubuyekeze kuwe okulungileyo ngenxa yoko undenze ngako namhla. Kaloku yabona, ndiyazi ukuba uya kuba ngukumkani okunene, bume esandleni sakho ubukumkani bakwaIsrayeli.” UDavide wenza umnqophiso noSawule ukuba, kwakwenzeka oku, uya kuyixabisa indlu kaSawule, angalinqamli igama lakhe.

Wathi ngokwazi oko wakwenzayo ngoSawule kwindlela yakhe edlulileyo, UDavide akaze abuye akuthembe ukuqinisekisa kukakumkani, akathemba nokuba imeko yenguquko iya kuthabatha ixesha elide. Wathi, ke ngoko, uSawule akubuyela ekhayeni lakhe, wahlala uDavide yena kwiinqaba ezisezintabeni.

Ubutshaba obubhekiswa kwizicaka zikaThixo ngabo baziyekele kwigunya likaSathana, maxa wambi Buyaguquka bube yimvakalelo yoxolelaniso nothando, kodwa inguquko leyo ayikholisi kuba yeyexesha elide. Emva kokuba amadoda anengqondo yenkohlakalo athe enza, ada athethaizinto ezikhohlakeleyo ukuchasaizicakazikaYehova, ukoyiseka kukuthi enze imposiso, ngamanye amaxesha kuzika nzulu ezingqondweni zawo. UMoya kaYehova uzamana nawo, aze azithobe iintliziyo zawo phambi kukaThixo, naphambi kwabo impembelelo yawo ibizama ukubatshabalalisa, aze ayitshintshe indlela yawo ngakubo. Sekunjalo, athi la madoda akuphinda aluvule ucango kwiingcebiso zongendawo, zivuseleleke iintandabuzo ezindala, kuvuke ubutshaba obudala, abuyele kumsebenzi awaye aguquka kuwo, waza washiywa ixesha elide. Kwakhona aphinda

athethe kakubi, atyhole agwebe ngeyona ndlela yaka yambi kwa-aba bantu babevume kubo izono ngokona kukhulu ukuzithoba. USathana unokuyisebenzisa imiphefumlo enjalo ngamandla agqithisileyo, emva kokuba kulandelwe ikhondo elinjalo kunokuba ebenokwenjenjalo ngaphambili, kuba aba bantu bone badlula ukukhanya okukhulu kakhulu.

“Wafa uSamuweli. Abuthelana onke amaIsrayeli, ambambazelela, amngcwabela endlwini yakhe eRama.” Ukufa kukaSamuweli kwathatyathwa njengelahleko engenakulungiseka kwisizwe sikaIsrayeli. Umprofeti omkhulu olungileyo, umgwebi obalulekileyo, wawa ekufeni, yabanzulu kakhulu intlungu yabantu, yahlaba umxhelo. Kususela ebutsheni bakhe, uSamuweli wahamba phambi koIsrayeli ngengqibelelo entliziyweni yakhe; nangona uSawule wayamkelwe njengokumkani, uSamuweli wayenempembelelo enamandla kakhulu kunaye, kuba ingxelo yakhe yayiyeyokunyaniseka, ukuthobela, nokuzinikela. Sifumanisa ukuba wamlawula uIsrayeli yonke imihla yobomi bakhe.

Bathi abantu bakuthelekisa indlela kaSawule naleyo kaSamuweli, bayibona impazamo abathi bayenza ngokufuna ukumkani ukuze bangahluki kwizizwe ezibangqongileyo. Abaninzi bayikhangela ngomothuko imeko yasekuhlaleni, eyayikhawuleza ukungenwa ligwele lokungenankolo nokungamhloneli uThixo. Umzekelo womlawuli wawunempembelelo ethe saa kuyo yonke indawo, kwafaneleka ngokwenene ukuba uIsrayeli alile ngenxa kaSamuweli, umprofeti kaYehova, kuba efile.

Isizwe sasilahlekwe ngumseki nomongameli wezikolo zaso ezingcwele, kodwa kwakungaphelelanga apho. Salahlekwa ngulowo abantu babeqhele ukuya kuye neenkathazo zabo ezinkulu, salehlekwa ngumntu obehlala ethetha noThixo ngezinto ezintle ezifanele abantu baso [isizwe]. Ukuthethelela kukaSamuweli kwanika imvakalelo yokukhuseleka; kuba “Sinamandla kakhulu isikhungo selungisa, siyeyisa.” Yakobi 5:16. Abantu baba noluvo lokuba uThixo ubashiyile. Ukumkani wakhangeleka engekude kakhulu ekuphambaneni. Ubulungisa bebugqwethiwe, ucwangco lujike lwasisiphithiphithi.

Kwakungeli xesha kanye, xa isizwe sasidlavulwa yimbambano yangaphakathi, apho icebo elizolileyo neloyika uThixo likaSamuweli, lalidingeka kakhulu, awaya uThixo wasivumela isicaka saKhe esesikhulile ukuba siphumle. Zabakrakra iinkumbulo zabantu bakukhangela ukuzola kwendawo apho wayelele khona, bakhumbula ubuyatha babo bokwala ukuba abe ngumlawuli wabo; kuba wayesondelelene kakhulu nezulu wada wangathi umqamangela uIsrayeli etroneni kaYehova. YayinguSamuweli owabafundisa ukuba bamthande bamthobele uThixo; kodwa ngoku wayefile, abantu baziva beshiyeke kwiinceba zokumkani owayezimanye noSathana, nowayeza kuwuqhawula umtshato phakathi kwabantu noThixo kunye neZulu.

UDavide akazange abekho emngcwabeni kaSamuweli, kodwa wamlilela kakhulu nangothando njengonyana onyanisekileyo elilela uyise amthandayo. Wayesazi ukuba ukufa kukaSamuweli kuqhawule elinye iqhina lokwalelwa kwezenzo zikaSawule, waza waziva engakhuselekanga kangako kunangoko ebesaphila umprofeti. Ngeli xesha ingqondo yayisaxakeke kukulilela ukufa kukaSamuweli, uDavide wathabatha ithuba lokufuna indawo enenkuseleko enkulu; ngoko wabalekela kwintlango yakwaParan. Kulapha apho waqamba indumiso yekhulu elinamashumi amabini ananye. Kwezi ndawo zimagqagala, eqonda ukuba efile nje umprofeti, ukumkani wayelutshaba lwakhe, wacula:

"Uncedo lwam luvela kuYehova,

UMenzi wezulu nehlabathi.

Akayi kukha ozele umgcini wakho.

Uyabona, akozeli, akalali,

UMgcini kaIsrayeli.

NguYehova umgcini wakho,

NguYehova umthunzi wakho ekunene kwakho.

Emini ilanga aliyi kukwenzakalisa,

Nenyanga ebusuku.

UYehova uya kukugcina ebubini bonke,

Uya kuwugcina umphefumlo wakho.

UYehova uya kukugcina ukuphuma kwako

Nokungena kwakho,

Kususela ngoku kude kuse ephakadeni."

Ndumiso 121:2-8.

Ngexesha uDavide namadoda akhe babesentlango yeParan, bakhusela, kubangeneli ababegqugqisa, impahla enkulu nemihlambi yendoda esisityebi, egama linguNabhali, owayenemfuyo eninzi kweso sithili. UNabhali wayeyinzala kaKhalebhi, kodwa isimilo sakhe sasinengqondo yobundlavini nokuvimba.

Yayilixesha lokuchetywa kweegusha, ixesha lobubele. UDavide namadoda akhe babeyidinga kakhulu into etyiwayo; kwathi, ngokwesithethe saloo maxesha, unyana kaYesewathumelaishumi lamadodana kuNabhali, ewayalela ukuba ambulise ngegama lenkosi yawo; wongeza: "Hlala kakuhle uphile wena, iphile nendlu yakho, kuphile konke

onakho. Ndivile kaloku ukuba unabachebi. Ke kaloku abalusi bakho babe nathi; asibenzanga nto, abalahlekelwanga nto yonke imihla ababeseKarmele. [*Ingeyiyo iNtaba yeKarmele, kodwa indawo kumhlaba wakwaYuda, kufuphi nedolophu iMahon.] Buza kumadodana akho, okuxelela. Makababalwe nguwe la madodana akowethu, ngokuba sifike ngemini elungileyo. Khawubanike abakhonzi bakho, nonyana wakho uDavide, into esithe sayifumana isandla sakho."

UDavide namadoda akhe baba ludonga lokhuselo kubelusi nemihlambi kaNabhali; ngoku ke, le ndoda isisityebi yacelwa ukuba ithabathe kubutyebi bayo ixhase iimfuno zabo bayenzela kangako. UDavide namadoda akhe babenakho ukuzinceda kumaqela empahla enkulu nemihlambi yayo, kodwa abazange bakwenze oko. Baziphatha ngendlela ehloniphayo. Ububele babo, kodwa, babulahla kuNabhali. Impendulo awayibuyisela kuDavide yayibonisa isimilo sakhe: "Ngubani na yena uDavide? Ngubani na unyana kaYese? Azi namhla baninzi abakhonzi abakreqayo, elowo enkosini yakhe. Ndingathini na ukuthabatha isonka sam, namanzi am, nento yam exheliweyo, endiyixhelele abachebi bam, ndiyinike amadoda endingawaziyo nokuba avela phi na?"

Athi akubuyela amadodana engaphethe nto ayichaza indaba kuDavide, wazaliswa yingqumbo. Wayalela amadoda akhe ukuba azixhobise alungiselele imfazwe; kuba wayezimisele ukuyohlwaya le ndoda yamvimba oko kwakulilungelo lakhe, yaza ngaphezu koko yafaka nesithuko. Esi senzo sokungxama sasihambelana ngakumbi nesimilo sikaSawule kunesikaDavide, kodwa unyana kaYese kwakusafuneka afunde umonde kwisikolo sokungcungcutheka.

Omnye wabakhonzi bakaNabhali wakhawuleza waya kuAbhigali, inkosikazi kaNabhali, emva kokuba endulule amadodana kaDavide, wamxelela oko kwenzekileyo. "Yabona," watsho, "uDavide ususe abathunywa entlango, ukuba beze kusikelela inkosi yethu; yesuka yabadlakavula. Kanti amadoda lawo ebelungile kunene kuthi; akasonanga, asilahlekelwanga nto ngemihla yonke esibe sihamba nawo, oko besisezindle; aba ludonga kuthi nasebusuku nasemini, yonke imihla ebe sinawo, sisalusa impahla emfutshane. Yazi ngoko, uyibone into oyenzayo; ngokuba kugqitywe kwelobubi ngakwinkosi yethu, nangakwindlu yayo yonke."

Wathi engahlangananga nomyeni wakhe okanye engayixelanga kuyo injongo yakhe, uAbhigali wenza umphako omkhulu, owaya wakhweliswa emaesileni, wathumela ngomphathi wezicaka, naye wahamba ukuba ahlangane nebutho likaDavide. Wahlangana nabo kumatyholo asendulini. "UAbhigali wambona uDavide wangxama, wehla e-esileni, wawa ngobuso phambi koDavide, waqubuda emhlabeni. Wawa ke ezinyaweni zakhe, wathi, Mabube kum, kum lo, nkosi yam, ubugwenxa obu. Makhe athethe umkhonzazana wakhe ezindlebeni zakho." UAbhigali wathetha noDavide ngembeko enkulu kwangathi uthetha nekumkani esele ilawula. UNabhali yena wayekhalime krwada, wathi, "Ngubani

na yena uDavide?" kodwa uAbhigali wambiza ngokuthi, "nkosi yam." Ngamazwi anobubele, wazama ukuyithomalalisa imvakalelo yakhe ephazanyisiweyo necatshukisiweyo, wacengana naye egameni lomyeni wakhe. Ngaphandle kokuzigwagwisa okanye ukuziphakamisa, kodwa ezaliswe bubulumko nothando lukaThixo, uAbhigali wabonakalisa amandla okuzinikela kwakhe kwindlu yakhe; wayicacisa ngokuphandle kuDavide into yokuba indlela erhabaxa ayiyo umyeni wakhe yayingacingwanga ngabulumko kwangaphambili ngenjongo yokumhlasela [uDavide], koko yayikukuphuhluka nje kwendalo engonwabanga nenomona.

"Ngoko, nkosi yam, ehleli nje uYehova, uhleli nje umphefumlo wakho, inene, uYehova ukunqandile ukuba ungaphalazi gazi ungazisindisi ngesandla sakho; ngoko mazibe njengoNabhali iintshaba zakho, nabayifunela ububi inkosi yam." UAbhigali akazange akuthabathele kuye ukunconywa ngoku kucinga ukumjika uDavide kwinjongo yakhe ekhawulezileyo, kodwa walusa kuThixo uzuko nokubonga. Waya wamnika uDavide ulungiselelo olukhulu njengomnikelo woxolo kumadoda kaDavide, waqhubeka ecenga ngokungathi nguye ngokwakhe owaphembelela ukucaphuka kwenkosi.

"Khawumxolele," watsho, "umkhonzazana wakho ukreqo lwakhe; ngokuba inene, uYehova uya kuyenzela inkosi yam indlu eqinileyo; ngokuba inkosi yam ilwa iimfazwe zikaYehova; ububi abuyi kufunyanwa kuwe imihla yakho yonke." UAbhigali wayirhesha nje indlela emelwe kukulandelwa nguDavide. Kwakufuneka alwe amadabi kaYehova. Kwakungafuneki afune impindezelo ngokoniwa kwakhe, nangona wayetshutshiswa njengomngcatshi.Waqhubeka: "Xa kuthe kwesuka umntu, wakusukela, wawufuna umphefumlo wakho, wobotshwa umphefumlo wenkosi yam esiqhumeni sabaphilileyo kuYehova uThixo wakho. . . . Kuthi, xa uYehova athe wenza kwinkosi yam njengako konke okulungileyo akuthethileyo ngawe; wakumisa wayinganga yamaIsrayeli: oko kungabi sisiwiso kuwe, nesikhubekiso sentliziyo yenkosi yam, nokuphalaza igazi elimsulwa, nokuzisindisa kwenkosi yam; ukuba uthe uYehova wenza okulungileyo enkosini yam, womkhumbula umkhonzazana wakho." 1 Samuweli 25:29-31.

La mazwi ayenokuphuma kuphela kwimilebe yalowo uye waxhamla kubulumko basezulwini. Ubungcwele buka-Abhigali, bunjengevumba lentyatyambo, babuziphumela nje engacinganga, ebusweni, elizwini, nakwizenzo. Intetho, enongwe ngobabalo, izele bububele noxolo, yathulula impembelelo yezulu. Wavakalelwa kakuhle uDavide, wangcangcazela akucinga ukuba zaziya kubanjani iziphumo zokudyuduzela kwenjongo yakhe. "Banoyolo abaxolisi; ngokuba baya kubizwa ngokuthi bangoonyana bakaThixo bona." Mateyu 5:9. Akwaba bebengaba baninzi abafazi abafana nalo mfazi wakwaIsrayeli, abanokuthomalalisa iimvakalelo ezikhathazekileyo, bathintele iinjongo zobutyhuthutyhuthu, badambise ububi obukhulu ngamazwi azolileyo nobulumko obusetyenziswe kakuhle.

Ubomi bobuKristu obunikelwe [kuThixo] buhlala njalo bunika ukukhanya nentuthuzelo kunye noxolo. Bubonakala ngokuba nobunyulu, icebo, ubulula, nokuxabiseka. Bulawulwa luthando olungafuni okukokwalo noluyingcwalisayo impembelelo. Buzele nguKristu, baye bushiya umzila wokukhanya naphi na apho onabo ahamba khona. UAbhigali wayengumkhalimi nomcebisi olumkileyo. Indlela awaziva ngayo uDavide yanyamalala phantsi kwempembelelo nokuzathuza kwakhe. Woyisakala kukuba wathabatha inyathelo eliphuthileyo, walahlekwa kukuwulawula umoya wakhe.

Ngentliziyo ethobileyo, wakwamkela ukuthethiswa, ngokuhambelana namazwi akhe athi, “Malindibethe ilungisa linenceba, lindohlwaye; i-oli enjalo yentloko ayingeyali intloko yam.” Ndumiso 141:5. Wamnika umbulelo neentsikelelo kuba emcebise ngobulungisa. Baninzi abathi bakuba bethethisiwe, bacinge ukuba bafanele ukunconywa xa bekwamkele ukuthethiswa bengakhange balahlekelwe ngokukulunyamezela; kodwa bambalwa kakhulu abakwamkela ukuthethiswa ngentliziyo enombulelo baze babasikelele abo bazama ukubasindisa ekulandeleni ikhondo elibi.

Wathi uAbhigali akubuyela ekhaya, wamfumana uNabhalineendwendwezakhebezonwabisengesidloesikhulu, abasijika sangumbono wolonwabo lokunxila. Kwaba ngentsasa elandelayo xa umfazi wakhe emxelela ngokuhlangana kwakhe [yena mfazi] noDavide. UNabhali wayenobugwala entliziyweni; wathi akuyiqonda indlela obuphantse bambulalisa ngayo ngokukhawuleza ubudenge bakhe, wangathi ubethwe sisathutwhane. Wathi ngokoyika ukuba uDavide angaqhubeka nenjongo yakhe yempindezelo, wazaliswa luloyiko, watyhafa, wawa phantsi, waphelelwa ziingqondo, akeva nto. Emva kweentsuku ezilishumi wafa. Ubomi uThixo awayemnike bona baba sisiqalekiso kuphela emhlabeni. Phakathi kokuvuya nokuzonwabisa, uThixo wathi kuye, njengoko watshoyo kwindoda esisityebi yomzekelo, “Ngobu busuku umphefumlo wakhe uya kubizwa kuwe.” Luka 12:20.

Emva koko, uDavide wamtshata uAbhigali. Wayesele eyindoda yomfazi omnye, kodwa isithethe sezizwe ngelo xesha, sayigqwetha ingqiqo yakhe, sanempembelelo kwizenzo zakhe. Namadoda amakhulu nalungileyo athi one ngokulandela izenzo zehlabathi. Iziphumo ezikrakra zokutshata abafazi abaninzi, zavakala kabuhlungu kubo bonke ubomi bukaDavide.

Emva kokufa kukaSamuweli, uDavide wasala eseluxolweni okweenyanga ezimbalwa. Waphinda wabuyela kubulolo baseZifi; kodwa ezi ntshaba, ngokuthemba ukuzuza ukuthandwa ngukumkani, zamxelela apho azimele khona uDavide. Olu lwazi lwayivusa idemon eyayisalele esifubeni sikaSawule. Waphinda wabiza amadoda akhe okulwa wawakhokela ukuba kuyokusukelwa uDavide. Abahlobo bakhe abaziintlola bamzisela iindaba unyana kaYese zokuba uSawule uyaphinda ukumlandela; waza wathi, enamadoda akhe ambalwa, uDavide waqala wayifuna indawo yotshaba lwakhe. Kwaye

kusebusuku xa, bathi ngobulumko, babheka phambili, bafika apho utshaba lulalise khona, bazibona phambi kwabo iintente zikakumkani namaphakathi akhe. Abazange babonwe, kuba inkampu yonke yayithe cwaka, kulelwe. UDavide wabiza abahlobo bakhe ukuba bahambe naye bangene kanye phakathi kotshaba. Kumbuzo wakhe othi, “Ngubani na oya kuhla nam aye kuSawule empini?” UAbhishayi waphendula kwangoko, “Mna ndohla nawe.”

Baya bazimela ngamathunzi eenduli, uDavide nomncedi wakhe bangena enkampini yotshaba. Bathi ngokuzama ukuqinisekisa ukuba lingakanani inani leentshaba zabo, bafika kuSawule elele, intshuntshe yakhe ihlonywe emhlabeni, nentsuba yamanzi ngasentlokweni yakhe. Ecaleni kwakhe, kwakulele uAbhinere, umphathi oyintloko [yomkhosi], bejikelezwe ngamasoldati, bonke belele cum. UAbhishayi wayiphakamisaintshuntshe[kaSawule],wathikuDavide, “UThixo ulunikele namhla utshaba lwakho esandleni sakho; kaloku makhe ndimqhame, nomhlaba ngentshuntshe ngasihlandlo sinye, ndingenzi zibe zibini.” Walindela ilizwi elimvumelayo; kodwa kwawa ezindlebeni zakhe amazwi asebezayo: “Musa ukumbulala ngokuba ngubani na ongasa isandla kumthanjiswa kaYehova, aze abe msulwa? . . . Ehleli nje uYehova, ukuba akathanga uYehova ambulale, mhlawumbi kwafika imini yakhe wafa, mhlawumbi wehla waya emfazweni wabulawa: makube lee kum ngenxa kaYehova ukukha ndise isandla sam kumthanjiswa kaYehova. Khawuthabathe kaloku intshuntshe engasentlokweni yakhe, neselwa lamanzi, sihambe. Wayithabatha ke uDavide intshuntshe, neselwa lamanzi engasentlokweni kaSawule; bemka, kungaboni mntu, kungazi mntu, kungavukanga mntu; ngokuba bonke babelele: kuba babewelwe bubuthongo obukhulu bukaYehova.” Hayi ukuba lula kwendlela uYehova enza buthakathaka ngayo oyena womeleleyo, nasusa ngayo ubulumko koyena usisilumko, adide ubuchule boyena uphaphileyo!

Wathi uDavide akuba ethe qelele kakhulu enkampini, wema endulini wakhwaza ngelizwi elikhulu ebhekisa ebantwini nakuAbhinere, esithi, “Akuyiyo ndoda yini na? ngubani na onjengawe kwaIsrayeli? Yini na ke ukuba ungayigcini inkosi yakho ukumkani? Ngokuba kufike ubani wasebantwini, eza konakalisa ukumkani inkosi yakho. Asinto ilungileyo le uyenzileyo. Ehleli nje uYehova, ningoonyana bokufa, ningayigcinanga nje inkosi yenu, umthanjiswa kaYehova. Khangela kaloku, iphi na intshuntshe yokumkani, neselwa lamanzi elibe lingasentlokweni yakhe? Walazi uSawule ilizwi likaDavide, wathi, Lilizwi lakho na elo, nyana wam Davide? Wathi uDavide, Lilizwi lam, nkosi yam kumkani. Wathi, Yini na le nto inkosi yam imsukelayo umkhonzi wayo? Kuba ndenze ntoni na? Bubi buni na obusesandleni sam? Ngoko inkosi yam ukumkani mayikhe iwaphulaphule amazwi omkhonzi wayo.” Kwakhona ukuvuma kwaphuma emilebeni kakumkani, “Ndonile; buya, nyana wam Davide; ngokuba andisayi kuba sakwenza nto imbi, ngendawo yokuba umphefumlo wam ubunqabile emehlweni

akho namhla. Uyabona ndenze ngobudenge, ndalahleka ngokukhulukazi. Waphendula uDavide, wathi, Nantsi intsuntshe yokumkani. Makuwele enye indodana iyithabathe." Nangona uSawule wenza isithembiso, esithi, "Andisayi kuba sakwenza nto imbi," uDavide akazange azibeke esichengeni samandla akhe.

Isiganeko sesibini sokuhlonipha kukaDavide ubomi bukakumkani senzaumdaonzulukakhulu engqondweni kaSawule,sazisakuye ukuyivuma okuthobeke kakhulu imposiso yakhe. Wamangaliswa woyisakala kukubonakaliswa kobubele obungako. Ekwahlukaneni kwakhe noDavide, uSawule wankqangaza, wathi, "Usikelelwe, nyana wam Davide; uya kwenza weyise; kananjalo uya kufeza kufezeke." Sekunjalo, unyana kaYese akazange athembe ukuba ukumkani uya kuhlala ixesha elide esenale ngqondo.

UDavide wayephelelwe lithemba lokuxolelaniswa noSawule. Kwabonakala kuyinto engenakujikwa eyokuba ekugqibeleni awe elixhoba lenkohlakalo kakumkani, waza wazimisela ukuba aphinde afune igwiba kumhlaba wamaFilisti. Enamakhulu amathandathu amadoda phantsi kwenkokelo yakhe, wadlulela kuAkishe, ukumkani waseGati.

Isigqibo sikaDavide sokuba ngokuqinisekileyo uSawule uya kuyifeza injongo yakhe yokumbulala, wasenza ngaphandle kwengcebiso kaThixo. Naxa uSawule wayeceba ezama ukuphumelela ukumtshabalalisa, uYehova wayesebenza ukubuzuzela uDavide ubukumkani. UThixo uyawasebenzisa amacebo aKhe, noxa emehlweni abantu ebonakala eyimfihlelo. Abantu abangakwazi ukuziqonda iindlela zikaThixo, bathi, ngokukhangela imbonakalo, bazibone izilingo neemvavanyo, nezibonakaliso ezichasana nabo azivumelayo uThixo ukuba zize kubo, njengezinto ezilwa nabo, nezisebenzela intshabalalo yabo. Kwaba njalo ukukhangela kukaDavide izinto ezibonwayo, akakhangela kwizithembiso zikaThixo. Wakuthandabuza ukuba uya kuze afike etroneni. Izilingo ezazide zaludinisa ukholo lwakhe zawugqiba umonde wakhe.

UYehova akazange amthumele uDavide ukuba afumane ukhuseleko kumaFilisti, ezona ntshaba zinkulu zikaIsrayeli. Sona esi isizwe sasiza kuba phakathi kwezona ntshaba zimbi zakhe kude kube sekupheleni, ukanti wabalekela kuzo efuna uncedo ngexesha lakhe lentswelo. Elahlekwe kukuthemba uSawule kunye nabo babemsebenzela, wazilahlela kwiinceba zeentshaba zabantu bakhe. UDavide wayengumphathi onesibindi womkhosi, kwaye wayezibonakalisile ukuba ungumlwi olumkileyo nophumelelayo kodwa wayesebenza ngokuchasene mpela nento ayithandayo xa esiya kumaFilisti. UThixo wayemnyulele ukuba awuphakamise umgangatho wakhe ezweni lakwaYuda, kwaza kwaba kukuswela kwakhe ukholo okwamkhokelela ukuba ashiye indawo yakhe yokusebenza ngaphandle komyalelo ovela kuYehova.

UThixo waphoxwa kukungakholwa kukaDavide. AmaFilisti ayemoyike uDavide ngaphezu kokuba ayesoyika uSawule nemikhosi yakhe; waza ngokuzibeka kwakhe phantsi kokhuselo lwamaFilisti, uDavide wawabonisa ubuthakathaka babantu bakhe. Ngaloo ndlela wazikhuthaza ezi ntshaba zingenalusizi ukuba zimcinezele uIsrayeli. UDavide wayethanjiselwe ukuba akhusele abantu bakaThixo; ngoko ke uYehova wayengafuniukuba abakhonzibaKhebanikeinkuthazo kwabakhohlakeleyo ngokuveza ubuthakathaka babantu baKhe okanye ngembonakalo yokungakukhathaleli ukuhlala kwabo kakuhle. Ngapha koko, abazalwana bakhe baba nengqondo yokuba uye kubahedeni ukuba anqule oothixo babo. Ngesi senzo wanika ithuba lokuba zibonwe ngendlela engeyiyo iinjongo zakhe, baza abaninzi bakhokelwa ekubeni bamgwebe bengabuzanga. Le nto kanye uSathana alangazelela ukuba ayenze, wakhokelelwa ukuba ayenze; kuba ngokufuna igwiba kumaFilisti, uDavide wabanga uvuyo loloyiso olukhulu kwiintshaba zikaThixo nabantu baKhe. UDavide akazange akuyeke ukunqula uThixo, engazange akuyeke nokuzinikela emsebenzini waKhe; kodwa wanikela ngokumthemba kwakhe [uThixo] kwinkuseleko yesiqu sakhe, waba ngaloo ndlela ubeka ibala kwingqibelelo nokunyaniseka kwesimilo uThixo afuna ukuba abakhonzi baKhe babe naso.

UDavide wamkelwa ngobubele ngukumkani wamaFilisti. Ukufudumala kokwamkelwa kwakhe, nganxanye kwakungokuba ukumkani wamthanda, nganxanye kwalinyhwalaza ikratshi lakhe ukuba umHebhere afune ukhuselo lwakhe. UDavide waziva ekhuselekile ekungcatshweni ngokuba abe ngaphantsi kolawulo luka-Akishe. Wazisa intsapho yakhe, indlu yakhe, izinto zakhe, aza enjenjalo namadoda akhe; ngokwembonakalo, wangumntu oze ukuba eme ngokusisigxina kwilizwe lamaFilisti. Konke oku, kwamanelisa uAkishe, owathembisa ngokuwakhusela amaIsrayeli azimbacu.

Ngokucela kukaDavide ukuba indawo yokuhlala elizweni ibe kude nesixeko sakomkhulu, ukumkani ngobubele wamnika iZikelage ukuba ibe yindawo yakhe. UDavide waqonda ukuba kuya kuba yingozi ukuba yena nabantu bakhe babe phantsi kwempembelelo yabakhonzi bezithixo. Kwidolophu eyayithe qelele kakhulu ukuba bayisebenzise, babeya kukwazi ukukhonza uThixo bekhululekile kakhulu kunokuba bebeya kubanjalo ukuba bebehleli eGati, apho iinkonzo zobuhedeni zazingayikubanto yimbi ngaphandle kokuba lithende lobubi nesiphazamiso.

Ngexesha ehleli kule dolophu ithe geqe, uDavide walwa namaGeshure, namaGezere, nama-Amaleki, akashiya noyedwa ephila ukuba azise iindaba eGati. Wathi akubuya edabini, wamenza uAkishe ukuba azi ukuba ulwe nezo zizwe zakubo, amadoda akwaYuda. Ngoku kuhlakaza, wabasisixhobo sokomeleza isandla samaFilisti; kuba wathi ukumkani, “Ugqibile ukuzinukisa ebantwini bakowabo kwaIsrayeli; woba ngumkhonzi wam ke ngonaphakade.” Wazi UDavide ukuba ibe iyintando kaThixo ukuba ezo zizwe

zabahedeni zitshatyalaliswe, wazi ukuba wanyulwa ukuba awenze lo msebenzi; kodwa wayengahambi ngecebo likaThixo xa wayesenza inkohliso.

"Kwathi ngaloo mihla, amaFilisti ayihlanganisa yonke imikhosi yawo, ukuze aphume umkhosi ayekulwa namaIsrayeli. Wathi uAkishe kuDavide, Yazi ngokuqinisekileyo ukuba uya kuphuma nomkhosi wam, wena namadoda akho." UDavide wayengenazo iinjongo zokusiphakamisa isandla sakhe ngakubantu; kodwa wayengaqinisekanga ukuba makenze ntoni, zide iimeko zibonise ukuba makathini. Wamphendula ukumkani ngendlela emphephayo, wathi, "Kaloku uya kuyazi into eya kwenziwa ngumkhonzi wakho." UAkishe wawathabatha la mazwi njengesithembiso sokunceda ekufikeni kwemfazwe, wabhambathisa ngezwi lakhe ukunika uDavide imbeko enkulu, amnike isikhundla esiphezulu kwinkundla yamaFilisti.

Nangona phofu ukholo lukaDavide ngandlela ithile lwaluhexa ngakwizithembiso zikaThixo, wayesakhumbula ukuba uSamuweli wamthambisa ukuba abe ngukumkani kaIsrayeli. Wakhumbula uloyiso awamnika lona uThixo phezu kweentshaba zakhe kumaxesha adlulayo. Wazikhumbuza ngenceba enkulu kaThixo ekumgcineni kwisandla sikaSawule, waza wazimisela ukuba akasayi kuze akuphoxe ukumthemba. Kwada kwathi nangona ukumkani kaIsrayeli wayezingela ubomi bakhe, akabi nako ukuhlanganisa imikhosi yakhe neentshaba zabantu bakhe.

# Isahluko 66—Ukufa KukaSawule

[Esi sahluko sisekwe ku-1 Samuweli 28; 31.]

Kwakhona imfazwe yaphinda yaqala phakathi kukaIsrayeli namaFilisti. “Ahlangana amaFilisti, aya amisa eShunem,” kungqameko lwangasentla kwisithabazi sakwaYizereli; lo gama uSawule nemikhosi yakhe bemise kwiimayile ezingephi ukusuka apho, emazantsi eNtaba iGilibhowa, kumda ongezantsi wesithabazi. Kwakukwesi sithabazi apho uGidiyon namakhulu amathathu amadoda wawaleqa khona amaMidiyan. Umoya owawuphembelela umhlanguli kaIsrayeli wawahluke kakhulu kulo wavuselela intliziyo kakumkani ngoku. UGidiyon wahamba eqinile ekukholweni kuThixo oligorha likaYakobi; kodwa uSawule wayeziva ukuba uyedwa, engenankuseleko kuba uThixo wayemshiyile. Wathi akuposa amehlo ngokubanzi kumkhosi wamaFilisti, “woyika, yagubha intliziyo yakhe kunene.”

USawule wayeve ukuba uDavide nomkhosi wakhe ukunye namaFilisti, waza walindela ukuba unyana kaYese uza kuthabatha eli thuba ukuba aziphindezele ngobubi awabufumanayo. Ukumkani wayebandezeleke kakhulu. Yayiyimvakalelo yakhe engazikisiyo ukucinga, eyamtyhudayo ukuba atshabalalise abanyulwa bakaThixo, eyasifaka kwingozi enkulu isizwe. Lo gama wayethe bhakada ekusukeleni uDavide, wayelutyeshele ukhuseleko lobukumkani bakhe. AmaFilisti, ngokubona ithuba elihle lale meko ingakhululekanga, angena phakathi embindini kanye welizwe. Ngoko ke, lo gama uSathana ebekhuthaza uSawule ukuba asebenzise onke amandla akhe ekuzingeleni uDavide, ukuba amtshabalalise, kwawona loo moya wenkohlakalo wawuphembelela amaFilisti ukuba alithabathe eli thuba ukusebenza intshabalalo kaSawule nokoyisa abantu bakaThixo. Kuba kangakanani apho ithi kwaloo nkqubo isetyenziswe lutshaba olukhulu! Usebenze kwiintliziyo ezinganikelwanga ukuvuthisa umnqweno nembambano ebandleni, aze athi emva koko, asebenzise elo thuba lobukho kweyantlukwano ebantwini bakaThixo, ukuvusa abathunywa bakhe ukuba benze umsebenzi wentshabalalo yabo [abantu bakaThixo].

Ngengomso, uSawule kufuneka engene emfazweni namaFilisti. Amathunzi entshabalaloeyayisondeleafinganaamnyama phezu kwakhe; walangazelela ukuzuza uncedo nenkokelo. Sekunjalo, kwakulilize ukufuna ingcebiso kuThixo. “UYehova akamphendula nangamaphupha, nange-Urim, nangabaprofeti.” UYehova akaze awugxothe umphefumlo oza kuye ngokunyaniseka nokuzithoba. Kwakutheni ukuze amgxothe uSawule engaphendulwanga? Ukumkani wathi ngesakhe isenzo waphulukana neentsikelelo zazo zonke iindlela zokubuza kuThixo. Wayelalile icebiso likaSamuweli umprofeti; wamgxotha uDavide, umnyulwa kaThixo; wayebabulele ababingeleli bakaYehova. Wayengalindela ukuphendulwa nguThixo xa wayewaqhawule onke amajelo oqhagamshelwano awayemiswe lizulu? Ngokona kwakhe wamgxotha uMoya wobabalo,

ke ebengaphendulwayo na ngamaphupha nesityhilelo sikaYehova? USawule akazange abuyele kuThixo ngokuzithoba nenguquko. Yayingekuko ukuxolelwa kwesono nokuxolelanisana noThixo into awayeyifuna, kodwa yayikukuhlangulwa ezintshabeni zakhe. Ngeenkani zakhe nokuvukela kwakhe wazahlula kuThixo. Kwakungekho kubuya kungengayo indlela yokuguquka nokutyumka; kodwa ikumkani eyayinokuziphakamisa, kwintlungu nokungabi nathemba, yazimisela ukulufuna kwelinye icala uncedo.

“Wathi uSawule kubakhonzi bakhe, Ndifuneleni inkazana eneshologu, ndiye kuyo, ndibuze kuyo.” USawule wayeyazi ngokupheleleyo imo yokuthetha nabafileyo ngobugqi. Yayalelwe ngokuphandle nguYehova, saye isigwebo sokufa sasibekiwe ngakwabo benza obo buchule bungekho ngcwele. Ngexesha lokuphila kukaSamuweli, uSawule wayeyalele ukuba onke amagqwirha nabo baneshologu babulawe; kodwa ngoku, kubutyhuthutyhuthu bokuphelelwa lithemba, ubuyela kwakubo osiyazi awayebagwebe njengabangamasikizi.

Waxelelwa ukumkani ukuba ikho intokazi eneshologu eyayizifihle e-Endore. Le ntokazi yayinqophisene noSathana ngokuthi iza kuziyekela kulawulo lwakhe, ukuze ifezekise iinjongo zakhe; ukubuyekeza itshawe lobubi layenzela imimangaliso layityhilela iimfihlelo.

Wathi ezifihlile ukuba angaqondwa ukuba nguye, uSawule waya ngobusuku ekunye nabakhonzi ababini, bayikhangela bafuna ukuhlangana nayo ecaleni intokazi leyo ineshologu. Umbono olusizi! Hayi ubumnyama bendlela ezihamba kuyo iinyawo zomntu njengaleyo ekhethwe ngulowo othe rhoqo ukufuna eyakhe indlela, emelana neempembelelo ezingcwele zikaMoya kaThixo! Ubukhobokaobunjaloukuba bubi njengobo balowo ozinikele ekulawulweni ngoyena mphathi unamandla, umna! Ukuthemba uThixo nokuthobela intando yaKhe yayikuphela kweemeko uSawule awayenokuthi ngayo abe ngukumkani kaIsrayeli. Kuba wayevumelene nezi meko ngalo lonke ixesha lokulawula kwakhe, ubukumkani bakhe ngebabukhuselekile; uThixo ngewaye ngumkhokeli wakhe, Onamandla Onke engumkhuseli wakhe. UThixo wayemnyamezele ixesha elide uSawule; kwathi nangona ukuvukela kunye neenkani zakhe zazisondele ekulithuliseni ilizwi lezulu, lahlala likho lona ithuba lokuguquka. Noko kunjalo, kwathi xa ngethuba esengozini emshiya uThixo efuna ukukhanya komanyene noSathana, waba uqhawula iqhina lokugqibela elimhlanganise noMenzi wakhe; waba uzibeke ngokupheleleyo phantsi kolawulo lwegunya elikhohlakeleyo elalimsebenza iminyaka, nelalimbeke emngciphekweni wentshabalalo.

Phantsi kwesigqubuthelo sobumnyama, uSawule nabakhonzi bakhe bacanda isithabazi songqameko lwentaba, besiya kwikhaya elilodwa loneshologu wase-Endore. Apha intokazi eneshologu yayizifihlile ukuze ikwazi ukwenza izihlabo zayo ezihlambelayo. Esazifihlile enjalo [uSawule], isithomo esikhulu nesifanele ukumkani

sasixela ukuba akalilo ijoni nje eliqhelekileyo. Le ntokazi yamrhanela umhambi wayo ukuba nguSawule, zaza nezipho zakhe zexabiso zakuqinisa ukusola kwayo. Kwisicelo sakhe, “Khawundivumisele ngeshologu lakho, undinyusele lowo ndiya kuthetha yena kuwe,” lo mfazi waphendula wathi, “Yabona, uyakwazi nawe akwenzileyo uSawule, ukuba ubanqamle ezweni abaneshologu noosiyazi; yini na ukuba uwuthiyele umphefumlo wam, ukuze ndibulawe?” Waza “uSawule wayifungela uYehova, esithi, Ehleli nje uYehova, inene, akuyi kuba natyala ngale ndawo.” Wathi akubuza [umfazi] “Ndikunyusele bani na?” waphendula wathi, “uSamuweli.”

Emva kokuba evumisile, wathi, “Ndibona umnyanya unyuka uphuma emhlabeni. . . . Kunyuke indoda enkulu, ithe wambu ingubo yokwaleka. Wazi ke uSawule ukuba nguSamuweli lowo. Wathoba ngobuso emhlabeni waqubuda.”

Yayingenguye umprofeti ongcwele kaThixo lowo wavezwa ngumlingo wokuvumisa koneshologu. Oko kwavelayo kwangaphezu kwendalo kwakuvezwa kuphela ngamandla kaSathana. Kwakulula kuye ukuzimilisa okwesimo sikaSamuweli njengoko wakwazi ukuzimisa okwesithunywa sokukhanya, xa wayelinga uKristu entlango.

Amazwi okuqala entokazi ngexesha ithiwe hlasi ngumoya wokuvumisa abhekiswa kukumkani, “Yintoni ukuba undikhohlise? UnguSawule wena.” Ngaloo ndlela, isenzo sokuqala somoya ombi owazenza umprofeti, saba kukuthetha emfihlakalweni nale ntokazi, ukuyilumkisa ngenkohliso eyenziwa kuyo. Isigidimi esaya kuSawule siphuma kulowo uzenza umprofeti sathi, “Yini na ukuba undigungqise, undinyuse? Wathi uSawule, ndibandezelekile kakhulu; amaFilisti alwa nam, uThixo umkile kum akasandiphenduli nangabaprofeti nangamaphupha; ndikubizele ukuba undazise into endingayenzayo.”

Ngexesha uSamuweli wayesaphila, uSawule walidelela icebiso lakhe wakuthiya ukuthethisa kwakhe. Ngoku, ngeyure yokuxinzeleleka kwakhe kwanentlekele akuyo, weva ukuba inkokelo kamprofeti yayikuphela kwethemba analo, nokuba, ukuze akwazi ukuthetha nommeli weZulu, kufuneka athi ngoku sekungasancedi nto, abhenele kumthunywa wentshabalalo! USawule wayezibeke ngokupheleleyo egunyeni likaSathana; ngoku, lowo ovuyo lwakhe lusekwenzeni inkxwaleko nentshabalalo, walisebenzisa kakhulu eli thuba, emsebenzini wokutshabalalisa ukumkani. Ukuphendula ukucenga okunentlungu kukaSawule, kweza isigidimi esoyikekayo, ekuthiwa sivela kuSamuweli:

“Yini na ukuba undibuze, uYehova emkile nje kuwe, waba lutshaba lwakho? UYehova uzenzele njengoko wakuthethayo ngam: uYehova ubukrazule esandleni sakho ubukumkani, wabunika ummelwane wakho uDavide. Ngokuba ungaliphulaphulanga izwi likaYehova, ungenzanga njengokuvutha komsindo wakhe kuma-Amaleki, ngenxa yoko uYehova uyenzile le nto kuwe namhla. Uwanikele uYehova namaIsrayeli kunye nawe

esandleni samaFilisti. Ngomso wena noonyana bakho niya kuba nam; nomkhosi wamaIsrayeli uYehova uya kuwunikela esandleni samaFilisti.”

Kuyo yonke indlela yovukelo lwakhe, uSawule wayeqhathwa ekhohliswa nguSathana. Ngumsebenzi womlingi ukusicuntsa isono, ukwenza indlela yokreqo ibe lula inomtsalane, ukumfamekisa ingqondo ngakwizilumkiso nezoyikiso zikaYehova. USathana, ngamandla akhe okuthakatha, wamkhokelela uSawule ukuba azithethelele ekudeleleni ukuthethisa kukaSamweli nokulumkisa kwakhe. Ngoku, xa esesiphelweni soxinzelelo, ubuyela kuye, ebeka ubukhulu besono sakhe nokungabikho kwethemba lokuxolelwa, ukuze amtyhudiseleekuphelelwe nilithemba.Akukhookudlula oku okwakungakhethwa ukuze kutshabalalise isibindisakhe nokuphazamisa ingqondo yakhe, okanye ukumtyhalela ekuncameni nasekuzitshabalaliseni.

USawule wayetyhafile kukudinwa nakukuzila; wayesoyika ebethwa sisazela. Kwathi kwakuwa ezindlebeni zakhe okuzayo, wagungqa njengom-oki obhudlwa ngumoya, wawa wathoba emhlabeni.

Intokazi eneshologu yothuka kakhulu. Ukumkani kaIsrayeli wayelele phambi kwayo enjengofileyo. Ukuba angafa elapha egquguleni, singayintoni isiphumo soko kuyo? Yamcela ukuba aphakame atye, imkhuthaza ukuba, njengoko ebeke ubomi bayo esichengeni ngokwenza ngokwesicelo sakhe, kufuneka asamkele isicelo sayo sokuba asindise obakhe. Abakhonzi bakhe baya bangenelela ngezabo izicengo, waza uSawule wavuma ekugqibeleni, yaza intokazi yabeka phambi kwakhe ithole elityetyisiweyo nesonka esingenagwele ezaya zalungiswa ngokukhawuleza. Umbono onjalo! Kumqolomba osendle kasiyazi, apho bekusanda kuvakala amazwi entshabalalo, phambi komthunywa kaSathana, lowo wayethanjisiwe nguThixo njengokumkani phezu kukaIsrayeli wahlala phantsi watya, elungiselela imfazwe ebhubhisayo yemini [elandelayo].

Phambi kokuba kuthi qheke ukusa, ekunye nabakhonzi bakhe, wabuyela enkampini kaIsrayeli eyokulungiselela imfazwe. Ngokubuza kuloo moya wobumnyama, uSawule wazitshabalalisa. Ephethwe ngumvandedwa nokuswela ithemba, kwakuza kuba nzima kuye ukuwukhuthaza umkhosi wakhe ukuba ube nesibindi. Njengoko wayehlukene neThende lamandla, wayengakwazi ukuzikhokela iingqondo zikaIsrayeli ukuba zikhangele kuThixo njengomncedi wazo. Ngaloo ndlela ububi obuxelwe ngenx’ engaphambili babuza kusenza isohlwayo sabo.

Kwisithabazi sakwaShunem, kumathambeka eNtaba iGilibhowa, imikhosi kaIsrayeli nemikhosi yamaFilisti yaqubisana kwidabi elalitshabalalisa. Nangona umboniso owoyikekayo kumqolomba wase-Endore wawulisuse lonke ithemba entliziyweni yakhe, uSawule wayilwela ngobukroti bokugqibela itrone yakhe nobukhosi bakhe. Sekunjalo, konke kwaba lilize. “Asaba amadoda akwaIsrayeli phambi kwamaFilisti, awa

angxwelerhiweyo ezintabeni zeGilibhowa.” Oonyana abathathu nabangamagorha bakakumkani bafa ecaleni kwakhe. Abatoli basukela uSawule. Wawabona amajoni akhe esiwa kufuphi kuye, noonyana bakhe abafanele ubukhosi, bawa ngekrele. Wathi kuba yena engxwelerhekile, akakwazi ukubaleka, akakwazi ukusaba. Kwakungekho ukusinda, wathi ezimisele ukuba angathatyathwa ephila ngamaFilisti, wacelaumphathi weentongazakheesithi,“Rholaikrelelakho, undihlabe.” Yathiyakwala ngalo lendodaukuphakamisaisandla sayo ngakumthanjiswa kaYehova, uSawule wabuthabatha ngokwakhe ubomi bakhe ngokuziwisa phezu kwekrele lakhe.

Watshabalala ngaloo ndlela ukumkani wokuqala kaIsrayeli, enetyala lokuzibulala emphefumlweni wakhe. Ubomi bakhe baba nokusilela, wehlela kwabafileyo ehlazekile, engenathemba, kuba wayibeka intando yakhe etenxileyo ukuba ichasane nentando kaThixo.

Iindaba zokoyiswa zasasazeka kuzo zonke iindawo, zifaka uloyiko kuye wonke uIsrayeli. Abantu babaleka ezixekweni, aza amaFilisti athabatha amaxhoba engaphazanyiswa nto. Ulawulo lukaSawule, olungaxhomekekanga kuThixo, lwasondela ekubeni lube yintshabalalo kubantu bakhe.

Ngemini elandela eyedabi, amaFilisti, athi ngokugqutha-gqutha kwibala ledabi ukuba aphange ababuleweyo, afumana imizimba kaSawule neyoonyana bakhe abathathu. Ukugqibezela uloyiso lwawo, ayinqumla intloko kaSawule azihluba izikrweqe zakhe; emva koko intloko nezikrweqe, zivuza igazi, zathunyelwa kwizwe lamaFilisti njengembasa yoloyiso, “ukuba kushunyayelwe iindaba ezilungileyo ezindlwini zezithixo zayo nasebantwini.” Ekugqibeleni, izixhobo zabekewa “ezindlwini zika-Ashtaroti,” yaza intloko yabotshelelwa etempileni kaDagoni. Ngaloo ndlela uzuko loloyiso lwamkelwa kumandla aba thixo bobuxoki, laza lahlaziswa igama likaYehova.

Izidumbu zikaSawule noonyana bakhe zarhuqelwa eBhete-shan, isixeko esingekho kude eGilibhowa, kufuphi nomlambo weYordan. Apha yaxhonywa ngamatyathanga, ukuze idliwe ziintaka ezityainyama. Noko kunjalo, amadoda awomeleleyo aseYabheshe yaseGiliyadi, ekhumbula ukuhlangula kukaSawule isixeko sawo kwiminyaka yakhe yangaphambili neyayonwabile, ngoku abonakalalisa umbulelo wawo ngokuyithabatha imizimba kakumkani neenkosana, ayingcwaba ngokunesidima. Ayiwela iYordan ngobusuku “awuthabatha umzimba kaSawule, nemizimba yoonyana bakhe, eludongeni lwaseBhete-shan, eza eYabheshe, ayitshisa khona, Awathabatha amathambo abo, awangcwabela phantsi komtanariske eYabheshe; azila ukudla iintsuku zasixhenxe.” Ngaloo ndlela, isenzo esihle esenziwa kwiminyaka engamashumi amane ngaphambili, samzuzela uSawule noonyana bakhe ukungcwatywa ngezandla ezinothando novelwano ngeyure yobumnyama bokoyiswa nokuhlaziswa.

# Isahluko 67—Ubugqwirha Bakudala Nobeli Xesha

Ingxelo yesiBhalo ngotyelelo lukaSawule kumfazi wase-Endore iyintsusa lengxaki kubafundi abaninzi beBhayibhile. Bakho abo bathi uSamuweli wayekho ngokwenene kudliwano-ndlebe noSawule, kodwa iBhayibhile yona inika umhlaba owaneleyo wesigqibo esahlukileyo. Ukuba, ngokutsho kwabanye, uSamuweli wayesezulwini, unokuba wabizwa ukuba abuye apho, mhlawumbi ngamandla kaThixo okanye ngakaSathana. Akakho onokukholwa, nokuba ngumzuzwana, ukuba uSathana wayenawo amandla okubiza umprofeti ongcwele kaThixo ukuba ahloniphe iintshwabulo zomfazi olahliweyo. Asikwazi nokugqiba ukuba uThixo wambizela emqolombeni wegqwirhakazi; kuba uYehova wayesele alile ukuthetha noSawule, ngamaphupha, ngeUrim, okanye ngabaprofeti. 1 Samuweli 28:6. Ezi yayizizixhobo zoqhagamshelano ezinyulwe nguThixo, kwaye akazange azidlule zikho ukuze ahambise isigidimi ngomthunywa kaSathana.

Isigidimi sona sibubungqina obaneleyo ngendawo esiphuma kuyo. Injongo yaso yayingekuko ukukhokela uSawule ukuba aguquke, kodwa ukumkhuthaza ukuba aye entshabalalweni; kwaye lo asinguwo umsebenzi kaThixo, kodwa ngokaSathana. Ukudlula apho, isenzo sikaSawule sokubonana noneshologu, sicatshulwa esiBhalweni njengesinye isizathu sokuba aliwe nguThixo ayekelwe entshabalalweni: “Wala uSawule ngokumeneza kwakhe, awameneza ngako kuYehova, ezwini likaYehova angaligcinanga; kwanangokubuzisa kwakhe koneshologu, ngokuquqela kuye, akaquqela kuYehova; wambulala ke, wabuguqulela ubukumkani kuDavide unyana kaYese.’ 1 IziKronike 10:13, 14. Apha kubekwe ngokucacileyo ukuba uSawule wabuza kumoya weshologu, kungenguwo okaYehova. Akazange athethe noSamuweli, umprofeti kaThixo; kodwa, ngomntu oneshologu, waba nencoko noSathana. USathana wayengenako ukuveza uSamuweli uqobo,kodwa waveza unomgogwana,owayifezayoinjongoyakhe yenkohliso.

Phantse zonke iintlobo zobugqwirha nokuthakatha kwakudala zazisekwe phezu kwenkolo yokuthetha nabafileyo. Abo babesenza ubuchule bokuthetha nabafileyo babebanga ukuncokola nemimoya emkileyo, nokuzuza ngayo ulwazi lweziganeko ezizayo. Eli siko lokubuza kwabafileyo, kuthethwe ngalo esiprofetweni sikaIsaya: “Xa bathe kuni, Quqelani kwabaneshologu nakoosiyazi, abalozayo, abadumzelayo, yithini, abantu mabangaquqeli kuThixo wabo, yini na? Ngenxa yabaphilileyo mabaquqele kwabafileyo na?” Isaya 8:19.

Le nkolo inye yokuthetha nabafileyo yaba lilitye lembombo yonqulo lwezithixo lwabahedeni. Oothixo babahedeni kwakukholelwa ukuba yimimoya yamagorha awafayo eyenziwe oothixo. Ngaloo ndlela inkolo yabahedeni yayikukunqula abafileyo. Le nto iyabonakala eziBhalweni. Kwingxelo yesono sikaIsrayeli eBhete-pehore, kuthiwa: “AmaIsrayeli ahlala eShitim. Baqala abantu bahenyuza neentombi zakwaMowabhi.

Zababizela abantu emibingelelweni yoothixo bazo; badla abantu, banqula oothixo bazo. AmaIsrayeli azibandakanya ke noBhahali-pehore.” Numeri 25:1-3. Umdumisi uyasixelela ukuba babenjani aba thixo kwakunikelwa kubo le mibingelelo. Ethetha ngolu kreqo lunye lwamaIsrayeli, uthi, “Bazibandakanya noBhahali-pehore, badla imibingelelo yabafileyo” (Ndumiso 106:28); oko kukuthi, imibingelelo eyayinikelwa kwabafileyo.

Ukwenziwa abafileyo oothixo, kwakunendawo ephezulu phantse kwiintlobo zonke zonqulo lobuhedeni, njengoko kunjalo nokucingwa ukuba kukuthetha nabafileyo. Oothixo kwakukholelwa ukuba bayayixela intando yabo ebantwini, naxa bebuziwe, babanike iingcebiso. Zazilolu hlobo iimpendulo zoosiyazi ezidumileyo zeGrike neRoma.

Inkolo yokuthetha nabafileyo isekho nangoku, nakumazwe abo bazibiza ngobuKristu. Phantsi kwegama lonqulo lukamoya, isenzo sokuqhagamshelana nabo kuthiwa bangoomoya babo babandulelayo sisasazeka kulo lonke. Kuthiwa ihlangana novelwano lwabo babeke ababathandayo babo engcwabeni. Abantu abangumoya ngamanye amaxesha bayabonakala bekwimo yabahlobo babo abafayo, bachaze iziganeko ezihlangene nobomi babo, benze izenzo ababefudula bezenza besaphila. Ngale ndlela bakhokelela abantu ukuba bakholwe ukuba abahlobobababoabafileyo bazingelosi, eziphaphazela phezukwabo ziqhagamshelana nabo. Abo bathi babe yimimoya yabandulukileyo bahlonitshwa njengohlobo oluthile lonqulo lwezithixo, kuthi kwabaninzi, ilizwi labo libe nokuvakala kakhulu kunelizwi likaThixo.

Baninzi, phofu, abaluthabatha unqulo lwemimoya njengonkwalambiso. Izinto ezibonakalayo ekuthi ngazo kuxhaswe amabango alo njengophawu lwezulu, kuye kuthiwe ngamaqhinga kulowo uzenzayo. Nangona phofu kuyinyaniso ukubaiziphumo zobugqi ziye zenziwe zifihlakale zezamkeleke njengezibubo ubungqina bezinto ezibonakala ziyinene, zikho zona ezibonakalayo ezinobungqina bamandla ezulu. Abaninzi abalwalayo unqulo lwemimoya ngelithi sisiphumo sobuchule bomntu okanye ubuqhopholo bengqondo, xa bequbisene nezinto ezibonakalayo abangakwaziyo ukuzichaza ngale ndlela baye bathethe ngayo, banyanzeleka ukuba bawavume amabango alo.

Unqulo lwemimoya lwale mihla kunye neentlobo zokuthakatha kwakudala, kwanonqulo lwezithixo, konke okunento yokwenza nokuthetha nabafileyo njengomthetho-siseko obalulekileyo, kusekwe phezu kobuxoki bokuqala bukaSathana awakhohlisa ngabo uEva e-Eden. “Anisayi kufa: kuba esazi uThixo ukuba, mhlana nithe nadla kuzo, . . . nibe njengoThixo.” Genesis 3:4, 5. Okufanayo okusekwe phezu kobuxoki nobuqhubela phambili ubuxoki obufanayo, konke ngokufanayo kuphuma kuyise wobuxoki.

AmaHebhere ayalelwe ngokuphandle ukuba angazibandakanyi nangaluphi uhlobo kwinto engathi kukuthetha nabafileyo. UThixo waluvala olu cango ngokusebenzayo xa

wayesithi: “Abafileyo abazi lutho. . . . abasenasabelo naphakade ezintweni zonke ezenzekayo phantsi kwelanga.” Intshumayeli 9:5, 6. “Uyaphuma umoya wakhe, abuyele yena emhlabeni wakhe; ngaloo mini ayatshitsha amabhongo akhe.” Ndumiso 146:4. UYehova wathi kuIsrayeli: “Loo mphefumlo uthe wabheka kwabaneshologu, nakoosiyazi, uhenyuza ngokubalandela; ndowuchasa loo mphefumlo, ndiwunqamle ungabikho phakathi kwabantu bakowabo.” Levitikus 20:6.

“Imimoya yeshologu” yayingeyiyo imimoya yabantu abafileyo, kodwa yayiyeyeengelosi ezikhohlakeleyo, izithunywa zikaSathana. Unqulo lwezithixo lwakudala, njengoko sibonileyo, lwaluquke unqulo lwabafileyo, lusenza ngathi luthetha nabo, luthatyathwa yiBhayibhile ngokuba yayilunqulo lweedemon. Umpostile uPawulos, eyala abazalwana bakhe ekubeni nenxaxheba, nangaluphi uhlobo, ekunquleni kwabamelwane babo abangabahedeni, uthi, “Amadini eziwenzayo iintlanga, ziwenzela iidemon, aziwenzeli uThixo. Andithandi ke ukuba nibe ngamadlelane needomon nina.” 1 Korinte 10:20. Umdumisi, ethetha ngoIsrayeli, uthi “Babingelela ngoonyana babo nangeentombi zabo kwiidemon,” aze kwindima elandelayo achaze ukuba babebabingelela “kwizithixo zakwaKanan.” Ndumiso 106:37, 38. Ekucingeni kwabo ukuba banqula abantu abafileyo, ngokwenene babenqula iidemon.

Unqulo lwemimoya, lumi kanye kwisiseko esinye, alunto yimbi ngaphandle kokuba luhlobo olutsha lobugqwirha nonqulo lweedemon uThixo awalusingela phantsi walwalela kwakudala. Kwatshiwo kwangaphambili eziBhalweni ukuthi, “Inxenye iya kumka elukholweni, ngamaxesha asemva, inyamekele oomoya abalahlekisayo, neemfundiso zeedemon.” 1 Timoti 4:1. UPawulos, kwincwadi yakhe yesibini eya kwabaseTesalonika, walatha ekusebenzeni okukodwa kukaSathana ngenkonzo yemimoya njengesiganeko esiya kwenzeka kanye phambi kokubuya kwesibini kukaKristu. “Ethetha ngokubuya kwesibini kukaKristu, waxela ukuba kuya kuba “kungokokusebenza kukaSathana, ngayo imisebenzi yamandla, nemiqondiso, nezimanga zobuxoki.” 2 Tesalonika 2:9, 10. UPetros yena, echaza ingozi eliza kuba kuyo ibandla ngemihla yokugqibela, uthi njengoko babekho abaprofeti bobuxoki abakhokelela uIsrayeli esonweni, kuya kubakho abafundisi ababuxoki, “[a]baya kungenisa bucala amahlelo entshabalalo, bemkhanyela uMnini-nto-zonke owabathengayo. . . . Baninzi abaya kulandela intshabalalo yabo.” 2 Petros 2:1, 2. Apha umpostile walatha olunye lweempawu ezibonakalayo zabafundisi bonqulo lomoya. Bayala ukumvuma uKristu njengoNyana kaThixo. Ngokubhekisele kubafundisi abanjalo, uYohane othandiweyo, uthi: “Ngubani na ixoki, ingenguye okhanyelayo ukuba uYesu unguye uKristu? Lowo ungumchasi-Kristu, omkhanyelayo uNyana, abanaye noYise.” 1 Yohane 2:22, 23. Unqulo lwemimoya, ngokukhanyela uKristu, lukhanyela uYise noNyana, kwaye iBhayibhile ikubiza oko njengokubonakala komchasi-Kristu.

Ngokuxela kwangaphambili kwesiphelo sikaSawule ngomfazi wase-Endore, uSathana wayeceba ukubabambisa abantu bakwaIsrayeli. Wayethembe ukuba babeza

kukhuthazeka ukuba balithembe igqwirhakazi, baze bakhokelelwe ekubuzeni kulo. Ngaloo ndlela babeya kusuka kuThixo njengomcebisi wabo baze bazibeke phantsi kolawulo lukaSathana. Umtsalane kunqulo lwemimoya otsala ngalo izihlwele, ngamandlaokwenzangathi akho okususaisigqubuthelo kwikusasa nokutyhilwa ebantwini kokouThixoakufihlileyo. UThixoelizwini laKhe uvule phambi kwethu iziganeko ezikhulu zexesha elizayo — konke ekufunekayo ukuba sikwazi — wasinika inkokelo ekhuselekileyo ezinyaweni zethu phakathi kwazo zonke iintlekele zalo [ixesha elizayo]; kodwa yinjongo kaSathana ukuchitha ukuba umntu amthembe uThixo, ukubenza banganeliseki yimeko yobomi babo, abakhokele ukuba bafune ulwazi athe uThixo ngobulumko baKhe wabugquma kubo, kwanokudelela oko akutyhilileyo eLizwini laKhe eliNgcwele.

Baninzi abangonwabiyo kukungazi isiphumo esiqinisekileyo somcimbi. Abakwazi ukunyamezela ukungaqiniseki, baze bathi ekusweleni kwabo umonde, bale ukulinda bade babone usindiso lukaThixo. Ububi ababufumanayo bubaqhubela ekubeni baphantse ukuphazamiseka. Banika ithuba imvakalelo yabo enovukelo, bahle benyuka benentlungu ezingileyo, befuna ulwazi ngento engatyhilwanga. Ukuba bebenokuthemba uThixo, bahlale bethandaza, bebeya kuyifumana intuthuzelo yezulu. Umoya wabo ubuya kuzola ngokuthetha noThixo. Abadiniweyo nabasindwa ngumthwalo bebeya kuyifumanela ukuphumla imiphefumlo yabo ukuba bebenokuya nje kuYesu; kodwa xa bezityeshela iindlela uThixo azimisileyo zentuthuzelo yabo, baze babhenele kwamanye amajelo, bethembe ukufunda oko uThixo akubambileyo, benza impazamo kaSawule, baze ngayo bazuze kuphela ulwazi lwenkohlakalo.

UThixo akaneliswa yile ndlela, kwaye ukuthethe oko ngawona mazwi acacileyo. Oku kungxama ngaphandle komonde ukususa isigqubuthelo kwingomso kutyhila ukusweleka kokukholelwa kuThixo kuwushiye umphefumlo uvulekele iingcebiso zomkhohlisi oyintloko. USathana ukhokelela amadoda ukuba abuze kwabo baneshologu; athi ngokutyhila izinto ezifihliweyo ezadlulayo, akhuthaze ukuthenjwa kwamandla akhe okuxela izinto ezizayo. Ngamava awazuzwa kwiinkulungwane ezininzi, uyakwazi ukusibona isiphumo ngokubona isizathu aze akwazi ukuqikelela okuzayo, kwezinye zeziganeko zobomi bomntu, engekho kude kakhulu enyanisweni. Ngaloo ndlela uthi akwazi ukukhohlisa usizi lwemiphefumlo elahlekileyo aze ayizise phantsi kwamandla ache, ayikhokelele ekuthinjweni ngokuthanda kwakhe.

UThixo wayenike isilumkiso ngomprofeti waKhe: “Xa bathe kuni, Quqelani kwabaneshologu nakoosiyazi, abalozayo, abadumzelayo, yithini, Abantu mabangaquqeli kuThixo wabo, yini na? Ngenxa yabaphilileyo mabaquqele kwabafileyo na? Bhekani esiyalweni, esingqinweni! Ukuba bathe abathetha ngokwelo lizwi, boba abanasifingo.” Isaya 8:19, 20.

Ingabaabo banoThixoongcwele, ongenasiphelo ebulumkweni nasemandleni, bangaya kwabanobugqi, abalwazi lwabo luvelaekwayamaneni notshaba lukaYehova?UThixongokwaKhe ukukukhanya kwabantu baKhe; ubabiza ukuba bamilisele amehlo abo ngokholo kubuqaqawuli obufihliweyo ukuba bungabonwa ngumntu. ILanga loBulungisa lithumela imitha yalo ezintliziyweni zabo; banokukhanya okuphuma kwitrone yezulu, baye abanalo ulangazelelo lokubuya umva kwithende lokukhanya baye kubathunywa bakaSathana.

Isigidimi sedemon kuSawule, naxa sasichasa isono, siprofeta ngembuyekezo, sasingaqonde ukumhlaziya, kodwa ukumtyhuda ukuba aphelelwe lithemba atshabalale. Kuyakholisa, ngamanye amaxesha, ukuyifeza kakhulu injongo yomlingi ukubalobela abantu entshabalalweni ngokukhohlisa kakhulu. Imfundiso yoothixo bedemon ngamaxesha akudala, yayikhuthaza ezona mvume zikhohlakeleyo. Imithetho engcwele egweba isono nenyanzelisa ubulungisa, yayibekwa bucala; inyaniso yayithatyathwa lula, ubunyhukunyhuku bunganeli nje ukuvunyelwa, kodwa buyalelwe [njengomthetho]. “Unqulo lwemimoya luthi akukho kufa, akukho sono, akukho mgwebo, akukho mbuyekezo; nokuba “abantu bangoothixo-mntu abangawanga;” nokuba umnqweno ungowona mthetho omkhulu; nokuba umntu uyinika kwayena ingxelo ngobomi bakhe. Imiqobo awayimisayo uThixo ukuba yaluse inyaniso, ubunyulu, nokuhlonipha iwiswe phantsi, ngenxa yoko abaninzi bamiliselwe esonweni. Ingaba imfundiso enjalo ayithethi into efanayo naleyo yonqulo lweedemon?

UYehova wabeka phambi kukaIsrayeli iziphumo zokuthetha nemimoya ekhohlakeleyo, kumasikizi amaKanan: babengenalo uthando lwemveli, abanquli bezithixo, abakrexezi, ababulali, nabathiyekileyo ngayo yonke ingcinga ekhohlakeleyo nokwenza okunezothe. Abantu abazazi kwaiintliziyo ezi zabo; kuba “intliziyo inenkohliso ngaphezu kweento zonke, isisifo esibi.” Yeremiya 17:9. Noko ke, uThixo uyaziqonda izinto ekekelele kuzo indalo embi yomntu. Ngelo xesha, njengangoku, uSathana wayelindele ukuzisa iimeko ezilungele uvukelo, ukuze abantu bakaIsrayeli bazenze bacekiseke kuThixo njengoko ayenjalo amaKanan. Umchazi wemiphefumlo uhleli lonke ixesha elungele ukuvula imisele yokubaleka ngaphandle kwesithintelo kobubi ngaphakathi kwethu; kuba ulangazelela ukuba sitshabalale, sigwetywe ngokuba sinetyala phambi kukaThixo.

USathana wayezimisele ukuhlala elibambile ilizwe laseKanan, lathi lakwenziwa indawo yokuhlala kwabantwana bakwaIsrayeli, waza umthetho kaThixo wenziwa ukuba ube ngumthetho welizwe, wamthiya uIsrayeli ngentiyo ekhohlakaleyo nenobubi, waceba intshabalalo yabo.

Ngoncedo lwemimoya ekhohlakeleyo, oothixo basemzini bangeniswa; kwathi ngenxa yokreqo, abantu abanyuliweyo, ekugqibeleni, basasazwa kulo lonke iLizwe

leDinga. Le mbali uSathana uzama ukuyiphinda kule mihla yethu. UThixo ukhokela abantu baKhe ukuba baphume kumanyumnyezi ehlabathi, ukuba bagcine umthetho wakhe; kuthi ngenxa yoku, ingqumbo "[yo]mmangaleli wabazalwana bethu" ingabi namida. "Uhlileweza kuni uMtyholi, enomsindo omkhulu, esazi nje ukuba ixesha analo lincinane." IsiTyhilelo 12:10, 12. Ilizwe elililo, elimelwe yimibingelelo, selikufuphi phambi kwethu, kwaye uSathana uzimisele ukubatshabalalisa abantu bakaThixo nokubanqamla kwilifa labo. Isiyalo esithi, "Lindani nithandaze, ukuze ningangeni ekuhendweni" (marko 14:38), asizange sadingeka kakhulu kunangoku. Ilizwi likaYehova kuIsrayeli wakudala likwabhekiswa nakubantu baKhe beli xesha; "Musani ukubheka kwabaneshologu; musani ukubafuna oosiyazi, ukuze nenziwe inqambi ngabo;""kuba balisikizi kuYehova bonke abenza ezo zinto." Levetikus 19:31; Duteronomi 18;12.

# Isahluko 68—UDavide ETsikelage

[Esi sahluko sisekwe ku-1 Samuweli 29; 30; 2 Samuweli 1.]

UDavide namadoda akhe babengathabathanga nxaxheba kwidabi phakathi kukaSawule namaFilisti, nangona babehambe namaFilisti ukuya kwithafa longquzulwano. Ngexesha imikhosi emibini ilungiselela ukungena edabini, unyana kaYese wazifumana ekwingxuba-kaxaka enkulu. Kwakulindeleke ukuba uya kulwa kunye namaFilisti. Ukuba wayengathi ekulweni ayishiye indawo ayabelweyo abuye ethafeni [lemfazwe], wayengayi kuzibizisa nje ngobugwala kuphela, koko ngokungabi nambulelo nokungcatsha uAkish, owayemkhusele, wamthemba. Isenzo esinjalo sasiya kwambathisa igama lakhe ngenkohliso, size simbeke esichengeni kwingqumbo yeentshaba eyayisoyikeka ngaphezu kukaSawule. Kanti ke, wayengakwazi nokomzuzwana ukuvuma ukulwa noIsrayeli. Ukuba angakwenza oku, wayeya kuba ngumngcatshi welizwe lakhe—abe lutshaba lukaThixo nabantu baKhe. Loo nto yayiya kuyivala ngonaphakade indlela yakhe yokukhwela etroneni kaIsrayeli; kuthi ukuba uSawule uye wabulawa, ukufa kwakhe kubalelwe kuDavide.

UDavide wenziwa ave ngokungathi uyilahlile indlela yakhe. Ngekwakulunge kakhulu ukuba wayeyifumene indawo yokuphephela kwiinqaba zikaThixo ezomeleleyo ezintabeni kunakwiintshaba zikaYehova nabantu baKhe ezizixela ngokuphandle. Noko kunjalo, uYehova ngobukhulu benceba yaKhe akazange ayohlwaye le mposiso yesicaka sakhe ngokumyekela kwinkathazo nokudideka kwakhe; kuba, nangona uDavide waphuncuka kumandla ezulu, wakhubeka waphuma ecaleni kwindlela yokunyaniseka ngokupheleleyo, yayiseyinjongo yentliziyo yakhe ukunyaniseka kuThixo. Lo gama uSathana nomkhosi wakhe babexakekile benceda abachasi bakaThixo noIsrayeli ukuba kucetywe ukuchasa ukumkani owashiya uThixo, zona iingelosi zikaYehova zazisebenza ukuhlangula uDavide kwintlekele awaye wawa kuyo. Izithunywa zezulu zasebenza kumadoda amakhulu amaFilisti ukuba zikuchase ukuhlangana kwebutho likaDavide nomkhosi owawujongene nemfazwe.

“Ayini na la maHebhere apha?” zakhala izikhulu zamaFilisti, zimngqingile uAkishe. UAkishe, engathandi ukwahlukana nomncedisi obaluleke kangako, waphendula, “Lo asinguye na uDavide umkhonzi kaSawule, ukumkani wamaIsrayeli, oseleneemini neminyaka enam? Andifumananga mposiso kuye, kuthabathela kumhla awaphamba ngawo, kwezisa kule mini?”

Izikhulu zanyanzelisa ngomsindo kwisicelo sazo: “Yibuyise loo ndoda, ibuyele endaweni yayo, apho wayiyalela khona, ingehli nathi iye ekulweni, hleze isichase ekulweni. Angazikholisisa ngantoni na lo enkosini yakhe? Akungeentloko zala madoda yini na? Lo asinguye na uDavide, ababevuma ngaye ekungqungqeni, besithi, uSawule

ubulele amawaka akhe, uDavide ubulele amawaka akhe angamashumi?” Ukuxhelwa kwentshatsheli yawo nokoyisa kukaIsrayeli ngeso siganeko, kwakusankenteza ezingqondweni zezikhulu zamaFilisti. Azizange zikholwe ukuba uDavide angalwa nabantu bakubo; kwaye ukuba angathi, kubushushu bedabi, abe ngakwicala labo, angenza umonakalo omkhulu kakhulu kumaFilisti kunokuba unokwenjenjalo uwonke umkhosi kaSawule.

Ngenxa yoko uAkishe wanyanzeleka ukuba avume, waza wambiza uDavide, wathi kuye, “Ehleli nje uYehova, uthe tye wena; kuhle emehlweni am ukuphuma kwakho nokungena kwakho nam emkhosini; ngokuba andifumananga bubi kuwe, kuthabathela kumhla wokuza kwakho kum, kuzise kule mini; ke emehlweni ezikhulu akumhle. Ke ngoko buya, uhambe unoxolo, ungenzi bubi emehlweni ezikhulu zamaFilisti.”

UDavide, esoyika ukungcatsha eyona mvakalelo yakhe, waphendula, “Ndenze ntoni na? Ufumene ntoni na kumkhonzi wakhe, kuthabathela kumhla wokubakho kwam phambi kwakho, kuzise kule mini, ukuba ndingayi nje, ndilwe neentshaba zenkosi yam ukumkani?”

Impendulo ka-Akishe inokuba yayenza yadidiza lihlazo nokuzisola intliziyo kaDavide, akucinga ngokungafaneleki komkhonzi kaYehova kwiinkohliso awazihlisela kuzo. “Ndiyazi ukuba ulungile emehlweni am njengesithunywa sikaThixo;” watsho ukumkani: “kodwa abathetheli bamaFilisti bathe, Makangenyuki nathi, aye ekulweni. Ngoko vuka kusasa ngomso, nabakhonzi benkozi yakho abaze nawe; nivuke kusasa ke ngomso, kwakusathi nwe, nihambe.” Ngoko ke, umgibe uDavide awayeqamangeleke kuwo waqhawuka, waba uyakhululeka.

Emva kohambo lweentsuku ezintathu, uDavide nebutho lakhe lamadoda angamakhulu amathandathu bafika eTsikelage, eyayilikhaya labo laseFilisti. Phambi kwabo kwakukho umbono wokuphanziswa. Ama-Amaleki, esebenzisa ithuba lokungabikho kukaDavide kunye nemikhosi yakhe, aziphindezela ngenxa yokungenelwa komhlaba wawo. Awothusa umzi ngexesha wawungalindwanga, athi akuba ewuphangile awutshisa, emka, athabatha bonke abafazi nabantwana njengamabanjwa, nentimbo eninzi.

Beqhiphuke umbilini luloyiko nokumangaliswa, uDavide namadoda akhe, bazikhangela bethe cwaka iindonga ezimnyama nezitsha ngokungangxamiyo. Ngelo xesha, ingqondo yokwabo ukuphanziswa yabafikela ngamandla, bathi, bengaloo madoda angabalwi abaneziva zamadabi, “baliphakamisa . . . izwi labo balila, kwada akwabakho mandla kubo okulila.”

Apha, kwakhona uDavide wohlwaywa ngenxa yokungabi nalukholo okwamkhokelela ekubeni azibeke phakathi kwamaFilisti. Wayenalo ithuba lokuba abone

ukuba lungakanani ukhuselo anokulufumana phakathi kweentshaba zikaThixo nabantu baKhe. Abalandeli bakaDavide bamjikela njengongunobangela weentlekele zabo. Wayeqhwaye impindezelo yama-Amaleki ngokuwahlasela; kanti, ethembe kakhulu inkuseleko phakathi kweentshaba zakhe, wasishiya isixeko singajongwanga. Ephanjaniswe yintlungu nengqumbo, amasoldati akhe ngoku alungela naliphina inyathelo lokuphelelwa lithemba, ada athembisa ngokuyixuluba inkokeli yawo.

UDavide wakhangeleka esusiwe kwinkxaso yakhe nawuphi umntu. Bonke awayebaxabisile emhlabeni babetshayelwe basuka kuye. USawule wayemgxothile elizweni lakhe, amaFilisti ayemgxothile kwinkampu yawo; ama-Amaleki ayesiphangile isixeko sakhe; abafazi bakhe nabantwana babenziwe amabanjwa; baza abona bahlobo bakhe bamanyana ukumchasa, bamthembisa nangokumbulala. Ngeyure yakhe yeqoqo lokugqibela loxinzelelo, uDavide, endaweni yokuyivumela ingqondo yakhe ukuba igxile kwezi meko zibuhlungu, wakhangela ngokunyanisekileyo uncedo kuYehova. “Wazomeleza kuYehova.” Wahlola ubomi bakhe obudlulileyo obabuzaliswe ziziganeko. Leliphi ixesha awakha washiywa ngalo nguYehova? Umphefumlo wakhe wahlaziyeka akukhumbula izibonakaliso ezininzi zothando lukaThixo. Abalandeli bakaDavide, ngokunganeliseki nokungabi namonde kwabo, bayenza ingcikivo yabo yabuhlungu ngokuphindiweyo; kodwa indoda kaThixo, inesizathu esingaphezulu sokuba ibe buhlungu, yomelela. “Mhlana ndinxunguphalayo mna, Ndokholosangawe.”(Ndumiso 56:3), yaba lulwimi lwentliziyo yakhe.Nangonayenangokwakhe wayengayiqondi indlela yokuphuma ebunzimeni, uThixo wayeyibona, waye eza kumfundisa into amakayenze.

Wabiza uAbhiyatare umbingeleli, unyana ka-Ahimeleki, “wabuza uDavide kuYehova, esithi, Ndiwasukele na la matutu? Ndowafumana na?” Impendulo yathi, “Sukela; ngokuba uya kuwafumana okunene; uya kuhlangula konke” 1 Samuweli 30:8.

Ngala mazwi, ukuxubayela kwentlungu nokuvutha kwaphela. UDavide namasoldati akhe bakhawuleza balusukela utshaba lwabo olwalusaba. Ukukhawuleza kokuhamba kwabo, kwathi, ekufikeni kwabo kumfula iBhesore, ethululela kufuphi eGaza kulwandle iMeditare, amakhulu amabini ebutho anyanzeliswa kukudinwa ukuba asale ngasemva. UDavide yena nabaseleyo banyanzelisa ukubheka phambili, kungekho nto inokubatyhafisa.

Bathi bebheka phambili, bahlangana nekhoboka lomYiputa ekwakubonakala ukuba sele liza kufa kukudinwa nendlala. Lathi lakufumana ukutya nento eselwayo, lavuseleleka, baza bafumana kulo ukuba lalishiywe ukuba life yinkosi yalo ekhohlakeleyo, umAmaleki womkhosi obuhlasela. Lalibalisa ibali logqogqo nophango; laza emva koko, lakuba lizame lakwazi, ukuba kwenziwe isithembiso sokuba lingabulawa okanye libuyiselwe kwinkosi yalo, lavuma ukukhokelela iqela likaDavide kwinkampu yeentshaba zabo.

Bathi bakuyibona inkampu, bahlangatyezwa ngumbono wemihlali. Umkhosi owoyisileyo wawusenza itheko elikhulu. “Nango ezithe dwe phezu kwelizwe lonke, esidla, esela, eduda ngenxa yalo lonke ixhoba elikhulu, abelithimbile ezweni lamaFilisti, nasezweni lakwaYuda.” Kwayalelwa uhlaselo olukhawulezileyo, baza abasukelayo balingenela ngokoyikekayo ixhoba labo. Ama-Amaleki othuka adideka. Idabi laqhuba ubusuku bonke nemini elandelayo, phantse wada wabulawa wonke umkhosi. Kwaba kuphela ibutho lamakhulu amane amadoda, awayeqabele iinkamela, awaphumelelayo ukusinda. Ilizwi likaYehova lazaliseka. “Wayihlangula uDavide yonke into abeyithimbile ama-Amaleki. Nabafazi bakhe bobabini wabahlangula uDavide; akwasala nanye into kuzo, kuthabathela kwixhoba kwesa kwinto yonke abeyithimbile kubo. Yonke into wayibuyisa uDavide.”

Ngexesha uDavide wayewungenela umhlaba wama-Amaleki, waye ebabulele ngekrele bonke abemi abawa ezandleni zakhe. Ukuba kwakungekuba amandla kaThixo athi anqanda, ama-Amaleki ngewayeziphindezele ngokubatshabalalisa abantu baseTsikelage. Agqiba ukuba abasindise njengabathinjwa, ekwafuna nokunyusa izinga lokuhlonitshwa ngoloyiso ngokubuyela ekhaya neqela elikhulu lamabanjwa, ekwajonge nokubathengisa njengamakhoboka. Ngaloo ndlela, engaqondanga, azalisa injongo kaThixo, yokugcina amabanjwa engalinyazwanga, ukuze abuyiselwe kubayeni nooyise.

Onke amagunya asemhlabeni aphantsi kolawulo lwaLowo ungenasiphelo. Koyena mlawuli unamandla, koyena mcinezeli ukhohlakele kakhulu, uthi, “Fika apha, ungegqithi.” Yobhi 38:11. Amandla kaThixo asoloko esetyenziswa ukuba amelane nezithunywa zobubi; uhlala esebenza phakathi kwabantu, kungekuko ukubatshabalalisa, kodwa ukubalungisa nokubagcina.

Ngovuyo olukhulu, aboyisi bajika bagoduka. Bathi xa befika kumaqabane abo awayesele ngasemva, abanomona kakhulu nabangalawulekiyo bamakhulu amane, bakhuthaza ukuba, abo babe ngenanxaxheba edabini, bangafumani sabelo kumaxhoba; besithi kubanele ukuba babuyiselwe elowo umfazi wakhe nabantwana bakhe. Noko kunjalo, uDavide akazange ayivume into enjalo. “Ningenjenjalo, bazalwana bam,” watsho, “ngento asinikileyo uYehova. . . . Njengoko sinjalo isabelo sohla aye ekulweni, sinjalo isabelo sosele nempahla; baya kwabelana ngakunye.” Ngaloo ndlela waba uyagqitywa umcimbi, wathi emva koko wangummiselo kwaIsrayeli ukuba, bonke abathe ngembeko bahlangana nephulo lomkhosi, kufuneka bafumane isabelo kumaxhoba ngokulinganayo nabo bebephakathi emsini wokulwa.

Ngaphandle kokuwabuyisa onke amaxhoba awayethathiwe eTsikelage, uDavide nebutho lakhe bathimba imihlambi namaqela empahla enkulu ezazizezama-Amaleki. Ezi zabizwa ngokuthi, “Lixhoba likaDavide,” bathi bakubuyela eTsikelage, wathumela kula maxhoba, izipho kumadoda amakhulu esizwe sakubo sakwaYuda. Koku kupha,

bakhunjulwa bonke abo baba nobuhlobo kuye nabalandeli bakhe kwiingxingwa zeentaba, xa wayenyanzelekile ukuba asabe asuke ehlala ngenxa yobomi bakhe. Ububele babo novelwano lwabo, zizinto ezazixabiseke kakhulu kwimbacu, kwaza kwabonakaliswa ngombulelo omkhulu ukuqatshelwa kwazo.

Kwaya kwaba lusuku lwesithathu uDavide namadoda okulwa bebuyile eTsikelage. Bathi besebenza nzima bevuselela amakhaya angamanxuwa,balindelangeentliziyoezinexhala iindabazedabi ababesazi ukuba linokuba liyaliwa phakathi kukaIsrayeli namaFilisti. Ngesiquphe, kwangena indoda engumthunywa emzini, “zikrazukile iingubo zayo, inomhlaba entloko.” Yakhawuleza yaziswa kuDavide, yafika yathoba phambi kwakhe ngentlonipho, ibonisa ukumamkela njengenkosi enamandla, neyayilangazelela ukuthandwa yiyo. UDavide wabuza ngenzondelelo ukuba idabi liqhube njani. Le mbacu yabika ngokoyiswa nokufa kukaSawule, kunye nokufa kukaYonatan. Yathetha yadlula ngaphaya kokuthetha into eyenzekileyo. Kucaca ukuba yayicinga ukuba uDavide wayenesixhiba ngakumtshutshisi wakhe ongenalusizi, lo wasemzini wathemba ukuzizuzela imbeko njengobulele ukumkani. Ngomoya wokuzibabaza, yaqhubela phambili le ndoda ibalisa ukuba, ngexesha ledabi, yamfumana ukumkani kaIsrayeli engxwelerhiwe, exinwe kakhulu zintshaba zakhe, yathi, ngokucelwa nguye [uSawule], yambulala. Isithsaba sentloko yakhe, nezacholo zegolide zasengalweni yakhe, zaziswa kuDavide. Walindela eqinisekile ukuba ezi ndaba ziya kwamkelwa ngovuyo, nokuba uya kufumana umvuzo omkhulu ngendawo awathi wayidlala.

“Wazibamba uDavide iingubo zakhe, wazikrazula, kwanamadoda akhe onke abenawo; bammbambazelela, balila, bakuzila ukudla kwada kwahlwa, ngenxa kaSawule, nangenxa kaYonatan unyana wakhe, nangenxa yabantu bakaYehova, nangenxa yendlu kaIsrayeli; ngokuba bewile likrele.”

Kwathi kwakudlula ukothuka kokuqala ngeendaba ezoyikekayo, iingcinga zikaDavide zabuyela kwisigidimi esingumhambi, kunye nokwaphula umthetho, ngokwamazwi aso, esasinetyala lako. Inkosi yayibuza indodana, “Ungowaphi na?” Yaphendula, “Ndingunyana wendoda engumhambi, umAmaleki. Wathi uDavide kuyo, utheni ukuba ungoyiki ukusa isandla sakho, umbulale umthanjiswa kaYehova?” Kabini uDavide enoSawule emandleni akhe; kodwa wathi ekhuthazwa ukuba ambulale, wala ukusiphakamisa isandla sakhe ngakulowo wayebekelwe bucala ngokomyalelo kaThixo ukuba alawule uIsrayeli. Kanti ke ama-Amaleki awazange oyike ukuqhayisa ngokuba embulele ukumkani kaIsrayeli. Wazimangalela ngokwakhe ngokwaphula umthetho ofanele ukufa, saza isohlwayo senziwa kuye kwangoko. UDavide wathi, “Igazi lakho malibe sentlokweni yakho; ngokuba umlomo wakho ulingqina ngawe, usithi, Mna ndimbulele umthanjiswa kaYehova.”

Intlungu kaDavide ngokufa kukaSawule yayinyanisekile inzulu, ibonisaububele bendalo ezukileyo. Akazange avuye ekuweni kotshaba lwakhe. Isithintelo esasivale ukukhwela kwakhe kwitrone kaIsrayeli sasisukile, kodwa oku akuzange kumvuyise. Ukufa kwakuyicime kwaphela inkumbulo yokungathembeki nenkohlakalo kaSawule, ngoku akwabikho nto embalini ecingwayo ngaphandle kwezo zinesidima nezifanele ukumkani. Igama likaSawule laliqhagamshelene nelikaYonatan, ubuhlobo bakhe babunyanisekile bungenamona.

Ingoma awayivumayo uDavide eyayityhila imvakalelo yentliziyo yakhe yaba ligugu kwisizwe, nakubantu bakaThixo kuzo zonke izizukulwana ezilandelayo:

Imbalarha, Israyeli, ibulewe

emimangweni yakho!

Hayi, ukuwa kwamagorha!

Musani ukuxela eGati;

Musani ukwenza zindaba ezitratweni

zeAshkelon,

Hleze zivuye iintombi zamaFilisti,

Hleze zivuyelele iintombi zabangalukileyo.

Nina zintaba zaseGilibhowa kungaze

kubekho mbethe,

Makungaze kubekho mvula kuni, namasimi emirhumo;

Ngokuba khona kwangcola iingweletshetshe zamagorha,

Ingweletshetshe kaSawule,

wanga waye engathanjiswanga nge-oli. . . .

USawule noYonatan babeziinzwana,

Bethandeka ekudleni kwabo ubomi,

Nasekufeni kwabo abahlukananga.

Babenamendu ngaphezu kwamaxhalanga,

Babenamandla ngaphezu kwengonyama.

Zintombi zakwaIsrayeli, mlileleni uSawule,

Obenambesa iingubo ezibomvu, eniyolisa;

Obeninxiba izihombo zegolide

ezambathweni zenu.

Hayi, ukuwa kwamagorha phakathi kwemfazwe!

UYonatan ubulawelwe emimangweni yakho

Ndibandezelekile ngenxa yakho,

mzalwana wam Yonatan;

Ubumnandi kakhulu kum;

Kubalulekile ukundithanda kwakho

Ngaphezu kokuthanda komntu oyinkazana.

Hayi, ukuwa kwamagorha!

Adakile amadoda okulwa!”

2 Samuweli 1:19-27.

# Isahluko 69—Ukubizelwa KukaDavide Etroneni

[Esi sakhluko sisekwe ku-2 Samuweli 2 ukuya kwisi-5:5.]

Ukufa kukaSawule kwazisusa iingozi ezazisenza ukuba uDavide aye elubhacweni. Ngoku indlela yayivulekile kuye ukuba abuyele elizweni lakhe. Zathi zakuba ziphelile iintsuku zokulilela uSawule noYonatan, “wabuza uDavide kuYehova, esithi, Ndinyuke na ndiye emzini wakwaYuda? Wathi uYehova kuye, Nyuka. Wathi uDavide, Ndinyuke ndiye phi na? Wathi yena, eHebron.”

IHebron yayingamashumi amabini eemayile ngasentla ukusuka eBher-shebha, phantse yakumgama okwisiqingatha phakathi kweso sixeko nendawo apho kwakuza kwakhiwa khona iYerusalem ngelixa elizayo. Kuqala yayibizwa ngokuba yiKiriyati-Arbha, isixeko sika-Arbha, uyise ka-Anaki. Kamva yabizwa ngokuba yiMamre, kwaye kulapha apho yayikhona indawo yokungcwaba amanyange, “umqolomba waseMakapela.” IHebron yayililifa likaKhalebhi, yaye ngoku isisixeko esiyintloko sakwaYuda. Ikwintili erhangqwe lilizwe leenduli ezityebileyo nemihlaba ezele ziziqhamo. Eyona midiliya mihle ePalestina yayikwimida yayo, kukwakho namahlathi aliqela eminquma neminye imithi yeziqhamo.

UDavide nabalandeli bakhe kwangoko balungiselela ukuthobela umyalelo abawufumana kuThixo. Amakhulu amathandathu amadoda axhobileyo, enabafazi kunye nabantwana bawo, imihlambi kunye namaqela empahla enkulu, ngokukhawuleza baba sendleleni esinga eHebron. Wathi xa umqokozo ungena esixekweni, amadoda akwaYuda aye elindele ukumamkela uDavide njengokumkani wangomso kaIsrayeli. Amalungiselelo enziwa kwangoko ukuba athweswe [isithsaba]. “Amthambisa khona apho uDavide ukuba abe ngukumkani kwindlu yakwaYuda.” Eyona nto, kwakungekho linge lakumisela igunya lakhe ngokunyanzelisa phezu kwezinye izizwe.

Esinye sezenzo zokuqala sekumkani esanda kuthweswa yaba kukuvakalisa ngentlonelo enobubele inkumbulo kaSawule noYonatan. Wathi akuva ngesenzo sobugorha samadoda aseYabheshe-giliyadi sokuhlangula imizimba yeenkokeli eziwileyo aze ayinikeumngcwabo onesidima,uDavide wathumelaummeli eYabheshe nesigidimi, “Manisikelelwe nguYehova nina, nayenzelayo inkosi yenu uSawule loo nceba, nayingcwaba. Ngoko uYehova makanenzele inceba nenyaniso; nam ndiya kunenzela oko kulungileyo.” Wavakalisa okwakhe ukukhwela etroneni yakwaYuda waza wamema intsebenziswano yabo babe bonakalise ukuba banentliziyo enyanisekileyo.

AmaFilisti akazange asichase isenzo sikaYuda sokwenza uDavide ukumkani. Ayenze ubuhlobo naye ngexesha eselubhacweni, ukuze ahlasele ethise amandla ubukumkani bukaSawule, kwaye ngoku ayethembe ukuba, ngenxa yobubele bawo bangaphambili kuDavide, ukwanda kwamandla akhe, ekugqibeleni, kuya kusebenza

okuhle kuwo. Noko kunjalo, ulawulo lukaDavide lwalungasayi kungabi nazo iinkathazo. Ukuthweswa kwakhe kwaba kukuqala kwamayelenqe novukelo. UDavide akazange ahlale phezu kwesihlalo somngcatshi; uThixo wamkhetha ukuba abe ngukumkani kaIsrayeli, ngenxa yoko kwakungekho sizathu sokungathembi okanye senkcaso. Kanti ke, lathi lingekamkelwa nje igunya lakhe ngabantu bakwaYuda, kwathi, ngempembelelo ka-Abhinere, uIshbhoshete, unyana kaSawule, wabekwa kwitrone echasayo kwaIsrayeli.

UIshbhoshete wayebuthakathaka engafanelekanga njengommeli wendlu kaSawule, lo gama yena uDavide wayefaneleke ngendlela egqame kakhulu ukuba angathwala imithwalo yobukumkani. UAbhinere, umthunywa oyintloko ekunyuseleni uIshbhoshete kwigunya lobukhosi, wayengumphathi oyintloko yomkhosi kaSawule, kwaye wayeyeyona ndoda ibalulekileyo kwaIsrayeli. UAbhinere wayesazi ukuba uDavide wayenyulwe nguYehova kwitrone kaIsrayeli, kodwa njengoko wayemzingele emsukela ixesha elide kangako, wayengenantumekelelo yokuba unyana kaYese angalandela kubukumkani obabulawulwa nguSawule.

Iimeko awabekwa phantsi kwazo uAbhinere zanceda ukuphuhlisa esona similo sakhe, zamveza ukuba ungumntu othanda udumo nongenamthetho. Wayesondele kakhulu kuSawule, warhabula impembelelo yomoya kakumkani wokuchasa indoda uThixo ayinyulileyo ukuba ilawule uIsrayeli. Intiyo yakhe yaya yankulu ngenxa yokukhalinyelwa qatha nguDavide ngexesha xa iselwa lamanzi kunye nekrele likakumkani lathatyathwa ecaleni kukaSawule owayelele enkampini. Wakhumbula indlela uDavide awalila ngayo phambi kokumkani nabantu bakwaIsrayeli, “Akuyiyo ndoda yini na? Ngubani na onjengawe kwaIsrayeli?Yini na ke ukuba ungayigcini inkosi yakho ukumkani? . . . Asinto ilungileyo le uyenzileyo. Ehleli nje uYehova, ningoonyana bokufa, ningayigcinanga nje inkosi yenu, umthanjiswa kaYehova.” Oku kungxoliswa kwahlala kumtya emphefumlweni wakhe, waza wazimisela ukuba uya kuyifezekisa eyakhe injongo yempindezelo, aze adale umsantsa kuIsrayeli, aya kuthi ngawo yena aphakanyiswe. Wasebenzisa ummeli wobukumkani obudlulileyo ukuhambisela phambili iminqweno enomona neenjongo zakhe. Wayesazi ukuba abantu babemthanda uYonatan. Kwakusekho ukukhunjulwa kwakhe, aye engalityalwanga ngumkhosi namaphulo okuqala kaSawule awayenempumelelo. Ngokuzimisela okufanele umsebenzi ofanelekileyo, le nkokeli inovukelo, yaqhubela phambili ukuzama ukufeza izicwangcwiso zayo.

IMahanayim, eyayikwelinye icala ngaphesheya kweYordan, yakhethwa njengendawo yokuhlala kukakumkani, njengoko yayineyona nkuseleko enkulu xa kuthe kwakho uhlaselo, nokuba luvela kuDavide okanye kumaFilisti. Lwaqhubeka apha uthweso lukaIshboshete. Ulawulo lwakhe lwaqalwa ukwamkelwa zizizwe ezikwimpuma yeYordan, lwaza ekugqibeleni lwagqithela kuye wonke uIsrayeli, ngaphandle kwakwaYuda. Kwaba yiminyaka emibini unyana kaSawule exhamla iimbeko zakhe

kwikomkhulu lakhe elisecaleni. Noko kunjalo, uAbhinere, ezimisele ukulinabisa igunya lakhe kuye wonke uIsrayeli, walungiselela imfazwe yokuhlasela. “Yoluka imfazwe phakathi kwendlu kaSawule nendlu kaDavide. UDavide waye esomelela ngokomelela; indlu kaSawule yaya incipha ngokuncipha.”

Ekugqibeleni, ubuqhopholo bayiwisa itrone eyayimiswe yinkohlakalo nokuthanda udumo. Wathi uAbhinere, ngenxa yokucatshukiswa bubuthakathaka kunye nokungafaneleki kukaIshbhoshete, waqephukela kuDavide, ethembisa ukuzisa kuye zonke izizwe zakwaIsrayeli. Konke ukuceba kwakhe kwamkeleka kukumkani, waza wandululwa ngembeko ukuba ayokufeza injongo yakhe. Ingxaki yaba yeyokuba, ukwamkeleka okuhle kangako komlwi oligorha nodume kangako kwavusa umona kaYowabhi, umphathi oyintloko yomkhosi kaDavide. Kwakukho ukulwa kwegazi phakathi kuka-Abhinere noYowabhi, kuba uAbhinere wayebulele umntakwabo Yowabhi, ngexesha kwakukho imfazwe phakathi kukaIsrayeli noYuda. Ngoku, uYowabhi, ebona ithuba lokuphindezela ukufa komntakwabo, nokususa phambi kwakhe lo uza kuhlala elutshaba lwakhe, ngendlela erhubuluzayo, wathabatha ithuba lokumlalela, waza wambulala uAbhinere.

UDavide, wathi akuva ngoku kubulala kunenkohliso, wakhala, esithi, “Ndimsulwa nobukumkani bam phambi koYehova, kude kuse ephakadeni, ngamagazi ka-Abhinere unyana kaNere; makabe phezu kwendlu kaYowabhi, naphezu kwendlu yonke kayise.” Ngenxa yemeko engazinzanga yobukumkani, namandla nesikhundla sababulali, kuba umntakwabo Yowabhi, uAbhishayi, wayezimanye naye,uDavidewayengakwazi ukukohlwaya ukwaphulwa komthetho ngembuyekezo enobulungisa, kanti ke, esidlangalaleni wakubonakalisa ukusicekisa kwakhe isenzo segazi. Ukungcwatywa kuka-Abhinere kwenziwa ngembeko yasesidlangalaleni. Umkhosi, ukhokelwa nguYowabhi, kwafuneka uthabathe inxaxheba enkonzweni yokulila, uzikrazule iingubo, unxibe iimpahla ezirhwexayo. Ukumkani wabonakalisa intlungu yakhe ngokuzila ngemini yomngcwabo; wawalandela amanqwanqwa athwele isidumbu njengoyintloko yabazili; wathi engcwabeni wenza umhobe wosizi owawukhalima ngokuhlabaniselayo kubabulali. Ukumkani wamlilela uAbhinere, wathi:

“Angafa ngokufa kwesidenge na uAbhinere?

Izandla zakho bezingakhonkxwanga,

Iinyawo zakho bezingafakwanga

amakhamandela obhedu,

Uwe njengowa phambi kwamabhedengu.”

Ukuhlonipha ngembeko kukaDavide lowo wayelutshaba olukhulu lwakhe kwamzuzisa ukuthenjwa nokuthandwa ngabo bonke kwaIsrayeli. “Bakugqala oko bonke abantu, kwalunga emehlweni abo; njengokuba konke abekwenza ukumkani bekulunga emehlweni abantu bonke. Bazi ke abantu bonke namaIsrayeli onke ngaloo mini, ukuba ukubulawa kuka-Abhinere, unyana kaNere, bekungaphume kukumkani.” Kwiindawo zasemfihlakalweni zamaphakathi athenjiweyo nabasebenzi ukumkani wathetha ngokwaphulwa komthetho, ekuvuma ukungakwazi kwakhe ukubohlwaya ababulali njengoko efuna, wabayekela kubulungisa bukaThixo: “Anazi na, ukuba namhlanje kuwe umthetheli, umntu omkhulu kwaIsrayeli? Ke ndisebuthathaka, ndisathanjiswa namhla ukuba ndibe ngukumkani; la madoda, oonyana bakaTseruya, alukhuni kum. Akwaba uYehova angambuyekeza umenzi wobubi kwangobubi bakhe.”

UAbhinere wayenyanisekile kwizithembiso nokumela kwakhe uDavide, ukanti iinjongo zakhe zaziphantsi zinomona. Wazingisa ukumchasa ukumkani onyulwe nguThixo, ngokulindela ukuzizuzela imbeko kuye. Yayiyintiyo, udano, nemvakalelo yentiyo eyenza ukuba awushiye umsebenzi awusebenze ixesha elide kakhulu; wathi, ngokuwelela kwicala likaDavide, wathemba ukufumana esona sikhundla siphezulu sembeko ekusebenzeni kwakhe. Ukuba wayephumelele kwinjongo yakhe, iitalente zakhe nokuthanda udumo, impembelelo yakhe enkulu nokuswela ukuhlonela uThixo, kwakuya kuyibeka engozini itrone kaDavide noxolo kunye nempumelelo yesizwe.

“Weva unyana kaSawule ukuba ufile uAbhinere eHebron, zawa izandla zakhe. OnkeamaIsrayeli akhwankqiswa yiloonto.” Kwakucacile kona ukuba ubukumkani abuyi kuba nathuba lide bukho. Kwakamsinyane, esinye isiganeko senkohliso sakugqibezela ukuwa kwegunya ebeliphela. UIshbhoshete wabulawa ngenkohlakalo sisibini sabaphathi bomkhosi wakhe, abathi, bakumnqumla intloko, bakhawuleza baya nayo kukumkani wakwaYuda, bethemba ukuba ngokwenjenjalo baya kuzithandisa kuye.

Bavela phambi kukaDavide benobungqina obugqunywe ligazi kulwaphulo-mthetho lwabo, besithi, “Nantsi intloko kaIshbhoshete unyana kaSawule, utshaba lwakho, elube lufuna umphefumlo wakho; uYehova uyiphindezele inkosi yam namhla kuSawule, nakwimbewu yakhe.” Kanti ke, uDavide, otrone yakhe yamiswa nguThixo ngokwaKhe, nowahlangulwa nguThixo kubachasi bakhe, akazange afune luncedo longcatsho ukuzinzisa igunya lakhe. Wabaxelela ababulali into eza kufikela lowo uqhayise ngokubulala uSawule. “Asikokukhona na,” waqokela, “ndiya kulibiza igazi layo esandleni senu, ndini tshayele elizweni, xa amadoda angendawo abulele indoda elilungisa endlwini yayo, esililini sayo? UDavide wawamisela amadodana angendawo abulele indoda elilungisa endlwini yayo. Ababulala. . . . ke intloko kaIshbhoshete ayithabatha ayingcwaba engcwabeni lika-Abhinere eHebron.”

Emva kokufa kukaIshbhoshete kwabakho ulangazelelo oluthe tshitshilili kwiinkokeli zakwaIsrayeli lokuba uDavide abe ngukumkani wazo zonke izizwe. “Zeza zonke izizwe zakwaIsrayeli kuDavide eHebron, zatsho ukuthi, “Uyabona, silithambo lakho nenyama yakho.” Atsho esithi, “Ibinguwe obesakuphuma ungena namaIsrayeli. UYehova wathi kuwe, Wena uya kubalusa abantu bam amaIsrayeli, wena uya kuba yinganga yamaIsrayeli. Aya ke onke amadoda amakhulu akwaIsrayeli kukumkani eHebron. Wenza umnqophiso nawo ukumkani uDavide eHebron phambi koYehova.” Ngoko ke, ngokubonelela kukaThixo, indlela yavuleka ukuba ahlale etroneni. Wayengenako ukuthanda udumo ekwakufuneka ekwanezile, kuba wayengakufuni ukuphakanyiswa awayeziswe kuko.

Ngaphezu kwamawaka asibhozo enzala ka-Aron nababaLevi, babemsebenzela uDavide. Ukuguquka ekuthandeni kwabantu, kwaya kwabonakala kwaye kunecala. Uvukelo lwathotha lunesidima, lufanele umsebenzi omkhulu ababewenza. Phantse isiqingatha sesigidi semiphefumlo, ababephantsi kolawulo lukaSawule ngaphambili, babuthelana eHebron nesiphaluka. Iinduli neentili ngokwazo zazinyakazelazizihlwele.Iyureyokuthweswa yabekwa; indoda eyayigxothiwe kwibhotwe likaSawule yasabela ezintabeni nasezindulini nasemiqolombeni yomhlaba ukusindisa ubomi bayo, yayiza kunikwa eyona mbeko iphezulu enokubekwa phezu komntu ngomnye umntu. Ababingeleli namadoda amakhulu, kwambethwe iingubo zesikhundla esingcwele, abaphathi namasoldati anamakrele neminqwazi ebengezelayo, abahambi bakude, bema bonke ukuba bakubone ukuthweswa kukakumkani isithsaba. UDavide wayenxibe ingubo yobukhosi. Ioli engcwele yabekwa ebunzini lakhe ngumbingeleli omkhulu, kuba ukuthanjiswa nguSamuweli kwakuprofeta into eyayiza kwenzeka ekubekweni kukakumkani. Ixesha lalifikile, waza uDavide, ngenkonzo ezukileyo, wabekelwa bucala kwisikhundla sakhe njengommeli kaThixo. Intonga yokulawula yabekwa ezandleni zakhe. Umnqophiso wobukhosi bakhe bobulungisa wabhalwa, baza abantu benza izibhambathiso zokunyaniseka. Isithsaba sabekwa entloko yakhe, yaba iyaphela inkonzo yokuthwesa. UIsrayeli wayenokumkani ngokubekwa lizulu. Lowo wayelindele ngomonde kuYehova, wasibona isithembiso sikaThixo sizaliseka. “Waya uDavide eba mkhulu ngokuba mkhulu, uYehova uThixo wemikhosi waba naye.” 2 Samuweli 5:10.

# Isahluko 70—Ulawulo LukaDavide

[Esi sahluko sisekwe ku-2 Samuweli 5:6-25; 6; 7; 9; 10.]

Ngako nje ukuba uDavide amiselwe etroneni kaIsrayeli, waqala ukufuna indawo efanelekileyo yokumisa ikomkhulu lobukumkani bakhe. Kumashumi amabini eemayile ukusuka eHebron, yakhethwa indawo eyayiza kuba likomkhulu kwixesha elizayo. Phambi kokuba uYoshuwa akhokelele imikhosi kaIsrayeli ngaphesheya kweYordan, [le ndawo] yayibizwa ngokuthi yiSalem. Kukufuphi kule ndawo apho uAbraham wabonakalisa ukunyaniseka kwakhe kuThixo. Iminyaka engamakhulu asibhozo ngaphambili kokuthweswa kukaDavide yaye ilikhaya likaMelkitsedeki, umbingeleli woThixo Osenyangweni. Yayisembindini, ikwindawo ephakamileyo, elizweni, ikwakhuselwe ziintaba. Njengoko yayisemdeni ophakathi kwakwaBhenjamin noYuda, yayikufuphi kwaEfrayim, kulula ukufikelelwa zezinye izizwe.

Ukuze ibe nokufunyanwa le ndawo, kwakufuneka ukuba amaHebhere ahluthe intsalela yamaKanan, awaye kwindawo enqatyisiweyo kwintaba zeZiyon neMoriya. Lo mzi unqabileyo wawubizwa ngokuthi yiYebhusi, abemi bayo besaziwa ngokuba ngamaYebhus. Kwakuziinkulungwane iYebhusi ibonwa njengendawo engenakungenwa; kodwa yangqingwa yathatyathwa ngamaHebhere phantsi komphathi uYowabhi, owathi, njengomvuzo wobugorha bakhe, wenziwa umphathi oyintloko wemikhosi kaIsrayeli. IYebhusi yaba likomkhulu lesizwe, laza igama layo lobuhedeni laguqulwa layiYerusalem.

UHiram, isityebi sokumkani waseTire, kulwandle iMeditera wafuna ukwenza ubuhlobo nokumkani kaIsrayeli, wamnika uncedo kumsebenzi wokwakha ibhotwe eYerusalem. Oonozakuzaku bathunyelwa bevela eTire, bekhatshwa ngabantu abazobayo nabasebenzi kunye nodederhu olwaluthwele imithi yexabiso, imisedare, nezinye iimpahla zexabiso.

Amandla kaIsrayeli awayekhula ngokumanyana kwawo [amaIsrayeli] phantsi kukaDavide, ukufunyanwa komzi onqabileyo iYebhusi, nokusebenza kunye noHiram, ukumkani waseTire, konke kwavuselela inkohlakalo yamaFilisti, azaaphindaalingenelailizwengomkhosi

onamandla, aza ema kwintlambo iRefayim, kufutshane neYerusalem. UDavide namadoda akhe okulwa wabuyela enqabeni eZiyon, ukuba alindele khona inkokelo yezulu. “Wabuza uDavide kuYehova, wathi, Ndinyuke na, ndiye kumaFilisti? Wowanikela na esandleni sam? Wathi uYehova kuDavide, Nyuka; ngokuba ndiwanikele mpela amaFilisti esandleni sakho.”

UDavide waluhlasela kwangoko utshaba, waloyisa walutshabalalisa, wabathabatha kubo oothixo ababeze nabo ukuze baqinisekise luloyiso lwabo. Athi ngokucatshukiswa kukuthotywa kukoyiswa kwawo, amaFilisti aqokelela umkhosi ongaphezulu, abuyela emfazweni. Aphinda "athi dwe entilini yamaRafa." Waphinda uDavide wabuza kuYehova waza uNdinguYe omkhulu wanika inkokelo kwimikhosi kaIsrayeli.

UThixo wamyalela uDavide, wathi, "Uze ungenyuki; jikela emva kwawo, ufike kuwo malunga nemithi yemibhaka. Kothi, ekuveni kwakho isandi sokuhamba emantloko emithi yemibhaka, wandule ungxamise; ngokuba woba uphumile phambi kwakho uYehova ngela xesha ukuba ayixabele impi yamaFilisti." Ukuba uDavide, njengoSawule, wayezinyulele eyakhe indlela, impumelelo ngewayengazange wanayo. Wasuka yena wenza njengoko uYehova wayemyalele, "bawuxabela umkhosi wamaFilisti, bathabathela eGibheyon, besa naseGezere. Lwaphuma lwagqiba ilizwe udumo lukaDavide; uYehova wazenza zonke iintlanga ukuba zinkwantye nguye." 1 IziKronike 14:16, 17.

Ngoku, njengoko uDavide wayemiselwe ngokuqinileyo etroneni, ekhululekile kuhlaselo lweentshaba zasemzini, wakhangela ekuphumeleliseni injongo awayekade enayo, ukubuyisela ityeya kaThixo eYerusalem. Kwakuyiminyaka emininzi ityeya ihleli eKiriyati-yeharim, ekwiimayile ezisithoba ukuba kude; kwaye kwakukuhle ukuba isixeko esiyintloko sesizwe sinikwe imbeko yomqondiso woBukho bezulu.

UDavide wabiza amawaka angamashumi amathathu amadoda azinkokeli kwaIsrayeli, kuba yayiyinjongo yakhe ukuba asenze esi siganeko sibe ngumbono wovuyo nembonakalo ephongomeleyo. Abantu basabela ngovuyo bakubizwa. Umbingeleli omkhulu, nabazalwana bakhe kwisikhundla esingcwele namadoda amakhulu kunye naziinkokeli kwizizwe, ahlangana eKiriyati-yeharim. UDavide wayezaliswe luvuyo lwenzondelelo engcwele. Ityeya yakhutshwa endlwini ka-Abhinadabi yabekwa enqweleni entsha eyayitsalwa ziinkabi, ngeli xesha oonyana ababini baka-Abhinadabi beyijongile. Abantu bakwaIsrayeli balandela benemikhwazo yolonwabo neengoma zovuyo, isihlwele samazwi sihlangene kuncuthu lomculo wesandi sezixhobo zomculo; uDavide nendlu yonke kaIsrayeli baqamba phambi koYehova . . . neehadi, nemirhubhe, neengqongqo, namakhenkcekhenkce, namacangci." Kwakuse kulithuba elide uIsrayeli wagqibela ukubona umbono onjalo woloyiso. Ngovuyo olunendili, umqokozo omkhulu wabantu wayijikelisa indlela yawo ngasezindulini nasezintilini ukusinga kuMzi oNgcwele.

Kunjalo, "bafika esandeni sikaNakon; wesa isandla sakhe u-Uza etyeyeni kaThixo, wayibamba; ngokuba iinkomo zibe ziyigungqisa. Wavutha umsindo kaYehova ku-Uza; uThixo wambetha khona, ngenxa yemasi elo, wafela khona ngasetyeyeni kaThixo." Kwabakho ngokukhawuleza unkwantyo olukhulu kwisihlwele esivuyayo. UDavide wakhwankqiswa wazaliswa lixhala kakhulu, kwathi, entliziyweni yakhe wabuthandabuza ubulungisa bukaThixo. Wayesoloko ezama ukuyihlonipha ityeya njengomfuziselo

wobukho obungcwele. Kungani, ke ngoko, ukuba kuthunyelwe isibetho esoyikeka kangako eside sijike ithuba lovuyo libe lithuba lentlungu nokukhala? Ebona ngathi akuyi kukhuseleka ukuba abe nayo kufuphi kuye, UDavide wazimisela ukuyiyeka ibe lapho yayikho kakade. Yafunyanelwa indawo kufuphi, endlwini kaObhedi-edom umGiti.

Isiphelo sikaUza yayisisigwebo sezulu ngokwaphulwa komyalelo owawucace gca. NgoMoses, uYehova wayenike umyalelo ngendlela yokuthwalwa kwetyeya. Kwakungekho wumbi, ngaphandle kwababingeleli, inzala ka-Aron, ekwakufuneka iyichukumise, okanye ayijonge xa ingagqunywanga. Umyalelo ongcwele wawusithi, “Boza kuthwala oonyana bakaKehati; bangayichukumisi ingcwele, hleze bafe.” Numeri 4:15. Ababingeleli kwakufuneka bayigqume ityeya, aze amaKehati ayifunqule ngemivalo, eyayifakwe emakhonkcweni awayekwicala ngalinye letyeya nezazingamelwe ukuze zisuswe. KumaGeshon namaMerari, ababejongene nemidiyadiya kunye namaplanga, neentsika zomnquba, uMoses wanikezela ngeenqwelwana kunye neenkabi zokuthwala kuhanjiswe konke okwakunikelwe kubo. Ke oonyana bakaKehati akabanikanga nto, ngokuba umsebenzi wengcwele obuphezu kwabo bebewuthwala ngegxalaba bona.” Numeri 7:9. Ngoko ke, ekubuyisweni kwetyeya eKiriyati-yeharim kwabakho ukutyeshelwa okuphandle nokungenako ukuxoleleka kwemiyalelo kaYehova.

UDavide nabantu bakhe babehlangene ukuba benze umsebenzi ongcwele, baza bawenzangovuyonangeentliziyoezinentumekelelo; kodwa uYehova akazange awamkele loo msebenzi, kuba awuzange wenziwe ngokwemiyalelo yaKhe. AmaFilisti awayengazani

nomthetho kaThixo, ayeyibeke ityeya kwinqwelo encinane ukuyibuyisela kwawo kuIsrayeli, waza uYehova wawamkela umzamo awawenzayo. UIsrayeli yena ezandleni zakhe wayenomyalelo ocacileyo wentando kaThixo kuyo yonke le micimbi, kwaza ukutyeshela kwabo le miyalelo kwaba kukungamzukisi uThixo. Phezu kukaUza kwabakho ityala elikhulu lobuganga. Ukugqitha umthetho kaThixo kwayicutha ingqondo yobungcwele bawo, waza wathi enezono ezingazange zivunywe phezu kwakhe, ngokuchasene nokukhalima kwezulu, wanobuganga bokuchumisa umqondiso wobukho bukaThixo. UThixo akakwamkeli ukuthotyelwa nganxanye, nokuphathwa kwemithetho yaKhe ngokungakhathali. Ngokohlwaya u-Uza, wayesenzela ukubonisa wonke uIsrayeli ukubaluleka kokunika ingqwalasela eqinileyo koko akufunayo [uThixo]. Ngoko ke, ukufa kwaloo mntu mnye, ngokukhokelela abantu enguqukweni, kwaba nako ukuthintela ukuthululwa okwakufuneka kwezibetho phezu kwamawaka [abantu].

Eziva intliziyo yakhe ingemanga kakuhle ngokupheleleyo noThixo, uDavide, ebona ukubethwa kukaUza, wayoyika ityeya, hleze isono esithile ngakwicala lakhe singazisa izigwebo kuye. Noko kunjalo, uObhedi-edom, nangona wayevuya engcangcazela, wawamkela umfuziselo wesibhambathiso sothando lukaThixo kwabathobelayo.

Ingqondo kaIsrayeli yonke ngoku yakhangeliswa kumGati nendlu yakhe; bonke balindela ukubona ukuba kuya kuba njani kubo. “UYehova wamsikelela uObhedi-edom, nendlu yakhe yonke.”

KuDavide, ukuthethisa kwezulu kwakuwugqibile umsebenzi wako. Wakhokelelwa ukuba abuqonde ngaphezu kokuba wakha wabuqonda ngaphambili ubungcwele bomthetho kaThixo nokunyanzeleka kokuba uthotyelwe ngqongqo. Uthando awalubonisa indlu kaObhedi-edom lwamkhokelela uDavide ekubeni athembe ukuba ityeta iya kuzisa intsikelelo kuye nakubantu bakhe.

Ekupheleni kweenyanga ezintathu, wagqiba ukuba enze omnye umzamo wokuyisusa ityeya, waza ngoku wakugqala ukuthobela bonke ubuceducedu bemiyalelo kaYehova. Aphinda abizwa amadoda amakhulu esizwe, kwabizwa kwakhona intlanganiso enkulu kakhulu kwikhaya lomGati. Ngononophelo olunentlonipho, ityeya ngoku yabekwa phezu kwamagxa amadoda awayenyulwe lizulu, isihlwele sema ngendlela, kwathi, ngeentliziyo ezingcangcazelayo loo mngcelele mkhulu wahamba kwakhona. Emva kokuhamba amanyathelo amathandathu, ixilongo lathi makumiwe. Ngomyalelo kaDavide, kwanikelwa imibingelelo “[yee]nkomo namathole atyetyisiweyo” [KJV]. Uvuyo ngoku lwathabatha indawo yokungcangcazelanokoyika. Ukumkaniwayeyibeke bucala ingubo yakhe yobukhosi, wanxiba iefodi empuluswa yelinen, efana naleyo yayinxitywa ngababingeleli. Wayengabonisi ngesi senzo ukuba wayeqala umsebenzi wobubingeleli, kuba iefodi yayinxitywa nangabanye abangengabo ababingeleli. Kule nkonzo ingcwele, wayeza kuthabatha indawo yakhe, phambi kukaThixo, ngokulinganayo nabantu abalawulayo. Ngaloo mini, uYehova wayeza kudunyiswa. Wayeza kuba kuphela kwaKhe oza kunikwa imbeko.

Kwakhona, umngcelele omde wathi chu, waye umculo wohadi nesigodlo, nexilongo, necangci, untinga ukusinga ezulwini, uhlangene noncuthu lwamazwi amaninzi. “Waye uDavide esina ngamandla onke phambi koYehova,” ekuvuyeni kwakhe, ehamba ngexesha ngokwesingqi somculo.

Ukungqungqa kukaDavide ngovuyo olunentlonipho phambi kukaThixo kusetyenziswa ngabathandi beziyolo xa bezithethelela ngomngqungqo okhoyo wale mihla, kodwa akukho ndawo yengxoxo enjalo. Kule mihla yethu, ukudanisa kuhlangana nolonwabo lwasezinzulwini zobusuku. Impilo nokuziphatha zibingelelwa eziyolweni. Kubahambi bemidaniso, uThixo akangowokucingwa nokuhlonitshwa; umthandazo okanye ingoma yokudumisa azingeni ndawo kwimihlangano yabo. Olu vavanyo luyahlula. Iziyolo ezikholisa ukukutheza amandla ukuthanda izinto ezingcwele kulunciphise uvuyo lwethu xa sisenkonzweni kaThixo, zizinto ezingamelwe kukufunwa ngamaKristu. Umculo nokudanisa kudunyiswa uThixo ngovuyo xa kwakususwa ityeya kwakungafani nakancinane nenkcitho yomdaniso wale mihla. Omnye wawukhokelela

ekukhumbuleni uThixo nokuliphakamisa igama laKhe elingcwele. Omnye licebo likaSathana lokubenza abantu bamlibale uThixo bangamzukisi.

Umngcelele woloyiso wafika kwikomkhulu, ulandela umfuziselo woKumkani wabo ongabonwayo. Emva koko kwabakho ingoma enkulu eyayiyalela abalindi phezu kweendonga ukuba amasango oMzi oNgcwele avulwe:

"Phakamisani iintloko zenu, masango;

Niziphakamise, minyango yaphakade,

Angene uKumkani wozuko."

Iqela leemvumi nabadlali laphendula:

"Ngubani na ke yena uKumkani wozuko?"

Kwelinye iqela kwaphuma impendulo:

"NguYehova onamandla, oligorha;

"NguYehova, igorha emfazweni."

Aza amakhulu amazwi, ehlangene, anyusa ingoma yoloyiso:

"Phakamisani iintloko zenu, masango,

Niziphakamise, minyango yaphakade,

Angene lo Kumkani wozuko.

Kwakhona umbuzo ozele luvuyo wavakala,

"Ngubani lo kumkani wozuko?"

Ilizwi lesihlwele esikhulu, lifana "nesandi samanzi amaninzi," lavakala kwimpendulo edandulukayo:

"NguYehova wemikhosi."

Nguye lo Kumkani wozuko."

Ndumiso 24:7-10.

Aya avulwa genge amasango, umngcelele wangena, yaza, ngesidima esinentlonipho, ityeya yabekwa kwintente eyayilungiselwe ukwamkelwa kwayo. Phambi kwale ndawo ingcwele, kwakumiswe izibingelelo zeminikelo; umsi wombingelelo woxolo namadini anyukayo, nemisi yesiqhumiso, kunye neendumiso nezicengo zikaIsrayeli, zanyuka ukuya ezulwini. Yakuphela inkonzo, ukumkani ngokwakhe wabasikelela abantu bakhe.

Emva koko, kwintabalala yasebukhosini, wenza izipho zokutya newayini ukuba kunikwe abantu ukuba batye.

Zonke iintlanga zazimelwe kule nkonzo, ukuvuyisana nesona siganeko singcwele esiye saphawula ukulawula kukaDavide. UMoya wempefumlelo engcwele, wahlala phezu kukakumkani, kwathi ngoku, xa imitha yokugqibela yokutshona kwelanga igubungele umnquba ngokukhanya okungcwalisiweyo, intliziyo yakhe yaphakanyiswa ngombulelo kuThixo kuba umfuziselo osikelelekileyo wobukho baKhe ngoku wawukufuphi kwitrone kaIsrayeli.

Esacamngca ngolo hlobo, uDavide wabuyela kwibhotwe lakhe, “eza kusikelela indlu yakhe.” Wayekho owawubukelayo umbono wovuyo, kodwa ngomoya owahluke kakhulu kulowo wawuqhuba intliziyo kaDavide. “Kwathi, yakufika ityeya kaYehova emzini kaDavide, uMikali, intombi kaSawule, wavela ngefestile, wambona ukumkani uDavide exhuma esina phambi koYehova, wamcekisa entliziyweni yakhe.” Kwathi, ngenxa yobukrakra bobushushu [bomsindo] wakhe akakwazi nokumlinda uDavide ukuba abuyele ebhotwe, kodwa waphuma ukuba amhlangabeze, wathi, kumbuliso wakhe ngobubele, kwaphokoka imvula yamazwi arhabaxa. Yaba bukhali, ixabela impoxo yentetho yakhe: “Hayi, ukuzizukisa kokumkani wamaIsrayeli namhla, ozihlubileyo namhla phambi kwabakhonzazana babakhonzi bakhe, njengoko azihlubayo umntu ongenabuntu!”

UDavide waba nemvakalelo yokuba ngumsebenzi kaThixo lo uMikali awucekisayo nangawuzukisiyo, waza wamphendula kalukhuni: “Kube kusebusweni bukaYehova, owandinyulayo phambi koyihlo, naphambi kwendlu yakhe yonke, ukuba andimise ndibe yinganga yabantu bakaYehova, amaIsrayeli; bekusebusweni bukaYehova ukuqamba kwam; ndisaya kudeleka kunoko, ndithobeke emehlweni am; ke abakhonzazana othethe ngabo, ndisaya kuzukiswa ngabo.” Ekukhalimeni kukaDavide, kongezwa nokukaYehova: kuba ngenxa yekratshi lakhe nokuziphakamisa kwakhe, uMikali “akabanga namntwana kwada kwangumhla wokufa kwakhe.”

Iinkonzo ezizukileyo ezazihamba nokususwa kwetyeya zazenze umbono ongacimiyo kubantu bakwaIsrayeli, zivusa umdla omkhulu kwinkonzo yasengcweleni, ziphembe ukutshiseka kwabo ngoYehova. UDavide wabanako, ngazo zonke iindlela emandleni akhe, ukuyizinzisa le mibono. Inkonzo yomculo yenziwa ukuba ibe yinxalenye ethe rhoqo kunqulo lwenkolo, waye uDavide eziqamba iindumiso, kungekuphela ezokusetyenziswa ngababingeleli kumsebenzi wasengcweleni, kodwa nasekuvunyweni ngabantu kwiihambo zabo eziya kwisibingelelo sesizwe ngezidlo zomnyaka. Impembelelo ethe yabakho ngolo hlobo, yayihamba indawo ende, ibe nesiphumo sokukhululeka kwesizwe kunqulo lwezithixo. Abaninzi kubantu

abangqongileyo, ngokubona impumelelo kaIsrayeli, bakwazi ukucinga kakuhle ngoThixo kaIsrayeli, owabenzela izinto ezinkulu kangako abantu baKhe.

Umnquba owawakhiwe nguMoses, nako konke okwakusetyenziswa engcweleni, ngaphandle kwetyeya, kwakusekho eGibheha. Yayiyinjongo kaDavide ukuyenza iYerusalem ukuba ibe liziko lenkolo yesizwe. Wayezakhele ibhotwe waza wabona ngathi kwakungafanelekanga ukuba ityeya kaThixo ihlale ententeni. Wazimisela ukuyakhela itempile entle kakhulu ngendlela eya kubonisa umbulelo kaIsrayeli ngembeko ayinike isizwe ngobukho obuhleliyo bukaYehova ukumkani wabo. Wathi akuyixela injongo yakhe kumprofeti uNathan, wafumana impendulo eyinkuthazo, “Konke okusentliziyweni yakho, hamba uye ukwenze; ngokuba uYehova unawe.”

Kwathi kanye ngobo busuku, lafika ilizwi likaYehova kuNatan, limnika isigidimi esiya kukumkani. Kwafuneka uDavide ehluthwe ilungelo lokwakhela uThixo indlu, kodwa wanikwa ingqiniseko yothando lwezulu, inzalayakhe, nobukumkani bukaIsrayeli: “Utsho uYehova wemikhosi ukuthi, Ndakuthabatha mna edlelweni, ekulandeleni impahla emfutshane, ukuba ube yinganga yabantu bam amaIsrayeli; ndaba nawe kuko konke owahamba kuko, ndazinqumla zonke iintshaba zakho phambi kwakho, ndakwenzela igama elikhulu, njengegama labakhulu abasehlabathini; ndabamisela indawo abantu bam amaIsrayeli, ndabatyala ukuba bahlale esikhundleni sabo, bangabi sagungqa; oonyana bobutshijolo bangabuyi babacinezele njengasekuqaleni.”

Njengoko uDavide wayelangazelela ukwakhela uThixo indlu, kwanikwa isithembiso. “UYehova uyakuxelela ukuba uYehova uya kwenzelwa indlu. . . . Ndoyiphakamisa emva kwakho imbewu yakho. . . . Nguye oya kulakhela igama lam indlu, ndiyiqinise itrone yobukumkani bakhe, kude kuse ephakadeni.”

Isizathu sokuba uDavide angabi nakuyakha itempile saxelwa: “Uphalaze igazi lalininzi, wenza iimfazwe ezinkulu; akuyi kuyakhela ndlu igama lam. . . . Yabona, uya kuzalelwa unyana; yena uya kuba yindoda yoxolo; ndiya kumphumza ezintshabeni zakhe zonke ngeenxa zonke. Ngokuba liya kuba nguSolomon igama lakhe, ndiwanike uxolo nokuzola amaIsrayeli ngeemini zakhe. Nguye oya kulakhela igama lam indlu.” 1 IziKronike 22:8-10.

Nangona injongo awayenayo entliziyweni yaliwayo, uDavide wasamkela isigidimi ngombulelo. “Ndingubani na, Nkosi yam Yehova?” wadanduluka, “Iyintoni na indlu yam, ukuba ude undizise nalapha? Kusekuncinane oko ke emehlweni akho, Nkosi yam Yehova; uthetha ngoku nangendlu yomkhonzi wakho, usingise mgama;” waza emva koko wawuhlaziya umnqophiso noThixo.

UDavide wayesazi ukuba kuya kuliphakamisa igama lakhe kuzise nodumo kulawulo lwakhe ukuwenza umsebenzi abe esoloko ewulangazelela entliziyweni yakhe, kodwa

wayekulungele ukuyekela intando yakhe kwintando kaThixo. Ukuziyekela ngombulelo awakubonakalalisayo kunqabile, naphakathi kwamaKristu. Kukangaphi abo badlulileyo kumandla obudoda abaye babambelele kwithemba lokuba bangaze benze umsebenzi omkhulu othe tyaba ezintliziyweni zabo; kodwa abangafanelekanga ukuba bawenze! Ukubonelela kukaThixo kungathetha nabo, njengoko umprofeti waKhe wenza kuDavide, emxelela ukuba umsebenzi alangazelela kakhulu ukuwenza awunikelwanga kuye. Okwabo kukulungiselela ukuba abanye bakwazi ukuwufeza. Endaweni yokuzinikelakwinkokeloengcwele, abaninzi bahlehla besithi baphoxiwe kwaye baliwe, beziva ngokungathi ukuba abenzanga into abafuna ukuyenza, abasayi kwenza nto. Abaninzi babambelela ngamandla angafuni kuncama kwimisebenzi abangakwaziyo ukuyithwala, baze bathi ngelize bazame ukuyifeza imisebenzi abangenaso isakhono sayo, lo gama oko banakho ukukwenza kuhleli kungakhathalelwanga. Kuthi ngenxa yale ntswelo yokusebenzisana kwabo, umsebenzi omkhulu uphazamiseke okanye ungenziwa.

UDavide, kumnqophiso wakhe noYonatan, wathembisa ukuba xa athe wafumana ukuphumla kwiintshaba zakhe, uya kubonisa inceba indlu kaSawule. Kwimpumelelo yakhe, esawukhumbula lo mnqophiso, ukumkani wabuza, “Kusekho mpunde na kwindlu kaSawule, ukuze ndiyenzele inceba ngenxa kaYonatan?” Waxelelwa ngonyana kaYonatan, uMefibhoshethe, owalimala kwasebuntwaneni. Ngexesha lokoyiswa kukaSawule ngamaFilisti eYizereli, umgcini walo mntwana, ezama ukubaleka naye, wamwisa, nto leyo eyamlimaza ubomi bakhe bonke. UDavide wambiza umfana ukuba aze kwibhotwe lakhe wamamkela ngobubele obukhulu. Iimpahla zabucala zikaSawule zabuyiselwa kuye ukuba zixhase indlu yakhe; kodwa unyana kaYonatan yena wayeza kuhlala elundwendwe lukakumkani njalo, ahlale yonke imihla etafileni kakumkani. Ngenxa yeengxelo ezaziphuma kwiintshaba zikaDavide, uMefibhoshete wenziwa ukuba angamginyi kakuhle njengomntu ohluthe igunya [lokulawula]; kodwa ukwamkelwa kwakhe ngobubele nembeko ngukumkani nokuqhubeka kobubele bukakumkani kwayizuza intliziyo yomfana; waza wamthanda kakhulu uDavide, wathi, njengoyise uYonatan, waziva ukuba, unenjongo enye nekakumkani onyulwe nguThixo.

Emva kokumiselwa kukaDavide etroneni yakwaIsrayeli, isizwe sonwabela ixesha elide loxolo. Izizwe ezibangqongileyo, ngokubona amandla nobunye bobukumkani, zacinga ngokukhawuleza ukuba bubulumko ukuyeka ubutshaba obusekuhleni; waza wathi uDavide, exakeke luqulunqo nokwakha ubukumkani bakhe, wayiyeka imfazwe ehlaselayo. Ekugqibeleni, kodwa, walwa neentshaba zikaIsrayeli ezindala, amaFilisti, namaMowabhi, waphumelela ukuzoyisa zombini nokuzenza ukuba zibe ngabarhafi [kuIsrayeli].

Emva koko, kwabakho umanyano olukhulu, lokuchasa ubukumkani bukaDavide, lwezizwe ezingqonge uIsrayeli, olwaba nomphumela wokubakho kwezona mfazwe zinkuku noloyiso olukhulu lolawulo lwakhe, nokona kongezeka kukhulu kwamandla

akhe. Olu manyano lukhohlakeleyo,olwabakhongenxayomona ngenxa yokukhula kwamandla kaDavide, ngokupheleleyo, lwalungaphenjelelwanga nguye. Iimeko ezakhokelela ekunyukeni kwakhe yayizezi:

Iindaba zazifikele eYerusalem zivakalisa ngokufa kukaNahashe, ukumkani wama-Amon, ukumkani owabonisa ububele kuDavide ngexesha wayeyimbacu ebaleka ingqumbo kaSawule. Ngoku, ngokulangazelela ukubonisa umbulelo wothando olwabonakaliswa kuye ngexesha loxinzelelo, uDavide wathumela oonozakuzaku nesigidimi sovelwano kuHanun, unyana nomlandeli kakumkani wama-Amon. “Wathi ke uDavide, Mandimenzele inceba uHanun, unyana kaNahashe, njengokuba noyise wandenzelayo inceba.”

Eyona nto esi senzo sembeko sabonwa ngenye indlela. Ama-Amoni ayemthiyile uThixo oyinyaniso aza azintshaba ezinkulu zikaIsrayeli. Ububele obabubonakala ngathi bubobukaNahashe kuDavide, babuphenjelelwa ngokupheleleyo bubutshaba ngakuSawule njengokumkani kaIsrayeli. Isigidimi sikaDavide sabekwa gwenxa ngamaphakathi kaHanun. “Bathi . . . kuHanun inkosi yabo, Ucinga ukuba uDavide uzukisa uyihlo na emehlweni akho, ngokuba ethume abakhuzi kuwe? UDavide akabathumele na abakhonzi bakhe kuwe ukuze awugocagoce umzi, awuhlole, awubhukuqe?” Kwakungecebiso lamaphakathi akhe ukuze uNahashe, kwisiqingatha senkulungwane ngaphambili, anyanzeleke ukuba abekele abantu baseYabheshe-giliyadi umqathango okhohlakeleyo, bakuba, bethe, ekungqingweni kwabo, bacela umnqophiso woxolo. UNahashe wayefune ilungelo lokunyothula kubo bonke amehlo angasekunene. Ama-Amon ayesayikhumbula kakuhle indlela ukumkani kaIsrayeli awaliphanzisa ngayo iqhinga labo elikhohlakeleyo, wabahlangula abantu ababeza kubahlazisa babalimaze. Kwaloo ntiyo ngakuIsrayeli, yabakhuthaza. Babengakwazi ukuwuqonda umoya wobubele owaphembelela isigidimi sikaDavide. Xa uSathana elawula iingqondo zabantu, uvusa umona norhano oluye lujike nezona njongo zilunge kakhulu. Ngokuphulaphula kumaphakathi akhe, uHanun wabathabatha abathunywa bakaDavide njengeentlola, wabafumba ngokubagxeka nokubathuka.

Ama-Amon avunyelwa ukuba azenze iinjongo ezikhohlakeleyo zeentliziyo zawo ngaphandle kwesithintelo, ukuze esona similo sawo sityhileke kuDavide. Yayingeyiyo intando kaThixo ukuba uIsrayeli angene kwisivumelwano nabantu abangabahedeni abanenkohliso.

Ngamaxesha akudala, njengangoku, isikhundla somthunywa sasithatyathwa ngcwele. Umthetho wezizwe zehlabathi jikelele wawuqinisekisa inkuseleko kubundlobongela okanye kugculelo oluza kuye. Umthunywa omi njengommeli wobukhosi bakhe, konkeukungabi nantlonipho okubhekiswa kuye, kwakukhweba impindezelo ekhawulezileyo. Ama-Amon, ngokwazi ukuba isigculelo esenziwe

kuIsrayeli, ngokuqinisekileyo siya kuphindezelwa, alungiselela imfazwe. “Babona oonyana baka-Amon, ukuba bazinukisile kuDavide, bathumela ke ooHanun noonyana baka-Amon kwa-Aram ephakathi kweMilambo, nakwa-Aram-hahaka, naseTsobha, iwaka leetalente zesilivere, ukuba baqeshe iinqwelo zokulwa nabamahashe. Baziqeshela amashumi amathathu anamabini amawaka eenqwelo zokulwa, . . . Oonyana baka-Amon bahlanganisana, bephuma emizini yabo, beza kulwa.” 1 IziKronike 19:6, 7.

Ngokwenene yayilumanyano oluliqilima. Abemi besithili esiphakathi komlambo umEfrata nolwandle iMeditera benza isivumelwano nama-Amon. Umntla nempuma yeKanan, wangqingwa yimikhosi exhobileyo, ihlangene kunye ukuba itshabalalise ubukumkani bakwaIsrayeli.

AmaHebhere awazange akulindele ukuhlaselwa kwelizwe lawo. Imikhosi yawo, phantsi kukaYowabhi, yawela iYordan yahamba yasinga kwikomkhulu lama-Amon. Njengokuba umphathi wamaHebhere wayekhokela umkhosi ukuya edabini, wazama ukuwakhuthazela idabi, esithi, “Yomelela, somelele ngenxa yabantu bakowenu, nangenxa yemizi yoThixo wethu; uYehova uya kwenza oko kulungileyo emehlweni akhe.” 1 IziKronike 19:13. Imikhosi emanyeneyo yayingekakulungeli ukuliyeka idabi, yaza yaphinda yayihlaziya imfazwe kumnyaka olandelayo. Ukumkani waseSiriya waqokelela imikhosi yakhe, emoyikisa uIsrayeli ngomkhosi omkhulu. UDavide, ngokuqonda ukuba kungakanani okuxhomekeke kolu ngquzulwano, waya ngokwakhe edabini, wathi, ngentsikelelo kaThixo, wayibetha imikhosi ehlangeneyo watsho ngoloyiso olwalulubi kangangokuba amaSiriya, ukusuka eLebhanon kuse e-Efrata, awanela kuphela ukuyiyeka imfazwe, kodwa babangabarhafi kuIsrayeli. Ngakuma-Amon, uDavide wayityhala imfazwe ngamandla, zada zawa iinqaba zawo saza sonke isithili saphantsi kolawulo lukaIsrayeli.

Iingozi ezazithembisa isizwe ngentshabalalo epheleleyo, ngenxa kaThixo, zabonakala zizizixhobo kanye esathi ngazo isizwe sanyukela kubukhulu obungenakufaniswa nobakha bakho. Ekukhumbuleni ukuhlangulwa kwakhe okumangalisayo, uDavide uyavuma:

“UYehova uhleli; lelokubongwa iliwa lam,

Aphakanyiswe uThixo ondisindisayo.

UloThixo wandinika impindezelo.

Uzikhandaniselayo izizwe phantsi kwam;

Undisiza ezintshabeni zam;

Ewe, wena undiphakamisayo kwabasukela

phezulu kum,

Undihlangule kumfo ogonyamelayo.

Ngenxa yoko ndiya kubulela kuwe,

Yehova phakathi kweentlanga,

Ndivume kwigama lakho.

Ulokhulisa iintsindiso zokumkani wakhe;

Wenzayo inceba kumthanjiswa wakhe,

KuDavide, nakwimbewu yakhe kude kuse ephakadeni."

Ndumiso 18:46-50.

Kuzo zonke iingoma zikaDavide yayibethelelwa ezingqondweni zabantu into yokuba uYehova wayengamandla abo nomhlanguli wabo:

"Akukho kumkani osindiswa yimpi enkulu;

Igorha alihlangulwa ngamandla alo amakhulu.

Liyaxoka ihashe ukuba lingasindisa.

Nangamandla alo amakhulu alinakusiza."

Ndumiso 33:16, 17.

"Wena unguKumkani wam, Thixo;

Yitsho lubekho usindiso kuYakobi.

Ngawe sobangqula abasibandezelayo;

Egameni lakho sobagqusha abasukela

phezulu kuthi.

Ngokuba andikholose ngasaphetha sam;

Andisindiswa ngakrele lam.

Hayi! Nguwe osisindisayo

kwabasibandezelayo.

Ubadanise abasithiyileyo."

Ndumiso 44:4-7.

“Abanye bakhankanya iinqwelo zokulwa,

Abanye bakhankanye amahashe,

Ke thina sikhankanya igama likaYehova

uThixo wethu.”

Ndumiso 20:7.

Ubukumkani bukaIsrayeli ngoku babufikelele ngobubanzi ekuzalisekeni kwesithembiso esasenziwe kuAbraham, saza emva koko saphindwa kuMoses: Imbewu yakho ndiyinike eli lizwe, lithabathele emlanjeni waseYiputa, lise emlanjeni ongumEfrata.” Genesis 15:18. UIsrayeli waba sisizwe esinamandla, esihlonitshwayo nesoyikwayo ngabantu abamgqongileyo. Kummandla awulawulayo uDavide, amandla akhe aba makhulu kakhulu. Watsalela kuye, ngendlela ambalwa kakhulu amagunya akha atsala ngayo nakwesiphi isizukulwana, ukuthanda nokuthotyelwa ngabantu bakhe. Wamzukisa uThixo, kwaye ngoku uThixo wayezukisa yena.

Sekunjalo, phakathi kwimpumelelo kwakubuthume ingozi. Ngexesha lolona loyiso lwangaphandle lukhulu, uDavide wayekweyona ngozi inkulu, waza waqubisana nokona koyiswa kwamhlazisayo.

# Isahluko 71—Isono Nokuguquka KukaDavide

[Esi sahluko sisekwe ku-2 Samuweli 11; 12.]

Kuncinane kakhulu enako iBhayibhile ukuncoma abantu. Incinane kakhulu indawo echaza okuhle okwenziwa nangabona bantu balungileyo baka baphila. Oku kuthi cwaka akungaphandle kwesizathu; akuswelanga sifundo. Zonke izakhono ezihle abantu abanazo zizisipho esivela kuThixo; izenzo zabo ezihle zenziwa ngobabalo lukaThixo ngoKristu. Kususela ukuba konke kuvela kuThixo, uzuko lwako konke abakuko okanye abakwenzayo lolwaKhe; bona bazizixhobo ezisezandleni zaKhe. Ngaphezu koko, njengoko zifundisa zonke iimbali zeBhayibhile, yingozi ukuncoma okanye ukuphakamisa abantu; kuba, xa athe ubani walahlekwa ngumfanekiso wokuxhomekeka kwakhe kuThixo, aze athembe awakhe amandla, uqinisekile ngokuwa. Umntu ulwa neentshaba ezomeleleyo kunaye. “Kuba kweli dabi lethu asilwi nabantu, kodwa silwa nemimoya ekhohlakeleyo esesibhakabhakeni, izilawuli, nabasemagunyeni, kunye nemimoya engcolileyo yeli phakade lobumnyama.” Efese 6:12, IBHAYIBHILE. Asinakho thina ngawethu amandla ukumelana nemfazwe; kwaye nantoni na esusa ingqondo kuThixo, nantoni ekhokelela ekuziphakamiseni okanye ekuxhomekekeni kuthi, iqinisekile ukuba ilungisa indlela yokuwa kwethu. Eyona ijonge kuyo iBhayibhile kukumilisela ukungawathembi amandla omntu nokukhuthaza ukuthembela kumandla ezulu.

Yayingumoya wokuzithemba nokuziphakamisa owalungisa indlela yokuwa kukaDavide. Ukuqhatha nokulotywa okurhubuluzayo kwegunya nolonwabo, akuzange kungabi nampembelelo phezu kwakhe. Ukuhambelana nezizwe ezingqongileyo nako kwaba negalelo lempembelelo yobubi. Ngokwamasiko awayelawula kubalawuli baseMpuma, ukwaphulwa komthetho ekwakufuneka kunganyamezwelwanga kubantu abaphethweyo, lwalungagwetywa ngukumkani; ukumkani wayengaziboni enyanzelekile ukuba aziphathe ngokungqongqo njengabantu abaphetheyo. Konke oku kwaya kwabucutha engqondweni kaDavide ububi obukhulu besono. Endaweni yokuxhomekeka ngokuzithoba kumandla kaYehova, waqala ukuthembaobakheubulumko namandla.Ngako nje ukubauSathanaakwazi ukumahlula umntu kuThixo, iThende ekuphela kwalo lamandla, uya kuzama ukuvusa iinkanuko ezingahlambulukanga zemveli yenyama. Umsebenzi wotshaba awenziwa ngesiquphe; awenzeki, zisasuka, ngokukhawuleza nangokothusayo; uthi, emfihlakalweni, usebenze ukuwisa phantsi iinqaba zomthetho-siseko. Uqala ngezinto ezibonakala zincinane, ukutyeshela ukunyaniseka kuThixo nokuxhomekeka kuYe ngokupheleleyo, kunye nokulungela ukulandela amasiko nezenzo zehlabathi.

Phambi kokuba iphele imfazwe nama-Amoni, uDavide, eyekela ukulawulwa komkhosi kuYowabhi, wabuyela eYerusalem. AmaSiriya ayesele enikezele kumaIsrayeli, kwaye kubonakala kuqinisekile ukoyiswa kwama-Amoni. UDavide wayerhangqwe

ziziqhamo zoloyiso naziimbeko zobulumko nokukwazi kwakhe ukulawula. Yaba lixesha eli, xa wayonwabile engakhuselekanga, awathi ngalo umlingi wathabatha ithuba lokusebenzisa ingqondo yakhe. Into yokuba uThixo wayemenze uDavide wasondelelana kakhulu naYe wabonakalalisa imfesane enkulu ngakuye, yayimele ukuba ibe yeyona nkuthazo inkulu ekugcineni isimilo sakhe singenasiphako. Noko kunjalo, ukonwaba nokuziva ekhuselekile kwamenza ukuba ayeke ukubambelela kuThixo, waza uDavide waziyekela kuSathana, wazisa emphefumlweni wakhe ibala lobutyala. Yena ngokwakhe, oyinkokeli eyayinyulwe liZulu, okhethwe nguThixo ukuba enze umthetho waKhe, wayinyhasha imimiselo yawo. Yena lowo wayesoyikwa ngabenzi bobubi, ngesenzo sakhe wazomeleza izandla zabo.

Phakathi kweengozi ebomini bakhe bangaphambili, uDavide, ngemfezeko esezingqondweni, wayekwazi ukuwubeka umcimbi wakhe kuThixo. Isandla sikaYehova sasimkhokele ekhuselekile ukudlula kwinyambalala yemigibe eyayibekwe phambi kweenyawo zakhe. Ngoku, enetyala, engaguqukanga, akazange acele luncedo nakukhokelwa liZulu, koko wafuna ukuzikhupha ezingozini esamfaka kuzo isono. UBhatshebha, obuhle bakhe buyingozi ebulalayo nowaba ngumgibe kukumkani, wayeyinkosikazi kaUriya umHiti, omnye wabaphathi abangawona magorha nanyaniseke kakhulu kaDavide. Akukho bani owayebona ngenx' engaphambili ukuba singayintoni isiphumo ukuba oku kwaphulwa komthetho kungaziwa. Umthetho kaThixo wawusithi, onetyala lokukrexeza kufuneka afe, kwaye ijoni elinomoya wokuziphakamisa, xa loniwe ngokuhlaziswa ngolu hlobo, lalinokuziphindezela ngokubulala ukumkani okanye ngokuvuselela isizwe ukuba sivukele.

Yonke imizamo awayenzayo uDavide ukufihla ityala lakhe yaba lilize. Wazingcatsha ngokwakhe ukuba awe egunyeni likaSathana; wajikelezwayingozi, ukuhlazeka okubingaphezukokufa

okwakuphambi kwakhe. Yabonakala inye kuphela indlela yokusinda, waza wathi ekuxinzelekeni kwakhe, wakhawuleza wongeza ukubulala phezu kokukrexeza. Lowo waququzelela intshabalalo kaSawule, ngoku wayezama ukukhokelela noDavide entshabalalweni. Nangona izilingo zazahlukene, zazifana ngokukhokelela ekugqitheni umthetho kaThixo. UDavide waba nesizathu esithi, ukuba u-Uriya uye wafa ngesandla sotshaba edabini, ityala lokufa kwakhe alinakulandwa lifike ekhaya kukumkani, nokuba uBhatshebha uya kukhululeka ukuba abe ngumfazi kaDavide, urhano lubhekiswe kwelinye icala, ukuze kugcinwe ukuhlonipheka kobukumkani.

U-Uriya wenziwa umthwali wegunya lokubulawa kwakhe. Incwadi eyathunyelwa ngesandla sakhe isiya kuYowabhi ivela kukumkani yanika umyalelo othi, "Mbekeni u-Uriya kweyona ndawo ishushu, angasisichenge kuyo emfazweni, nibuye umva, ukuze abinzwe afe." UYowabhi, owayesengcoliswe lityala lokubulala ngokungcola, akazange

alibazise ukuthobela imiyalelo kakumkani, waza u-Uriya wawa ngekrele labantwana baka-Amon.

Ukuza kuthi ga kwesi sithuba, ingxelo kaDavide njengomlawuli yayikumgangatho owafikelelwa ziikumkani ezimbalwa. Kubhalwe kwathiwa ngaye, “[Waye] esenza okusesikweni nobulungisa ebantwini bakhe bonke.” 2 Samuweli 8:15. Intlonipheko yakhe yamzuzela ukuthenjwa nokufanela ukuthotyelwa sisizwe. Noko kunjalo, ngexesha esimka kuThixo eziyekela kongendawo, okwexesha elo waba ngumthunywa kaSathana; nangona wayesabambe isikhundla kunye negunya uThixo awayemnike lona, kwaza kwathi ngenxa yoku, wabanga ukuthotyelwa okwakuya kubeka emngciphekweni loo mphefumlo uya kumthobela. Ngoko ke, uYowabhi, owathembeka kukumkani ngaphezu kukaThixo, wawugqitha umthetho kaThixo kuba eyalelwe oko ngukumkani.

Igunya uDavide wayelinikwe nguThixo, ukuba alisebenzise kuphela ngokuhambelana nomthetho wezulu. Wathi akuyalela okuchasene nomthetho kaThixo, kwaba sisono ukukuthobela oko. “Amagunya ke akhoyo amiswe nguThixo” (Roma 13:1), kodwa akufuneki siwathobele ngokuchasene nomthetho kaThixo. Umpostile uPawulos, ebhalela abaseKorinte, wabeka umthetho-siseko ekufuneka silawulwe ngawo. Uthi, “Yibani ngabaxelisa mna, njengokuba nam ndixelisa uKristu.” 1 Korinte 11:1.

Ingxelo yokwenziwa komyalelo wakhe yathunyelwa kuDavide, ibekwe ngobona buchule ukuze ingamchaphazeli uYowabhi okanye ukumkani. UYowabhi “wamwiselaumthetho umthunywa, esithi, “Xaugqibileyo ukuzenzazonkeiindabazemfazwekukumkani, wathi kuwe, ukuba buthe benyuka ubushushu bokumkani, . . . uthi wena, Nomkhonzi wakho u-Uriya umHeti ufile naye. Wahamba ke umthunywa, waya, wamxelela uDavide konke uYowabhi abemthume khona.”

Impendulo kakumkani yathi, “Wotsho kuYowabhi ukuthi, Mayingabi mbi emehlweni akho le ndawo; ngokuba ikrele eli lidla kulo nakulowa. Komeleze ukulwa kwakho, nomzi lowo uwuchithe; uze umomeleze ke.”

UBhatshebha wasigcina sonke isithethe semihla yokuzilela indoda yakhe; yathi xa iphela, “wathumela uDavide, wamthabathela endlwini yakhe, waba ngumkakhe.” Lowo wayenesazela esinemfesane, nonembeko enkulu owayengenako ukuzivumela, naxa ubomi bakhe busengozini, ukuba olulele isandla sakhe ngakumthanjiswa kaYehova, ngoku uyawa, one, abulale elona joni linyanisekileyo neliligorha kumajoni akhe, aze athembe ukonwabela, engaphazanyiswa nto, umvuzo wesono sakhe. Yeha ke! Kwenze njani ukuba igolide igqole! Igolide ecikiziweyo iguquke njani na!

Kususela ekuqaleni, uSathana wamzobela umntu iinzuzo ezinokufumaneka ngokwaphula umthetho. Wenza njalo ukuwexula iingelosi. Wenza njalo ukulinga uAdam

noEva ukuba bone. Usenza njalo nangoku ukukhokelela izihlwele kude nokuthobela uThixo. Indlela yolwaphulo lomthetho yenziwa ukuba ibonakale inqweneleka; “ukanti ukuphela kwayo ziindlela zokufa.” Mizekeliso 14:12. Banoyolo abo bathi, sebengenile kule ndlela, babufunda ubukrakra besiqhamo sesono, babuya kwangexesha. UThixo, kwinceba yaKhe, akazange amshiye uDavide ukuba alotyelwe kwintshabalalo epheleleyo yimivuzo ekhohlisayo yesono.

Ngenxa kaIsrayeli, kwafuneka ukuba uThixo angenelele. Ngokuhamba kwexesha, isono sikaDavide ngakuBhatshebha saziwa, kwaza kwakho norhano lokuba wakuceba ukufa kukaUriya. UYehova wahlaziswa. Wayemthandile, wamphakamisa uDavide, kodwa isono sikaDavide sasiveza ngendlela engeyiyo isimilo sikaThixo, saza salenza lagculelwa igama laKhe. Saba nokuwuthoba umgangatho wobulungisa kuIsrayeli, nokwenza kubukeke kukuncinane kwiingqondo ezininzi ukuthiyeka kwesono; kanti, nabo babengamthandi kwaye bengamoyiki uThixo, baya baqina ekwaphuleni umthetho.

UNatan umprofeti wathunywa ukuba athwale isigidimi sokungxolisa uDavide. Yayisisigidimi esibi ngokobunzima baso. Bambalwa abasegunyeni abanokungxoliswa ngolo hlobo aze lowo uthethisayo angahlawuli ngokufa okuqinisekileyo. UNatan wasigqithisa isigwebo sezulungesibindi,kodwa ngobulumko basezulwiningokudeazuze uvelwano lukakumkani, avuse isazela sakhe, kangangokuba kuphume emlonyeni wakhe [ukumkani] isigwebo sokufa esiza kwakuye. Ngokubhenela kuDavide njengomalusi onyulwe lizulu wamalungelo abantu bakhe, umprofeti waliphinda ibali lobugwenxa nengcinezelo elifuna kulungiswe.

“Kwakukho amadoda amabini mzini mnye:” watsho, “enye isisityebi, enye ilihlwempu. Esisityebi yayinempahla emfutshane neenkomo ezininzi kunene. Elihlwempu yayingenanto, kuphela yayinemvanazana encinane inye, ebiyizuzile, yayigcina; yakhulela kuyo nabantwana bayo ndaweni-nye, yadla eqhekezeni layo, yasela endebeni yayo, yalala esifubeni sayo, yanjengentombi yayo. Kwafika umhambi endodeni esisityebi, eso, sanqena ukuthabatha empahleni yaso emfutshane nasezinkomeni zaso, ukulungiselela umhambi lowo ufikileyo kuso; sesuka sathabatha imvanazana yendoda elihlwempu, salungiselela umntu ofike kuso.”

Wavutha umsindo kakumkani, wadanduluka wathi, “Ehleli nje uYehova, ngumfo wokufa loo ndoda yenze le nto. Iya kuyimisela ngesine imvanazana leyo, ngenxa enokuba yenze loo nto, nangenxa ingabanga nalufefe.” 2 Samuweli 12:5, 6.

UNatan wamthi ntshoo ukumkani; waphakamisa isandla sakhe sasekunene, ngesidima wathi, “Loo ndoda nguwe.” “Yini na,” waqhubeka, “ukuba ulidele ilizwi likaYehova, wenze ububi emehlweni akhe?” Abantu abanobutyala, njengoko wenjenjalo uDavide, bayakufihla ukwaphula kwabo umthetho ebantwini; bazame ukubungcwaba ububi babo emehlweni okanye ekwaziweni ngabantu; kodwa “izinto zonke zityhilekile,

emehlweni alowo esinokuthana ni naye.” Hebhere 4:13. “Akukho nto igutyungelweyo ingayi kutyhilwa, nefihlakeleyo ingayi kwaziwa.” Mateyu 10:26.

Wathi uNatan: “Utsho uYehova uThixo kaIsrayeli ukuthi, Mna ndakuthambisa ukuba ube ngukumkani kumaIsrayeli, mna ndakuhlangula esandleni sikaSawule. . . . Yinina ukuba ulidele ilizwi likaYehova, wenze ububi emehlweni akhe, umbulale u-Uriya umHeti ngekrele, nomkakhe umzeke abe ngumkakho, umbulale ngekrele loonyana baka-Amon? Ke ngoko, ikrele aliyi kumka endlwini yakho naphakade. . . . ndikuvelisela ububi obuya kuphuma endlwini yakho: ndibathabathe abafazi bakho emehlweni akho, ndibanike ummelwane wakho. . . . Ekubeni wena ukwenze oku ngasese, ke mna ndiya kuyenza le nto phambi kwamaIsrayeli onke, naphambi kwelanga eli.”

Ukukhalima komprofeti kwayichukumisa intliziyo kaDavide, isazela savuka; ityala lakhe lavela ngabo bonke ububi balo. Umphefumlo wakhe wathoba uguquka phambi kukaThixo. Ngemilebe engcangcazelayo wathi, “Ndonile kuYehova.” Konke ukona okwenziwe kwabanye, kubuya kwabo balinyaziweyo buye kuThixo. UDavide wenza isono esibi, ngaku-Uriya noBhatshebha, wayiva kabuhlungu le nto. Kunjalo nje, sasisikhulu kakhulu isono sakhe ngakuThixo.

Nangona kwakungekho onokufunyanwa kwaIsrayeli onokuwisa isigwebo sokufa phezu komthanjiswa kaYehova, uDavide wangcangcazela, hleze athi enetyala engaxolelwanga, anqunyulwe sisigwebo esikhawulezileyo sikaThixo. Sathunyelwa isigidimi kuye ngomprofeti, “UYehova usikhwelelisile isono sakho, akusayi kufa.” Sekunjalo, kufuneka ubulungisa bugciniwe. Isigwebo sokufa sasuswa kuDavide sasiwa kumntwana wesono sakhe. Ngaloo ndlela ukumkani wanikwa ithuba lokuguquka; nangona kuye intlungu nokufa komntwana, njengenxalenye yokohlwaywa kwakhe, kwaba buhlungu ngaphezulu kokuba bekuya kuba njalo ukufa kwakhe. Umprofeti wathi, “Ngenxa yokuba uzinike ithuba lokunyelisa iintshaba zikaYehova ngale nto, ke unyana omzalelweyo ngulo mfazi uya kufa ngenene.”

Wathi akubethwa umntwana wakhe, ngokuzila nokuzithoba okukhulu, wabucengela ubomi bakhe. Wazihluba iingubo zobukhosi, wasibeka phantsi isithsaba sakhe, ubusuku nobusuku walala phantsi emhlabeni, intliziyo yaphukile yintlungu ethethelela lo umsulwa uphatheke kakubi ngenxa yetyala lakhe. “Asuka amadoda amakhulu endlu yakhe, emvusa emhlabeni; akavuma.” Lonke ixesha xa isigwebo siwiswe ebantwini okanye ezixekweni, ukuzithoba nenguquko bezikujikela ecaleni ukubethwa, aze athi Ohlala enenceba, ophangisayo ukuxolela, athumele izithunywa zoxolo. Ekhuthazwa yile ngcamango, uDavide wazingisa ekuthandazeni lo gama umntwana esasindile. Wathi akuva ukuba ufile, ngokuzola waziyekela kumthetho kaThixo. Umvumbo wokuqala wawubethiwe kwimbuyekezo awayethe ngokwakhe ifanelekile; kodwa uDavide esathembe inceba kaThixo, akazange asale engenayo intuthuzelo.

Abaninzi kakhulu, abafunda imbali yokuwa kukaDavide, bayabuza bathi, “Kutheni ukuba ingxelo enje ityhilwe ekuhleni? Kungani ukuba uThixo abone kufanelekile ukuba ayandlale ehlabathini indawo emnyama ngolu hlobo ebomini balo uphakanyiswe kakhulu liZulu?” Umprofeti, ekuthethiseni kwakhe uDavide wathetha oku ngesono sakhe, “Ngenxa yokuba uzinike ithuba lokunyelisa iintshaba zikaYehova.” Kwizizukulwana zonke ezilandelelanayo, abangakholwayo kuThixo balatha kwisimilo sikaDavide, esineli bala limnyama, zidanduluke ngoloyiso nokugculela, “Indoda esenyongweni yakhe [uNdikhoyo/u‘Thixo’]” [IBHAYIBHILE]. Ngaloo ndlela isigculelo siye saziswa enkolweni, uThixo nelizwi laKhe banyeliswa, imiphefumlo yeqiniselwa ekungakholweni, baza abaninzi, phantsi kwengubo yobungcwele, bahlala esonweni ngesibindi.

Noko kunjalo, imbali kaDavide ayiniki nkangeleko yasono. Kwakungexesha awayehamba kwicebiso likaThixo, ngoku wayebizwa ngokuba uyindoda “esenyongweni” kaThixo. Wathi akona, kwayeka oku ukuba yinyaniso ngaye, wada wathi ngokuguquka wabuyela kuYehova. Ilizwi likaThixo, ngokucacileyo lithi, “Loo nto wayenzayo uDavide yaba mbi emehlweni kaYehova.” 2 Samuweli 11:27. Wathi uYehova kuDavide, ngomprofeti, “Yini na ukuba ulidele ilizwi likaYehova, wenze ububi emehlweni akhe? . . . Ke ngoko ikrele aliyi kumka endlwini yakho naphakade; ngenxa enokuba undidelile.” Nangona uDavide waguquka kwisono sakhe, waxolelwa wamkelwa nguYehova, wasivuna isivuno esibi sembewu awayeyihlwayele ngokwakhe. Izigwebo ezaba phezu kwakhe naphezu kwendlu yakhe zingqina indlela uThixo asithiye ngayo eso sono.

Ukuza kufikelela kwesi sithuba, ukubonelela kukaThixo kwakumgcinile uDavide kuko konke ukuceba kweentshaba zakhe, kwaye kusetyenziswa ngokuthe ngqo ekunqandeni uSawule. Ukona kukaDavide kwasuka kwakuguqula ukwalamana noThixo. UYehova wayengenakho ukuvumela ubugwenxa. Wayengakwazi ukusebenzisa amandla aKhe ukukhusela uDavide kwiziphumo zesono sakhe njengoko wayemkhusele kubutshaba bukaSawule.

Kwabakho inguqulelo enkulu kuDavide ngokwakhe. Wayaphukile emoyeni ngenxa yokusiqonda isono sakhe kunye neziphumo zaso ezazihamba indawo ende. Waziva ehlazeke kakhulu emehlweni abantu abaphetheyo. Impembelelo yakhe yaphulwa amandla. Ukuza kuthi ga kwesi sithuba, impumelelo yakhe yayibonwa njengesiphumo sokuthobela kwakhe okusezingqondweni imithetho kaYehova. Ngoku nje, abantu abaphantsi kwakhe, kuba besazi isono sakhe, babeya kukhokelelwa ekoneni ngokukhululekileyo. Igunya lakhe endlwini kusapho lwakhe, ibango lakhe lokuhlonelwa nokuthotyelwa ngoonyana bakhe, konke kwaphelelwa ngamandla. Ingcamango yetyala lakhe yamenza wathula naxa sekufuneka ekhalimele isono; yawethisa amandla engalo yakhe ekwenzeni ubulungisa endlwini yakhe. Umzekelo wakhe ombi waba nempembelelo koonyana bakhe, waye uThixo engangeneleli ukuba athintele isiphumo

sawo. Wazivumela izinto ukuba zihambe indlela yazo, ngaloo ndlela uDavide waba wohlwayeka kakhulu.

Umnyaka wonke emva kokuwa kwakhe, uDavide wahlala enengcamangoyokubaukhuselekile; kwakungekho nto ibonakalisa ukunganeliseki kukaThixo. Noko kunjalo, isigwebosezulu sasijinga phezu kwentloko yakhe. Ngokukhawuleza nangokuqinisekileyo, imini yomgwebo nembuyekezo yayisondela, eyayingenakho nokujikwa yinguquko, intlungu nehlazo, ezaziza kubugubungela bonke ubomi bokuphila kwakhe emhlabeni. Abo bathi balathe kumzekelo kaDavide, baze bazame ukubenza lula ubutyala bezabo izono, kufuneka bafunde kwingxelo yeBhayibhile ukuba, indlela yesono inzima. Nangona, njengoDavide, bangabuya kwindlela yabo yobubi, isiphumo sesono, nakobu ubomi, siya kufumaneka sikrakra kunzima ukusinyamezela.

UThixo wafuna ukuba imbali yokuwa kukaDavide ibe sisilumkiso esiya kwenza ukuba nabo basikelelwe kakhulu nabathandwayo bangaziva bekhuselekile baze batyeshele ukuhlala bezingisa ekuthandazeni. Ngolo hlobo iyabonakala kwabo bathi, ngokuzithoba, bafune ukusifunda eso sifundo uThixo alungiselele ukusifundisa. Kwizizukulwana ngezizukulwana, amawaka akhokelwe ukuba ayiqonde ingozi ajongene nayo kwigunya lomlingi. Ukuwa kukaDavide, obenikwe imbeko enkulu nguThixo, kuvuse kubo ukungathembeli kwiziqu zabo. Bafikelele ekuqondeni ukuba nguThixo kuphela onokubagcina ngamandla aKhe ngalo ukholo. Ngokwazi ukuba kuYe kulapho kukho amandla nenkuseleko yabo, kwenza ukuba boyike ukuthabatha inyathelo lokuqala emhlabeni kaSathana.

Kwaphambi kokuba kuwiswe isigwebo kuDavide, wayesele eqalile ukuvuna isiphumo sokreqo. Isazela sakhe sasingenako ukuphumla. Intlungu yomoya awayinyamezelayo ibonakaliswa kwiNdumiso yamashumi amathathu anesibini. Uthi:

“Hayi uyolo lwakhe olukreqo luxolelweyo,

osono siselelweyo!

Hayi, uyolo lomntu angabubaleliyo

uYehova kuye ubugwenxa.

Ekungekho kukhohlisa emoyeni wakhe!

Ndithi ndakuthi cwaka, aluphale amathambo am

Ngokubhonga kwam imihla yonke.

Ngokuba imini nobusuku,

besinzima phezu kwam isandla sakho,

Baguquka ubumanzi bam,

baba kukubalela kwasehlotyeni.”

Ndumiso 32:1-4.

INdumiso yamashumi amahlanu ananye ikukuvakaliswa ngenguquko kaDavide, sakuba sifikile kuye isigidimi sokumngxolisa esivela kuThixo:

“Tarhu, Thixo, ngokwenceba yakho!

Ngokobuninzi benceba yakho, cima ukreqo lwam!

Ndixovule kunene, busuke ubugwenxa bam,

Undihlambulule esonweni sam.

Ngokuba ndiyalwazi mna ukreqo lwam,

Nesono sam siphambi kwam. . . .

Ndihlambulule isono ngehisope, ndihlambuluke;

Ndixovule, ndibe mhlophe kunekhephu;

Ndivise imihlali nemivuyo,

Agcobe amathambo owacolileyo.

Sithelisa ubuso bakho ezonweni zam,

Ubucime bonke ubugwenxa bam.

Dala phakathi kwam, Thixo, intliziyo ehlambulukileyo,

Uhlaziye umoya oqinisekileyo phakathi kwam.

Musa ukundilahla ebusweni bakho,

UMoya wakho Oyingcwele ungamsusi kum.

Buyisela kum imihlali yosindiso lwakho,

Undixhase ngomoya wentumekelelo.

Ndobafundisa abangendawo iindlela zakho,

Babuyele kuwe aboni.

Ndihlangule emagazini, Thixo, Thixo ondisindisayo;

Lomemelela ngobulungisa bakho ulwimi lwam.

Ndumiso 51:1-14.

Ngaloo ndlela, kwingoma engcwele ekwakufuneka ivunyiwe kwiintlanganiso zasesidlangalaleni, enkundleni phambi kwababingeleli nabagwebi, phambi kweenkosana namadoda okulwa, neyayiza kugcinela isizukulwana nesona sokugqibela, ulwazi ngokuwa kwakhe, ukumkani kaIsrayeli wasiphindaphinda isono sakhe, inguquko yakhe, nethemba lokuxolelwa ngenceba kaThixo. Endaweni yokuzama ukufihla ityala lakhe, walangazelela ukuba abanye bafundiswe ngembali elusizi yokuwa kwakhe.

Ukuguquka kukaDavide kwakunyanisekile, kunzulu. Kwakungekho mizamo yokubetha ngoyaba ulwaphulo-mthetho lwakhe. Ukungabikho kolangazelelo lokusinda kwizigwebo ezazisendleleni, kwaphembelela umthandazo wakhe. Wasuka wabubona ububi bokona kwakhe ngakuThixo; wakubona ukungcoliswa komphefumlo wakhe; wasicekisa isono sakhe. Wayengathandazeli kuxolelwa, kodwa ubunyulu bentliziyo. Akazange uDavide athi ngokuncama akuyeke ukulwa. Emadingeni kaThixo kuboni abaguqukayo, wabona ubungqina bokuxolelwa nokwamkelwa kwakhe.

“Ngokuba akunanze mibingelelo, bendiya kukunika;

Akalikholo kuwe amadini anyukayo.

Imibingelelo kaThixo ngumoya owaphukileyo,

Intliziyo eyaphukileyo, etyumkileyo,

Thixo akuyi kuyidela.”

Ndumiso 51:16, 17.

Nangona uDavide wayonile, uYehova wamphakamisa. Ngoku wayehambelana ngokupheleleyo noThixo enalo novelwano ngakwabanye abantu kunokuba wayenjalo ngaphambi kokuba awe. Kuvuyo lokukhululwa kwakhe, wavuma, wathi:

“Ndikwazisile isono sam, ubugwenxa bam andabugquma;

Ndathi, Ndoluvuma ukreqo lwam kuYehova;

Wabuxolela ke wena ubugwenxa besono sam. . . .

Wena uyindawo yokuzimela kwam;

uyandilondoloza embandezelweni,

Undingqonge ngomemelelo lokusiza.”

Ndumiso 32:5-7.

Baninzi abasolayo ngento abayibiza ngokuthi kukuswela ubulungisa kuThixo ngokusindisa uDavide, osono sakhe sasisikhulu kakhulu, ekubeni ale uSawule obonakala kubo enze izono ezincinane kakhulu. UDavide wazithoba, wasivuma isono sakhe, kanti yena uSawule wakudelela ukuthethiswa wayenza lukhuni intliziyo yakhe ngokungaguquki.

Le ndawo, embalini kaDavide, inokubaluleka okukhulu kumoni oguqukayo. Iyenye yezona ndawo zizizibonelo ezinamandla esizinikiweyo emadabini nakwizihendo zoluntu, nenguquko yenene esinga kuThixo nokukholwa kwiNkosi yethu uYesu Kristu. Kuzo zonke izizukulwana, ibe yimbangi yenkuthazo kwimiphefumloethi, yakuba iwe esonweni, izama-zame phantsi komthwalo wesazela [esinetyala]. Amawaka-waka abantwana bakaThixo abawa esonweni, bathi sebeza kuncama, bakhumbule indlela yenguquko yenene nokuvuma kwakhe okwamkelwa ngayo nguThixo, nangona wabulaleka ngenxa yesikreqo sakhe, nabo babenesibindi baguquke bazame kwakhona ukuhamba endleleni nemithetho kaThixo.

Nabani na othi, phantsi kokuthethisa kukaThixo, awuthobe umphefumlo wakhe ngokuvuma nokuguquka, njengoko wenza uDavide, likho ithemba ngaye. Wonke oya kuthi, ngokholo, amkele izithembiso zikaThixo, uya kuzuza ukuxolelwa. UYehova akasayi kuze awulahle umphefumlo oguquka ngokwenene. Unike esi sithembiso: “Mababambelele egwibeni lam, baxolelane nam, ewe, baxolelane nam.” Isaya 27:5. “Ongendawo makashiye indlela yakhe, indoda enobutshinga mayishiye iingcinga zayo, ibuyele kuYehova: woba nemfesane kuyo; ibuyele kuThixo wethu ngokuba woxolela ngokukhulu.” Isaya 55:7.

# Isahluko 72—Uvukelo Luka-Abhisalom

[Esi sahluko sisekwe ku-2 Samuweli 13 ukuya kwi-19.]

“Iya kuyimisela ngesine,” esi yayisisigwebo esenziwe nguDavide phezu kwakhe engaqondanga, akuba ephulaphule umzekeliso kamprofeti uNatan; kwathi ngokwesigwebo sakhe, kwafuneka egwetyiwe. Abane koonyana bakhe kufuneka bewile, kwaye ukulahleka kwakhe ngamnye kuya kuba sisiphumo sesono sikayise.

Ulwaphulo-mthetho olulihlazo luka-Amnon, izibulo, lwavunyelwa nguDavide ukuba ludlule lungakhange lohlwaywe okanye lukhalinyelwe. Umthetho wawusithi umkrexezi makafe, kanti ukwaphula umthetho kuka-Amnon kona kwakumenza ukuba abe nobutyala ngokuphindwe kabini. Sekunjalo, uDavide, ezigwebile yena ngesakhe isono, wasilela ukuzisa ubulungisa kulo moni. Kwaba yiminyaka emibini yonke, uAbhisalom, umkhuseli wemveli wodade wabo owoniwe kakubi kangako, eyifihlile injongo yakhe yempindezelo, kodwa eqinisekile ukuba ekugqibeleni uza kuyenza. Kwathi kwitheko loonyana bakakumkani, uAmnon owayenxilile, nowacaphukisayo wabulawa ngokomyalelo womntakwabo.

Isigwebo esintlantlu-mbini sabekwa phezu kukaDavide. Isigidimi esibi sathunyelwa kuye, “UAbhisalom ubabulele bonke oonyana bokumkani, akwasala namnye. Wesuka ukumkani, wazikrazula iingubo zakhe, waqungquluza emhlabeni; bonke abakhonzi bakhe bemi ngakuye, bezikrazule iingubo zabo.” Oonyana bakakumkani, bebuyela bothukile eYerusalem, bayityhila kuyise inyaniso; uAmnon wayebulewe; “baliphakamisa ilizwi labo, balila: kananjalo ukumkani nabakhonzi bakhe bonke batsho isililo esikhulu kunene.” Yena uAbhisalom wabalekela kuTalemayi, ukumkani waseGeshuri, uyisemkhulu wakhe ngonina.

Njengabanye oonyana bakaDavide, uAmnon wayeyekelwe ekuzibhodlozeni kokuthanda kwakhe. Wayesemva kokwanelisa yonke ingcinga yentliziyo yakhe, engakhathali nokuba ifuna ntoni intando kaThixo. Nangona enesono esikhulu, uThixo wayemnyamezele. Iminyaka emibini wayenikwe ithuba lokuguquka; kodwa waqhubeka esona, waza wathi enobutyala phezu kwakhe, wanqunyulwa kukufa, ukuze alindele ukuvela kwinkundla yamatyala eyoyikekayo ngomgwebo.

UDavide walutyeshela uxanduva lokohlwaya ukona kuka-Amnon, kwathi ngenxa yokungathembeki kokumkani nonguyise kunye nokungaguquki konyana, uYehova wavumela iziganeko ukuba zihambe indawo yazo, akambamba uAbhisalom. Xa abazali okanye abalawuli betyeshela uxanduva lokohlwaya ubugwenxa, uThixo ngokwaKhe uya kuwuthabathela kuYe umcimbi. Amandla aKhe athintelayo aya kuthi, okwethutyana, asuswe kwizithunywa zobubi, ukuze umsinga weemeko unyuke, oya kuthi wohlwaye isono ngesono.

Iziphumo ezibi zokumyekela okungalunganga kukaDavide uAmnon azizange ziphele, kuba kulapha apho ubutshaba phakathi kuka-Abhisalom noyise baqala khona. Emva kokuba ebalekele eGeshure, uDavide, ebona ukuba ityala lonyana wakhe lidinga ukohlwaywa ngandlela ithile, wala ukumnika imvume ukuba abuye. Oku kwakholisa ukubandisa endaweni yokubucutha ububi obungenako ukuconjululwa awangena kubo ukumkani. UAbhisalom, onamandla, othanda udumo, nongaqeqeshekanga, owavalelwa kukuzigxotha kwakhe ukuba angabi nanxaxheba kwimicimbi yobukumkani, waya wazinikela ekubeni enze amacebo ayingozi.

Ekupheleni kweminyaka emibini, uYowabhi wazimisela ukuba enze ukuba kubekho uxolelwano phakathi kukayise nonyana. Wathi enale njongo, wafumana uncedo lomfazi waseTekowa, owayesaziwa ngobulumko. Eyalelwe nguYowabhi, lo mfazi wazimisa phambi kukaDavide njengomhlolokazi owayenoonyana ababini ukuba bamxhase bamthuthuzele. Ekuxabaneni, omnye kubo wambulala omnye, zaza ngoku zonke izihlobo zosapho zanyanzelisa ukuba lowo usindileyo anikelwe kumphindezeli wegazi. “Ukuze,” watsho unina “bacime ilahle lam eliseleyo, bangayisaliseli indoda yam igama nempunde emhlabeni.” Izimvo zikakumkani zachukumiseka sesi sibheno, waza wamqinisekisa umfazi lowo ngokhuselo lwasebukumkanini ngenxa yonyana wakhe.

Emva kokuba efumene kuye izithembiso eziphindaphindiweyo ngenkuseleko yomfana, wamcenga ukumkani ukuba amnyamezele, esithi, uthethe njengonetyala (ukumkani), kuba engambuyiselanga ekhaya umgxothwa wakhe. “Ngokuba,” watsho, “simelwe kukufa, sinjengamanzi aphaleleyo emhlabeni, angenakuhlanganiswa; noThixo akasusi mphefumlo, ufuna icebo, ukuze angamgxothi kuye umgxothwa. ” Lo mzobo uthandekayo nochukumisayo wothando lukaThixo ngakumoni, ngakumbi uvela kuYowabhi, isoldati elinobukrwada, usisibonakaliso esicacileyo sokuqhelana kwamaIsrayeli neenyaniso ezinkulu zokuhlangulwa. Wathi ukumkani, esiva okwakhe ukuyidinga inceba kaThixo, akabi nako ukusala esi sicelo. UYowabhi wanikwa umyalelo, “Hamba uye, umbuyise umfana lowo uAbhisalom.”

UAbhisalom wavunyelwa ukuba abuyele eYerusalem, kodwa angaveli phambi kwenkundla okanye ahlangane noyise. UDavide wayeqalile ukusibona isiphumo esibi sokubayekelela abantwana bakhe; wathi ngobubele, njengoko wayemthanda lo nyana wakhe mhle, unazo neziphiwo, wabona kufanelekile, njengesifundo kuAbhisalom nasebantwini, ukuba ukuthiyeka kolwaphulo-mthetho olunjalo makubonakaliswe. UAbhisalom wahlala iminyaka emibini endlwini yakhe, kodwa egxothiwe enkundleni. Udade wabo wahlala naye, baza ubukho bakhe bayigcina ihleli engqondweni yakhe inkumbulo yobubi obenziwa kuye. Ngokucinga kwabantu, inkosana yayiligorha endaweni yokuba ngumoni. Ngenxa yoku thatyathwa kakuhle, yazimisela ukuba izibe, izizuze iintliziyo zabantu. Ukuvela kwayo esidlangalaleni kwakunenjongo yokuba ibukwe ngabo bonke abayibonayo. “Ke kumaIsrayeli onke bekungekho ndoda

injengoAbhisalom ukuba yinzwana, ngokokuze adunyiswe kunene; kwathabathela entendeni yonyawo kwesa elukaKayini phezulu, kungekho siphako kuye.” Yayingebubo ubulumko kukumkani ukuba amyeke umntu onesimilo sika-Abhisalom, oneminqweno [yokuhlonitshwa], isingxami, noligcalagcala, ukuba afukame iminyaka emibini into ayibona njengezikhalazo. Isenzo sikaDavide sokumvumela ukuba abuyele eYerusalem, kodwa angamvumeli ukuba avele phambi kwakhe, senza ukuba asizelwe [uAbhisalom] ngabantu.

Njengoko wayesoloko eyikhumbula indlela yena awagqitha ngayo umthetho kaThixo, uDavide wakhangeleka eqhokreke kakhulu ngasekuziphatheni ngokusesikweni; wababuthakathaka, kwanzima ukwenza izigqibo, kanti ke, ngaphambi kwesono sakhe wayenesibindi esima entweni. Impembelelo yakhe ebantwini yaba nobuthakathaka. Konke oku kwaba kuhle kumacebo onyana wakhe ofana nongaqhelekanga.

Ngempembelelo kaYowabhi, uAbhisalomi waphinda wavunyelwa ukuba avele phambi kukayise; kodwa kwathi, nangona ngokwembonakalo yangaphandle kwakungathi kukho uxolelwano, waqhubeka yena nokuceba ukwenza ngokweminqweno yakhe. Ngoku, wazimisa ngokomntu ongukumkani, eneenqwelo namahashe, namashumi amahlanu amadoda ahamba phambi kwakhe. Kwathi kuba ukumkani wayefuna, ngakumbi nangakumbi, ukuphumla nokuba yedwa, uAbhisalom ngobuqhopholo, wakufumana ukuthandwa ngabantu.

Impembelelo yokudangala nokuthingaza kukaDavide yanabela kubantu abalawulayo; ukungakhathali nokuba nemizanga kwabonakala ekwenzeni ubulungisa. UAbhisalom, ngobuchule, wayijikela kokwakhe ukulungelwa yonke into enokunganeliseki. Imihla ngemihla le ndoda yayibonakala ingumntu obekekileyo, yayihlala esangweni lesixeko,aphoizihlwelezabakhalazayozazilindelakhonaukuba zigqithise izikhalo zazo ukuba zibonelelwe. UAbhisalom wayezixuba kunye nabo, aphulaphule izikhalazo zabo, abonise uvelwano ngeentlungu zabo abebuhlungu ngokungabi nasakhono kolawulo. Yakuba iliphulaphule ibali lomntu wakwaIsrayeli, inkosana ibiphendula ithi, “Yabona, indawo zakho ezi zilungile, zithe tse; koko akunamntu wokuzithetha kukumkani;” ongeze athi, “Andaba bendimisiwe ndaba ngumgwebi ezweni apha, beze kum bonke abantu abanendawo ekubanjwene ngayo; ngendibalungisa! Ubesithi, akusondela umntu eza kuqubuda kuye, asuke amnike isandla sakhe, ambambe, amange.”

Kwathi ngokuxhokonxwa kukuzithandisa ngobuchulekwenkosana, ukunganeliseki lulawulo kwanwenwa ngokukhawuleza. Ukunconywa kuka-Abhisalom kwaba semilonyeni yabo bonke. Wathatyathwa njengendlalifa yasebukhosini; abantu bakhangela kuye ngebhongo njengosifaneleyo isikhundla esiphezulu, lwaza ulangazelelo lokuhlala etroneni lwaphembeka. “Waziba uAbhisalom iintliziyo zamadoda akwaIsrayeli.” Kwathi,

kuba ukumkani emfamekiswe kukumthanda unyana wakhe, akakrokrela nto. Indlela enesidima awaziphatha ngayo uAbhisalom, yathatyathwa nguDavide njengezisa intlonipho kwibhotwe lakhe, nanjengebonisa uvuyo kuxolelaniso.

Zathi zakuba iingqondo zabantu zilungiselwe oko kwakuza kulandela, emfihlakalweni, uAbhisalom wanyula amadoda kuzo zonke izizwe, ukuba ahlanganise amacebo ovukelo. Ngoku kwambathwa ingubo yokuzinikela ngokwasenkolweni ukuze kufihle amaqhinga akhe okungcatsha. Isibhambathiso esasenziwe kudala ngexesha wayesabalekele eHebron kwakufuneka sizalisekisiwe. Wathi uAbhisalom kukumkani, “Makhe ndiye ndisizalise isibhambathiso, endabhambathisa ngaso kuYehova eHebron; ngokuba umkhonzi wakho wabhambathisa ngesibhambathiso ekuhleni kwakhe eGeshuri kwa-Aram, esithi, Ukuba uYehova uthe wandibuyisela ngenene eYerusalem, ndomkhonza uYehova.”

Uyise onothando, ethuthuzelwa yile mbonakalo yobungcwele kunyana wakhe, wamndulula ngentsikelelo yakhe. Iyelenqe lakhe ngeli xesha lalise livuthwe ngokupheleleyo. Isenzo sokugqibela senkohliso ka-Abhisalom sasingajonganga kuphela ukumfamekisa ukumkani, kodwa nokumisela ukuthenjwa kwakhe ngabantu, nokuze akwazi ukubakhokelela ekuvukeleni ukumkani lowo uThixo wamnyulayo.

UAbhisalom wahamba ukusinga eHebron, “kwaphuma eYerusalem amakhulu amabini amadoda amenyiweyo; ayehamba eyeke umzimba, engazi nto.” La madoda ahamba noAbhisalom engakhange ayicinge into yokuba ukuthanda kwawo unyana kwakuwakhokelela kuvukelo ngakuyise. AthiakufikaeHebron,uAbhisalomwabizauAhitofele ngokukhawuleza, omnye wamaphakathi amakhulu kaDavide, indoda eyayisaziwa kakhulu ngobulumko, ecebiso layo likhuseleke nelilumke, njengeliphuma kusiyazi, ngokucinga kwabantu. UAhitofele wazimanya nabayili beyelenqe, yaza inkxaso yakhe yenza ukuba injongo ka-Abhisalom ibukeke iqinisekile ukuba iyaphumelela, itsalela phantsi kwebhanile yakhe amadoda amaninzi anempembelelo kuzo zonke iinkalo zelizwe. Lathi lakukhala ixilongo lovukelo, iintlola zenkosi kulo lonke ilizwe zasasaza udaba lokuba uAbhisalom ungukumkani, baza abaninzi kubantu beza bahlanganisana kuye.

Ngelo xesha kwaya kuhlatywa umkhosi eYerusalem kukumkani. Wabizwa ngokukhawuleza uDavide ukuba abone ukuba kufuphi kovukelo oluqalileyo kwitrone yakhe. Unyana wakhe nqo--unyana awayemthanda emthembile, wayehleli eceba ukusithabatha isithsaba sakhe, ngaphandle kwentandabuzo, kwanobomi bakhe. Kwingozi enkulu awayekuyo, uDavide walususa uxinzelelo olwalusoloko luphezu kwakhe ithuba elide, wathi, ngomoya awakha wanawo ngeminyaka yobutsha bakhe, walungiselela ukuhlangabezana nalo mngeni mbi nokhawulezileyo. UAbhisalom wayiqokelela imikhosi

yakhe eHebron, kangangamashumi amabini eemayile kuphela ukuba kude. Abavukeli babeza kukhawuleza bafike emasangweni eYerusalem.

Wathi ekwibhotwe lakhe, uDavide wakhangela kwikomkhulu lakhe: “Intle ukuphakama kwayo, yimihlali yehlabathi, . . . umzi woKumkani omkhulu.” Ndumiso 48:2. Wangcangcazela akucinga ngoyibeka esichengeni somlo nentshabalalo. Ingaba kufuneka abizele kuye abantu abalawulayo, abo basanyanisekileyo kwitrone yakhe, ukuba baze kumnceda, beme, bakhusele ikomkhulu lakhe? Ingaba kufuneka avumele ukuba iYerusalem intyumpa-ntyumpeke egazini? Wasenza isigqibo. Ububi bemfazwe akufuneki buze kwisixeko esinyuliweyo. Wayeza kuyishiya iYerusalem, aze ahlole ukuthembeka kwabantu bakhe, abanike ithuba lokuhlangana naye ukuza kumxhasa. Kule ntlekele inkulu, yayingumthwalo wakhe kuThixo nakubantu bakhe ukugcina igunya elabekwa phezu kwakhe liZulu. Umcimbi wemfazwe wayeza kuwuyekela kuThixo.

Ngokuthobeka nangentlungu, uDavide wawashiya amasango eYerusalem—egxothiwe kwitrone yakhe, kwibhotwe lakhe, kwityeya kaThixo, luvukelo lonyana wakhe amthandayo. Abantu balandela bengumqokozo omde olusizi, njengomkrozo womngcwabo. Amafa-nankosi kaDavide amaKreti, namaPelatiya, namakhulu amathandathu amaGati awayevela eGati, phantsi komphathi uItayi, bamkhapha ukumkani. UDavide, njengomntu ongenamona umthetho wakhe, akazange avume ukuba aba bantu basemzini, babefuna inkuseleko kuye, bangabandakanyeka kwintlekele yakhe. Wavakalisa ukumangaliswa kukuba bakulungele ukwenza umbingelelongenxayakhe.Wathi ukumkani kuItayi waseGati,Yininaukubanawe uhambe nathi? Buya, uhlale nokumkani; ngokuba ungowasemzini, ungumfiki, buyela endaweni yakho; ungathi, ufike izolo eli, ndikubhadulise nanamhla, ndikuhambise nathi na, ndisiya apho ndingaya khona nje? Buya ubuyise abazalwana bakho; inceba nenyaniso ibe nawe.”

UItayi waphendula, “Ehleli nje uYehova, ihleli nje inkosi yam ukumkani, inene, endaweni eya kuba kuyo inkosi yam ukumkani, nokuba kusekufeni, nokuba kusebomini, uya kuba lapho umkhonzi wakho.” La madoda ayeguqulwe esuka ebuhedenini eza kunqulo lukaYehova, aza athi, ngembeko, abonakalisa ukuthembeka kwawo kuThixo wawo nakukumkani. UDavide, ezaliswe ngumbulelo entliziyweni, wakwamkela ukuzinikela kwawo kumsebenzi wakhe owawubonakala uzika, baza bonke bawuwela umlambo iKidron besendleleni esinga entlango.

Waphinda wema umngcelele. Kwavela iqela elalinxibe iingubo ezingcwele. “Nanko, uTsadoki nabaLevi bonke benaye, bethwele ityeya yomnqophiso kaThixo.” Abalandeli bakaDavide bawukhangela lo mqondiso njengovuyisayo. Ubukho bomfuziselo ongcwele kubo yayisisibhambathiso sokuhlangulwa kwabo noloyiso lwabo ekugqibeleni. Wawuza kubakhuthaza abantu ukuba babe nesibindi sokwayama kukumkani. Ukungabikho kwawo eYerusalem bekusa kuzisa uloyiko kwabo bayame kuAbhisalom.

Ukubonakala kwetyeya kwazisa uvuyo nethemba okomzuzwana kwayivuyisa intliziyo kaDavide. Kungekudala nje emva koko, kwafika ezinye iingcinga kuye. Njengomlawuli onyuliweyo welifa likaThixo, wayenoxanduva olunendili. Kungezizo izinto ezizezakhe, kodwa ezozuko lukaThixo nokulungelwa kwabantu, zizinto ezo ezaziphambili engqondweni yokumkani kaIsrayeli. UThixo, owayehlala phakathi kweekherubhi, wathi ngeYerusalem, "Nantsi indawo yam yokuphumla kwam" (Ndumiso 132:14); kwaye, ngaphandle kwegunya lezulu, akukho noyedwa, nokuba ngumbingeleli okanye ukumkani, owayenalo ilungelo lokuwususa loo mfuziselo wobukho baKhe. Wayesazi uDavide ukuba intliziyo nobomi bakhe kufuneka buhambelane nemiyalelo engcwele, kungenjalo ityeya yayiya kuba sisixhobo sentlekele kunokuba sibe sesempumelelo. Isono sakhe esikhulu sasisoloko siphambi kwakhe. Wakuphawula, kubuqhetseba bakhe, ukohlwaya kukaThixo okunobulungisa. Ikrele elalingasayi kuze lisuke endlwini yakhe lalikhutshiwe esingxotyeni salo. Wayengazi ukuba isiphumo sedabi sasiya kuba yintoni na. Kwakungeko kwakhe ukususa kwandlunkulu wesizwe imiyalelo engcwele eyayiquke intando yeNgangamsha yabo yezulu, neyayingumgaqo wobukumkani nesiseko sempumelelo yabo.

Wayalela uTsadoki, "Yibuyisele kuwo umzi ityeya kaThixo. Ukuba ndithe ndababalwa nguYehova wondibuyisa, andibonise yona kwanekhaya lakhe. Ukuba uthe, Andikunanzile; nanku ndikho, makenze kum ngoko kulungileyo emehlweni akhe."

UDavide waqokela wathi, "Akuyiyo kanti imboni?" [NKJV],—indoda eyayinyulwe nguThixo ukuba iluleke abantu. "Buyela kuwo umzi unoxolo, no-Ahimahatse unyana wakho, noYonatan unyana ka-Abhiyatare, . . . Yabonani, ndozilazila emazibukweni entlango, kude kufike ilizwi elivela kuni lokundixelela." Esixekweni, ababingeleli baya benza okulungileyo kuye, ukufunda iindlela neenjongo zabavukeli, baze bathi, ekhusini, bazixele kukumkani ngoonyana bakhe, uAhimatse noYonatan.

Xa ababingeleli babebuya umva besinga eYerusalem, ithunzi elimnyama kakhulu lawa phezu kwesihlwele esasisimka. Ukumkani wabo eyimbacu, bona bengabalahlelwe phandle, beshiywe nayityeya kaThixo—ikamva lalimnyama kukoyika nokunxuba. "UDavide wenyuka eqhineni leminquma, enyuka elila, egqubuthele intloko, ehamba engenazimbadada ezinyaweni zakhe; bonke abantu abenabo begqubuthele elowo intloko yakhe; benyuka, benyuka belila. Kwaxelwa kuDavide, kwathiwa, uAhitofele ukubacebisi baka-Abhisalom." UDavide waphinda wanyanzeleka ukuba, kwiintlekele zakhe, abone iziphumo zesakhe isono. Ukushiywa nguAhitofele, eyona nkokeli enesakhono neyona inamaqhinga kwiinkokeli zasembusweni, kwaphenjelelwa yimpindezelo ngenxa yehlazo kusapho, olwalubandakanya uBhatshebha, owayengumzukulwana wakhe (yena Ahitofele).

“Wathi uDavide, Yehova, khawulitshitshise icebo lika-Ahitofele.” Wathi akufika encotsheni yentaba, ukumkani wathoba wathandaza, elahlela phezu kukaThixo umthwalo womphefumlo wakhe, ngokuzithoba ecela inceba yezulu. Umthandazo wakhe kwakhangeleka ngathi uphendulwe kwangoko. UHushayi umArki, iphakathi elilumkileyo nelinesakhono, elazibonakalisa ukuba lingumhlobo onyanisekileyo kaDavide, ngeli xesha weza kuye, ezikrazule iingubo zakhe enothuli entloko, uDavide wabona, ngokokukhanyiselwa lizulu, ukuba, le ndoda, ithembekileyo nentliziyo yayo inyanisekileyo, yeyona yayifuneka ukuba ibe luncedo kwiimfuno zikakumkani kumaqumrhu asebhotwe. Ngokucelwa nguDavide, uHushayi wabuyela eYerusalem ukuba ayokusebenza no-Abhisalom ukuze aphuthise iingcebiso zobuqhopholo zika-Ahitofele.

Ngalo lozi-lozi wokukhanya ebumnyameni, ukumkani nabalandeli bakhe balandela indlela yabo eyayisihla ngakwicala lasempuma kwithambeka lentaba yeMinquma, ephumela kwindawo enamawa neyinkqantosi, kwimiwonyo emibi, idlule kwiindlela ezinamatye nezimqengqelezi, ukuya ngaseYordan. “Wafika ukumkani uDavide eBhahurim, nanko, kuphuma khona indoda yomzalwane wendlu kaSawule, egama linguShimehi, unyana kaGera; yaphuma yahamba itshabhisa. Yamxuluba ngamatye uDavide, nabakhonzi bonke bokumkani uDavide; bonke abantu namagorha onke babengasekunene nangasekhohlo kuye. Wathi uShimehi ukutshabhisa kwakhe, Phuma, phuma, mfondini wamagazi, mfondini ulitshijolo; uYehova uwabuyisele phezu kwakho onke amagazi endlu kaSawule, othe wena wangukumkani esikhundleni sakhe; uYehova ubunikele ubukumkani esandleni sika-Abhisalom, unyana wakho. Yabona, weyele ebubini bakho, ngokuba ungumfo wamagazi.”

Kuyo yonke impumelelo kaDavide, uShimehi akazange wabonisa ngelizwi okanye ngesenzo ukuba ungumkhonzi ongathembekanga. Ekutshutshisweni kukakumkani, lo mBhenjamin wasibonakalisa esona similo sakhe. Wayemhlonipha uDavide esetroneni yakhe, kodwa wamqalekisa akusingelwa phantsi. Engumntu onganyanisekanga nonomona, waya wabakhangela abanye abantu njengabafana naye ngesimilo, waza wathi, ekhuthazwa nguSathana, wavuthuza intiyo yakhe phezu kwalowo uThixo semohlwayile. Umoya okhokelela umntu ukuba avuyelele, agculele okanye afake uxinzelelo kulowo usembandezelweni, ngumoya kaSathana.

Izityholo zikaShimehi ngakuDavide zaye zibubuxoki ngokupheleleyo—isinyeliso esingenasihlahla nesibi. UDavide akazange abe netyala lokona ngakuSawule okanye indlu yakhe. Ngexesha uSawule wayesegunyeni lakhe (Davide) ngokupheleleyo, abe wayenokumbulala, wasuka wasika isondo lengubo yakhe, nalapho wazingxolisa ngokubonisa oku kungabi nantlonipho kumthanjiswa kaThixo.

Ngendlela uDavide awayebuxabise ngayo njengobungcwele ubomi bomntu, bukho ubungqina obucacileyo obunikwayo, kanye ngeli xesha yena wayesukelwa njengesilwanyana esilixhoba. Ngenye imini, ngexesha wayezimele emqolombeni ka-Adullam, iingcinga zakhe zabuya umva zaya kwinkululeko yobomi bakhe basebuntwaneni, eyayingenazo iinkathazo, imbacu yadanduluka yathi, “Akwaba, bethu, bendingasezwa amanzi equla laseBhetelehem, elisesangweni!” 2 Samuweli 23:13-17. IBhetelehem ngelo xesha yayiphantsi kwamaFilisti; kodwa amadoda amathathu ebutho likaDavide angamakroti, anqumla kubalindi, eza namanzi aseBhetelehem kwinkosi yawo.UDavideakazange akwazi ukuwasela. “Makube lee kum,” wakhala; “Asiligazi na eli lamadoda ahambe encame imiphefumlo yawo?” Wathi ngentlonipho, wawaphalaza amanzi njengomnikelo kuThixo. UDavide wayeyindoda yemfazwe, ubomi bakhe obuninzi wabuchitha phakathi kwemiboniso yobubhovubhovu; kodwa kubo bonke abadlulaphantsi kwaloo ntlungu, bambalwa ngokwenene abaya bachukunyiswa kancinane yimpembelelo yayo eqaqadekisayo neyonakalisa isimilo, njengoDavide.

Umtshana kaDavide, uAbhishayi, enye yamadoda angamagorha kubaphathi mkhosi, akazange abe nomonde wokumamela amazwi okugculela kukaShimehi. “Kungani na,” wadanduluka “ukuba le nja ifileyo iyitshabhise inkosi yam ukumkani? Makhe ndiwele, ndiyinqumle intloko.” Ukumkani wamalela. “Niyabona,” watsho, “unyana wam . . . ungxamele umphefumlo wam: angabeka phi na ke ngoku lo mBhenjamin? Myekeni atshabhise; ngokuba utshilo kuye uYehova. Mhlawumbi uYehova angabukhangela ubugwenxa bam, uYehova andibuyisele okulungileyo, esikhundleni sokutshabhiswa kwam namhla.”

Isazela sasithetha iinyaniso ezikrakra nezithoba isidima kuDavide. Ngoku abanyanisekileyo kwabaphethweyo bemangele ukuba zijikwe yintoni izinto, yayingeyiyo imfihlelo kuye ukumkani. Wayesoloko enento ehleli iyilindele iyure enje ngale. Wayesoloko emangalisiwe yindlela uThixo amnyamezele ngayo kwizono zakhe, wayilibazisa imbuyekezo efanelekileyo. Ngoku ke, ekubalekeni kwakhe okungxamileyo nokulusizi, engafakanga zimbadada, esuse ingubo yakhe wambatha ezirhwexayo, izikhalo zabalandeli bakhe zivakala ezindulini, wacinga ngebhotwe lakhe alithandayo, indawo ekwakulapho wasenza khona isono sakhe, wathi akukhumbula ukulunga nokunyamezela kukaThixo, akalahlekelwa lithemba. Waba nento ethi uThixo usaya kumphatha ngenceba.

Aboni abaninzi bazithethelela kwisono sabo ngokwalatha ekuweni kukaDavide, kodwa bambalwa ababonakalisa inguquko nokuthobeka kukaDavide. Bambalwa kakhulu abakwazi ukunyamezela ukungxoliswa nokuthethiswa ngomonde nokuqina awakubonakalisayo. Wayesivumile isono sakhe, kwaza kwayiminyaka, efuna ukwenza umsebenzi wakhe njengomkhonzi kaThixo onyanisekileyo; esebenza nzima esakha ubukumkani bakhe, kwathi phantsi kolawulo lwakhe, bafikelela kumandla

nakwimpumelelo obungazange buyifikelele ngaphambili. Wayeqokelele iimfumba zezixhobo zexabiso zokwakha indlu kaThixo. Ingaba ke ngoku konke ukusebenza nzima ubomi bakhe bonke kwakuza kulahlwa? Kungaba kufuneka iziphumo zokusebenza nzima ngokuzinikela kweminyaka, umsebenzi wengqondo, nokuzinikela, nokuphatha imicimbi yesizwe, konke kudlulelekwizandlazonyana ongakhathaliyo nongumngcatshi, ongakhathalele nokumzukisa uThixo kunye nempumelelo kaIsrayeli? Bekuya kubonakala kufaneleka kangakanani ukuba uDavide amsole uThixo ngale ngcikivo enkulu kangaka!

Kwathi kunjalo, wabona kwesakhe isono, unobangela wenkathazo yakhe. Amazwi kamprofeti uMika, aphefumla kanye umoya owaphembelela intliziyo kaDavide. “Ndihleli emnyameni nje, uYehova uya kuba kukukhanya kum. Ukujala kukaYehova ndiya kukuthwala, kuba ndonile kuye, ade andithethelele etyaleni lam, andilungisele; uya kundikhuphela ekukhanyeni; ndiya kububona ubulungisa bakhe.” Mika 7:8, 9. UYehova akazange amshiye uDavide. Esi sahluko kumava akhe, xa kanye ephantsi kweyona mposiso ikhohlakeleyo nokunyeliswa, eziveza ethobekile, engenamona, enobubele, ezinikela, sesona sibalaseleyo kuwo onke amava akhe. Akazange wakha wamkhulu ngokwenene umlawuli wakwaIsrayeli emehlweni ezulu ngaphezu kwale yure yokuhlaziswa kwakhe okunzulu nokubonakalayo.

Ukuba uThixo wayemvumele uDavide ukuba aqhubeke singakhalinyelwanga isono, athi lo gama aphule imithetho engcwele, ahlale eseluxolweni enempumelelo etroneni yakhe, othandabuzayo nongakholwayo ebeya kuba nesizathu sokucaphula imbali kaDavide njengesinyeliso kwinkolo yeBhayibhile. Ngenxa yoko, kumava aye wamenza ukuba adlule kuwo uDavide, uYehova ubonisa ukuba akanako ukusinyamezela okanye ukusiyekela isono. Yona imbali kaDavide yenza ukuba sikwazi ukubona neziphelo ezikhulu uThixo azibonayo ekuphatheni kwaKhe isono; isenza ukuba sikwazi ukulanda, nakwezona zigwebo zimnyama, ukusebenza kweenjongo zaKhe zenceba nobubele. Wamenza uDavide ukuba anqumle phantsi kwentonga, kodwa akaze amtshabalalise; iziko lomlilo lelokuhlambulula, asililo elokuphelisa. UYehova uthi, “Ukuba bathe bayihlambela imimiselo yam, abayigcina imithetho yam: ndoluvelela ukreqo lwabo ngentonga, nobugwenxa babo ngemivumbo. Ke yona inceba yam andiyi kuyaphula kuye, ndingaxoki ekuthembekeni kwam.” Ndumiso 89:31-33.

Kungekudala emva kokuba uDavide eyishiyile iYerusalem, uAbhisalom nomkhosi wakhe bangena, kwathi ngaphandle kobunzima, wayithabathela kuye inqaba kaIsrayeli. UHushayi waba kwabokuqala ukumbulisa ukumkani omtsha osanda kuthweswa isithsaba, yaza inkosi yamangaliswa yanombulelo kukufikelela komhlobo omdala nephakathi likayise. UAbhisalom waqiniseka ngempumelelo. Ukuza kuthi ga kule ndawo, amacebo akhe ayephumelele, wathi, enolangazelelo lokuqinisa itrone yakhe nokuqinisela ukuthenjwa sisizwe, wamamkela uHushayi kwibhotwe lakhe.

UAbhisalom ngoku wayerhangqwe ngumkhosi omkhulu, kodwa wawande ngamadoda angaqeqeshelwanga ukulwa imfazwe. Eyona nto, ayengekaze ahlangane nemfazwe. UAhitofele wayesazi kakuhle ukuba umcimbi kaDavide wawukude kakhulu ukuba ungathatyathwa njengombi. Iqela elikhulu lesizwe lalisanyanisekile kuye; wayerhangqwe ngamasoldati anamava, awayenyanisekile kukumkani wawo, kwaye umkhosi wakhe wawukhokelwa ziinjengele ezinesakhono nezinamava. UAhitofele wayesazi ukuba emva kokugqabhuka kokuqala komoya wokufuna ukumkani omtsha, impendulo iya kubakho. Ukuba uvukelo luye lwawa phantsi, uAbhisalom angakwazi ukubuya axolelaniswe noyise; aze yena Ahitofele, njengephakathi lakhe elikhulu, abe ngoyena unobutyala obukhulu ngenxa yovukelo; ukuze kubekwe phezu kwakhe esona sikhulu isohlwayo. Ukumthintela uAbhisalom ukuba angabi sabuyela emva, uAhitofele wamcebisa ukuba enze isenzo esasiya kuthi emehlweni aso sonke isizwe senze ukuba uxolelaniso lungaze lube nokwenzeka. Ngobuqhopholo bongendawo, le ndoda yesizwe inamaqhinga nengenamthetho, yamkhuthaza uAbhisalom ukuba ongeze ulwaphulo-mthetho kolo vukelo ngokwenza umbulo. Emehlweni kaIsrayeli wonke, wayeza kuthabathela kuye amashweshwe kayise, ngokwesiko leentlanga zasempuma, ngaloo ndlela abonisa ukuba ungene kwitrone kayise. UAbhisalom walenza eli cebiso likhohlakeleyo. Azaliseka amazwi kaThixo kuDavide ngomprofeti, “Ndikuvelisela ububi obuya kuphuma endlwini yakho; ndibathabathe abafazi bakho emehlweni akho, ndibanike ummelwane wakho. . . . Ekubeni wena ukwenze oku ngasese, ke mna ndiya kuyenza le nto phambi kwamaIsrayeli onke, naphambi kwelanga eli.” 2 Samuweli 12:11, 12. Kwakungekuko ukuba uThixo wenza ukuba zenziwe ezi zenzo zenkohlakalo, kodwa kuba, ngenxa yesono sikaDavide, (uThixo) akawasebenzisanga amandla aKhe ukuba zithinteleke.

UAhitofele wayehlonitshwe kakhulu ngobulumko bakhe, kodwa wayengenako ukukhanya okuvela kuThixo. “Yingqalo yokulumka ukoyika uYehova” (Imizekeliso 9:10); Le nto, uAhitofele wayengenayo, okanye ngewayengazange wayixhoma impumelelo yokuvukela phezu kolwaphulo-mthetho lombulo. Abantu abonakele iintliziyo, baceba inkohlakalo, njengokungathi alukho ulawulo lwangasentla lokwazelelela kukaThixo olunokuwanqumla phakathi amacebo abo; kodwa “Ohleli emazulwini uyahleka, iNkosi iyabagculela.” Ndumiso 2:4. UYehova uthi, “abalivuma icebo lam, basigiba sonke isohlwayo sam: baya kudla ke isiqhamo sendlela yabo, bahluthe ngamacebo abo. Kuba ukuphamba kweziyatha kuyazibulala, nobunqobo bezinyabi buyazitshabalalisa.” Imizekeliso 1:30-32.

Wathi akuba ephumelele kwicebo lokuzizuzela ukhuseleko, uAhitofele wamkhuthaza uAbhisalom ukuba abe nento ekhawulezileyo ayenzayo ngakuDavide. “Makhe ndinyule ishumi lamawaka elinamawaka amabini amadoda, ndisuke, ndimsukele uDavide ngobu busuku; ndimfikele ediniwe, ewe izandla, ndimothuse; basabe bonke

abantu anabo; ndibulale ukumkani yedwa; ndibabuyisele kuwe bonke abantu." Eli cebo lamkelwa ngamaphakathi kakumkani. Ukuba lalilandelwe, ngokwenene uDavide ngewayebulewe, ngaphandle kokuba uYehova angenelele ukuba amsindise. Ubulumko obungaphezulu kobo bendoda eyaziyo uAhitofele babuzilawula iziganeko. "UYehova wayemise ukuba litshitshiswe icebo elilungileyo lika-Ahitofele, ukuze uYehova amzisele ububi uAbhisalom."

UHushayi wayengabizwanga ebhungeni, waye akazange afune ukuzifaka engacelwanga, hleze kubekho ukusola ukuthi kanti ungungcothoza; kodwa emva kokuchitheka komhlangano, uAbhisalom, owayelihloniphe kakhulu iphakathi likayise, wamxelela icebo lika-Ahitofele. UHushayi wabona ukuba, ukuba icebo elibekiweyo lingalandelwa, angalahleka uDavide. Wathi, "Icebo uAhitofele acebisa lona alilungile okwangoku. Wathi uHushayi, Wena uyamazi uyihlo namadoda akhe, ukuba ngamagorha amphefumlo uligcalagcala, njengebhere ehluthwe amathole ayo ezindle; uyihlo yindoda eqhele ukulwa akalali ebantwini. Yabona, kungokunje uzimele emgongxweni, nokuba kukwenye indawo;" wabeka esithi, ukuba imikhosi ka-Abhisalom ithe yamsukela uDavide, ayisayi kumbamba ukumkani; kuthi ukuba akwenzekanga ukuba imbambe, iya kutyhafa ize ibe iyayilimaza injongo ka-Abhisalom. "Ngokuba," watsho, "onke amaIsrayeli ayazi ukuba uyihlo ligorha, abo banaye ngamakroti." Waza wazisa icebo elinomtsalane, [kodwa elingento] nelilunge, kwimbonakalo yalo yokuzithandela, linembonakalo yokubonisa amandla: "Ndithi elam icebo, makahlanganiswe, ahlananiselwe kuwe, onke amaIsrayeli, athabathele kwaDan ese eBher-sheba, abe njengentlabathi engaselwandle ubuninzi, uye emfazweni ngesiqu. Sofika ke kuye endaweni apho afumaneke khona, sithi qatha phezu kwakhe, njengokulala kombethe emhlabeni, kungasali namnye kuye nakumadoda onke anaye. Ke ukuba uthe warholela emzini, onke amaIsrayeli ozisa izintya kuloo mzi, siwukrwiqilizele emlanjeni, kude kungafumaneki nelityana khona.

"Wathi uAbhisalom namadoda onke akwaIsrayeli, Icebo likaHushayi umArki lilungile kunecebo lika-Ahitofele." Noko kunjalo, ukho yena ongazange akhohliseke, owasibona kwangaphambili isiphumo sale mpazamo iyingozi ka-Abhisalom. UAhitofele wazi ukuba icebo labavukeli sele loyisiwe. Wayesazi kanjalo ukuba, nokuba isiphelo senkosana singathini, alikho ithemba lomcebisi owaphembelela ulwaphulo-mthetho lwakhe olukhulu. UAhitofele wamkhuthaza uAbhisalom ukuba avukele; wamcebisa kwezona zakha zathiyeka iinkohlakalo, ukungamhloniphi uyise; wamcebisa ukuba abulale uDavide wazama ukuba oko kuphumelele; wakuchitha ukuphumelela koxolelwano olwalunokubakho nokumkani; kodwa ngoku kukhethwa omnye endaweni yakhe, nanguAbhisalom. Enomona, enomsindo, enxunguphele, uAhitofele "wesuka, wagoduka, waya emzini wakhe, wayolela, wazikrwitsha wafa." Saba njalo isiphumo sobulumko balowo uthe enazo zonke izipho ezikhulu, akamenza uThixo ukuba abe

ngumcebisi wakhe. USathana ubaloba abantu ngezithembiso ezikhohlisayo, kodwa ekugqibeleni kuya kufunyaniswa nguwo wonke umphefumlo ukuba “umvuzo wesono kukufa.” Roma 6:23.

UHushayi, engaqinisekanga ukuba icebo lakhe liya kulandelwa ngukumkani obuthakathaka, akazange achithe xesha ngokumlumkisa uDavide ukuba aphangise ukusabela ngaphesheya kweYordan. Kubabingeleli, ababeza kusidlulisa ngoonyana babo, uHushayi wathumela isigidimi: “Wenjenje, wenjenje uAhitofele ukumpha icebo uAbhisalom namadoda amakhulu akwaIsrayeli; ke mna ndenjenje ukubapha icebo. Ke ngoko, . . . musa ukulala ngobu busuku emazibukweni entlango; khawuleza uwele, hleze aginywe ukumkani nabantu bonke anabo.”

Amadodana ayekrokrelwa asukelwa, kodwa aphumelela ukwenza umsebenzi wawo oyingozi. UDavide, ephelile kukusebenza nzima nentlungu emva kosuku lokuqala lokubhaca, wasamkela isigidimi sokuba awele iYordan ngobo busuku, kuba unyana wakhe wayefuna ukumbulala.

Zazisithini izimvo zikabawo nokumkani, owoniwe kangako, ngelixesha lentlekele embi? “Igorha elinobukroti,” indoda yokulwa, ukumkani, olizwi lakhe lingumthetho, eyangcatshwa ngunyana wayo, awamthandayo, wamyekelela, wamthemba ngokungafanelekileyo, oniwe washiywa ngabantu abalawulayo eqanyangelwe kuye (unyana) ngamaqhina awomeleleyo embeko nokumthemba—ngamazwi athini awawathethayo ukuthulula ngawo uDavide imvakalelo yomphefumlo wakhe? Ngeyure yokona kumnyama ukulingwa, intliziyo yakhe uDavide yahlala kuThixo, wavuma ingoma:

“Yehova, hayi, ukuba baninzi

kwabandibandezelayo!

Baninzi abasukela phezulu kum.

Baninzi abathi kumphefumlo wam,

Akunalusindiso kuThixo.

Ke wena, Yehova, uyingweletshetshe kum,

Uluzuko lwam, umphakamisi wentloko yam.

Ndidanduluka kuYehova ngezwi lam,

Andiphendule entabeni yakhe engcwele.

Ndalala phantsi, ndalala ubuthongo;

Ndavuka, ngokuba uYehova endixhasa.

Andoyiki izigidi zabantu

Abakhe uluhlu ngeenxa zonke kum. . . .

Usindiso lolukaYehova:

Mayibe phezu kwabantu bakho intsikelelo yakho.”

Ndumiso 3:1-8.

UDavide nalo lonke iqela lakhe, amadoda okulwa nawolawulo, amadoda amadala nolutsha, abafazi nabantwana abancinane, ebumnyameni bobusuku, bawela umlambo onzulu nonamanzi abaleka ngokukhawuleza. “Kwathi kusasa kwabe kungasekho namnye ungayiwelanga iYordan.”

UDavide nemikhosi yakhe wabuyela eMahanayim, indawo eyayilikhaya lobukhosi bukaIshbhoshete. Yayisisixeko esinqatyiswe kakhulu esi, sirhangqwe sisithili esineentaba ezilunge kakhulu ukuba kungabalekelwa kuzo xa kukho imfazwe. Ilizwe lalityebile kakhulu, baye abantu babekuthanda kakhulu ukusebenza kukaDavide. Abantu abaninzi apha bazimanya naye, lo gama amadoda azizityebi amphathela umsindleko wezipho ezininzi, kunye nezinye izinto ezazifuneka.

Icebo likaHushayi lakwenza oko wayekufuna, ukunika uDavide ithuba lokuzimela; kodwa inkosana eligagu nengxama kakhulu ayizange ikwazi ukuzibamba ixesha elide, yasuka yalandela, isukela uyise. “UAbhisalom wayiwela iYordan, yena namadoda onke akwaIsrayeli kunye naye.” UAbhisalom wenza uAmasa, unyana wodade kaDavide, uAbhigeli, umphathi wemikhosi yakhe. Umkhosi wakhe wawumkhulu, kodwa wawungaqeqeshekanga ungakulungelanga ukumelana namasoldati kayise anamava.

UDavide wayahlula yangamabutho amathathu imikhosi yakhe phantsi kukaYowabhi, uAbhishayi, noItayi umGite. Yaye iyinjongo yakhe ukukhokelela umkhosi wakhe edabini; kodwa abaphathi bomkhosi, abacebisi, nabantu bonke bayala ngamandla loo ngcamango. “Uze ungaphumi;” batsho: “ngokuba xa sithe sasaba, sisabile, abayi kusibekela ntliziyo thina; nokuba kuthe kwafa isiqingatha kuthi,abayi kusibekela ntliziyo;ngokuba ungangamawakaalishumi kuthi; kulungile kanye ukuba usincede, ukuwo umzi. Wathi ukumkani kubo, Okulungileyo emehlweni enu ndokwenza.” 2 Samuweli 18:3, 4.

Xa uphezu kweendonga zesixeko, imikrozo emide yomkhosi wovukelo yayibonakala. Umvukeli wayekhatshwa ngumkhosi omkhulu, ekuthi xa kuthelekiswa nawo, okaDavide ubonakale ulibathwana nje. Xa ukumkani ekhangele imikhosi ejameleneyo, eyona nto yayisengqondweni yakhe, yayingesiso isithsaba nobukumkani,

ingebubo nobomi bakhe, izinto ezazixhomekeke ekuhambeni kwedabi. Intliziyo katata, yayizaliswe luthando nosizi ngenxa yonyana wakhe ovukeleyo. Wathi xa umkhosi uphuma emasangweni esixeko, uDavide wawakhuthaza amasoldati athembekileyo, ewathuma ukuba abheke phambili ethembe ukuba uThixo kaIsrayeli uya kuwanika uloyiso. Nangeli xesha, wayengakwazi ukulucinezela uthando lwakhe ngakuAbhisalom. Wathi xa uYowabhi, okhokele ibutho lokuqala, edlula ukumkani wakhe, umoyisi kumakhulu amathafa okulwa amadabi, wanqwala intloko enokuziphakamisa ukuba eve isigidimi sokugqibela sekumkani, ngexesha isithi, ngelizwi elingcangcazelayo, “Mphatheni kakuhle umfana uAbhisalom, ngenxa yam.” UAbhishayi noItayi bafumana kwa loo myalelo mnye—“Mphatheni kakuhle umfana uAbhisalom, ngenxa yam.” Inkathalo kakumkani yakhangeleka ixela ukuba, kuye uAbhisalom wayethandeka ngaphezu kobukumkani bakhe, ekwathandeka kunabantu abaphetheyo abathembekileyo kwitrone yakhe, nto leyo eyayandisayo ingqumbo kumasoldati achasene nonyana owenza okungaqhelekanga.

Indawo yedabi yayilihlathi kufuphi neYordan, apho amanani amakhulu omkhosi ka-Abhisalom aphela eba yingxaki kuye. Phakathi kwamatyholo nemigxobhozo yehlathi, la mabutho angaqeqeshekanga adideka akalawuleka. “Babulawelwa khona abantu bakwaIsrayeli phambi kwabakhonzi bakaDavide; ngaloo mini kwabakho khona uxabelo olukhulu, amawaka angamashumi omabini.” Wathi uAbhisalom akubona ukuba imini yayinelahleko (yokoyiswa), wajika wabaleka, kwaba ngoko eyathi intloko yakhe yabambeka phakathi kumasebe omthi avulekileyo, yesuka yahamba imbongolo abeyiqabele, wasala ejinga esisisulu, elixhoba kwiintshaba zakhe. Wathi ekule meko, wafunyanwa lisoldati, elathi, ngokoyika ukungamanelisi ukumkani, lamsindisa uAbhisalom, kodwa labika kuYowabhi oko likubonileyo. UYowabhi wayengayazi into ekuthiwa kukuzilawula. Wayenze ubuhlobo noAbhisalom, emxolelanise kabini noDavide, waza waphoxwa ngendlela engenasidima koko kumthemba kwakhe (uAbhisalom). Ukuba bekungengazinzuzo ezafunyanwa nguAbhisalom ngenxa yokungenelela kukaYowabhi, olu vukelo, nazo zonke izinto zalo ezimbi, ngelungazanga lwenzeka. Ngoku kwakusemandleni kaYowabhi ukuba athi, ngegalelo elinye, amtshabalalise umphembi wabo bonke obu bubi. “Wathabatha izikhali zazithathu ngesandla sakhe, wamhlaba uAbhisalom. . . . Bamthabatha uAbhisalom, bamphosa ehlathini emgongxweni omkhulu, bafumba imfumba enkulu kakhulu yamatye phezu kwakhe.”

Baba bayatshabalala ngolo hlobo abaphembi bovukelo kwaIsrayeli. UAhitofele wazibulala ngesakhe isandla. Inkosana uAbhisalom, obuhle bakhe babuligugu kuIsrayeli, wasingelwa phantsi emandleni obutsha bakhe, umzimba wakhe waphoswa emhadini, wagqunywa khona apho ngemfumba yamatye, umqondiso wengcikivo engunaphakade. Ngexesha lokudla kwakhe ubomi, uAbhisalom wayezenzele isikhumbuzo esinexabiso

entilini kakumkani, kodwa isikhumbuzo ekuphela kwaso esaphawula ingcwaba lakhe yaba yimfumba yamatye, entlango.

Yakuba ibulewe inkokeli yovukelo, uYowabi wavuthela ixilongo wawubiza umkhosi wakhe ukuba ubuye ekusukeleni umkhosi owawubaleka, kwaza kwathunywa abathunywa ngokukhawuleza ukuba base iindaba kukumkani.

Umlindi phezu kodonga lwesixeko, ekhangele kwicala elalinedabi, wabona indoda ebalekayo iyodwa. Kwaba ngumzuzwana, kwabonakala eyesibini. Yathi ngokuya isondela eyokuqala, umlindi wathi kukumkani, owayelinde ngasesangweni, “Ndikubona ukubaleka kwephambili kufana nokubaleka kuka-Ahimatse, unyana kaTsadoki. Wathi ukumkani, Yindoda elungileyo leyo, iza neendaba ezilungileyo. Wamemeza uAhimatse, wathi kukumkani, Hlala kakuhle. Waqubuda ngobuso emhlabeni kukumkani, wathi, Makabongwe uYehova uThixo wakho, owanikeleyo amadoda asiphakamisayo isandla sawo enkosini yam ukumkani.” Kumbuzo kakumkani oxhalabileyo, “Ihleli kakuhle na indodana uAbhisalom?” u-Ahimatse wanika impendulo ewuphephayo.

Umthunywa wesibini wafika, ememeza, “Mayishunyayezwe iindaba ezilungileyo inkosi yam ukumkani; ngokuba uYehova ukugwebele namhla, wakukhulula esandleni sabo bonke ababesukele phezulu kuwe.” Kwaphuma kwakhona emilebeni kayise umbuzo oxhelayo, “Ihleli kakuhle na indodana uAbhisalom?” Wathi, engakwazi ukuzifihla iindaba ezinzima, umthunywa waphendula, “Iintshaba zenkosi yam ukumkani, nabo bonke abasukele phezulu kuwe ukwenza into embi, mababe njengaloo ndodana.” Kwanela. Akaphindanga abuze uDavide, kodwa ethobe intloko “wenyuka waya egumbini eliphezu kwesango, walila, wathetha ekuyeni kwakhe, esithi, Nyana wam, Abhisalom! Nyana wam, nyana wam, Abhisalom! Akwaba bekufe mna esikhundleni sakho, Abhisalom, nyana wam, nyana wam!”

Umkhosi owoyisileyo, ubuya emfazweni, weza esixekweni usenza ingxolo yoloyiso eyayihlokoma ezindulini. Wathi nje ukuba ufike esangweni lesixeko, yathi cwaka imikhwazo, zawa iibhanile ezandleni, babheka phambili bekhangele phantsi kanye njengaboyisiweyo ngokungafaniyo naboyisileyo. Eyona nto, ukumkani wayengabalindelanga ukuze abamkele, kodwa, kwavakala kuphuma egumbini elingaphezu kwesango isijwili, Nyana wam, Abhisalom! Nyana wam, nyana wam, Abhisalom! Akwaba bekufe mna esikhundleni sakho, Abhisalom, nyana wam, nyana wam!” “Usindiso lwajika lwaba sisijwili ngaloo mini ebantwini bonke; ngokuba abantu beva ngaloo mini kusithiwa, Ukumkani wenza isijwili ngonyana wakhe. Abantu banyebeleza ngaloo mini ukungena kwabo phakathi komzi, njengokunyebeleza kwabantu abazihlazisileyo ngokusaba ekulweni.”

UYowabhi wazaliswa yingqumbo. UThixo wayebanike ithuba lokoyisa novuyo; olona vukelo lukhulu olwaka lwabonwa kwaIsrayeli lwaluphelisiwe; nangona olu loyiso

lukhulu lwajika lwasisikhalo ngenxa yalowo ukwaphula kwakhe umthetho kwachitha igazi lamawaka amadoda angamakroti. Umphathi-mkhosi okrwada, nothetha nje phandle, waya ngesibindi phambi kokumkani, wathi, “Ubudanisile namhla ubuso babakhonzi bakho bonke, abawusindisileyo namhla umphefumlo wakho, nomphefumlo woonyana bakho noweentombi zakho, . . . ngokubathanda abakuthiyayo, nangokubathiya abakuthandayo. Ngokuba uxelile namhla, ukuba abanto kuwe abathetheli nabakhonzi; ngokuba ndazile namhla, ukuba ngekulungile emehlweni akho, ukuba ubethe wadla ubomi uAbhisalom, thina safa sonke siphela. Vuka kaloku, uphume uthethe kakuhle nabakhonzi bakho; ngokuba ndifunga uYehova; ukuba akuthanga uphume, inene, akuyi kuhlala mntu nawe ngobu busuku; kube kubi kuwe oko, ngaphezu kobubi bonke obukufikeleyo, kuthabathela ebuncinaneni bakho kuzise kweli xesha.

Nangona kwakulukhuni kukwakhohlakele ukuthethiswa kukakumkani ontliziyo yaphukileyo, uDavide akazange akuthiye. Wabona ukuba umphathi wakhe wayelungisa, wehla waya esangweni, ngamazwi enkuthazo nokuncoma, wawabulisa amakhalipha amadoda omkhosi xa ayedlula phambi kwakhe.

# Isahluko 73—Iminyaka Yokugqibela KaDavide

[Esi sahluko sisekwe ku-2 Samuweli 24; 1 Kumkani 1; 1 Zikronike 21; 28; 29.]

Ukubhukuqwa kuka-Abhisalom akuzange kuluzise kwangoko uxolo ebukumkanini. Yayiliqela elikhulu esizweni elangenela uvukelo, kangangokuba uDavide akazange akwazi ukubuyela kundlunkulu aqale ukusebenzisa amandla akhe ngaphandle kokuba acelwe zizizwe. Kwimbudembude eyalandela ukoyiswa kuka-Abhisalom akuzange kubekho ukumbiza kwangoko nangokucacileyo ukumkani, kwathi naxa ekugqibeleni uYuda egqibe ukuba ambuyise ukumkani uDavide, kwavuka umona kwezinye izizwe, kwaza kwalandela uvukelo lokuchasa eso sigqibo. Noko ke, olu vukelo lwapheliswa ngokukhawuleza, lwaza lwabuya lwakho uxolo kwaIsrayeli.

Imbali kaDavide ityhila ubungqina obunomdla kakhulu obuye bubekho beengozi othi umphefumlo ube kuzo ngenxa yegunya nobutyebi kunye nokuphakanyiswa lihlabathi — izinto ezilangazelelwa ngamandla ngabantu. Bambalwa abantu abadlula kumava aye abalungiselele kanye ukuba baluthwale uvavanyo olunjalo. Ubomi basebutsheni bukaDavide bokuba ngumalusi, nezifundo zabo zokuthobeka, bokusebenza nzima ngenyameko, nobothando ekwaluseni umhlambi wakhe; ukuncokola nendalo kubomi bokuba yedwa ezindulini ezindle, ukuphuhlisa ubuchule emculweni nasekubongeni, nokukhokelela iingcamango kuMdali; uqeqesho olude lobomi basentlango, olwenza ukuba abe nesibindi, ukuqina, umonde, nokukholwa kuThixo, ezo zinto zonke zanyulwa nguYehova ukulungiselela itrone yakwaIsrayeli. UDavide wawonwabela amava amnandi othando lukaThixo, kwaye wayezaliswe ngokukhulu nguMoya waKhe; kwimbali kaSawule wakubona ukungabinto kobulumko bomntu nje kuphela. Noko kunjalo, impumelelo nokuphakanyiswa kwasemhlabeni kwasenza buthakathaka isimilo sikaDavide kangangokuba wathi rhoqo esoyiswa ngumlingi.

Unxulumano nabahedeni kwamkhokelela ukuba alangazelele ukulandela izithethe zabo, kwamphembelela ukufuna ubukhulu behlabathi. Njengabantu bakaYehova, uIsrayeli wayemele ukuhlonitshwa;kodwa, ngenxayokukhula kokuzigwagwisa nokuzithemba, uIsrayeli akazange aneliswe koku kubaluleka. Bazihluphe ngendlela ababonwa ngayo zezinye iintlanga. Lo moya awuzange uwe phantsi ekumemeni ukuhendwa. Wathi enengqondo yokunabisela uloyiso lwakhe kwezinye izizwe, uDavide wazimisela ukwandisa umkhosi wakhe ngokubizela emkhosini bonke abafikelele kwiminyaka emiselweyo. Ukuze ibe nokwenzeka le nto, kwafuneka ukuba kubalwe abantu. Yayilikratshi nokuthand’ udumo okwavuselela esi senzo kukumkani. Ukubalwa kwabantu kwakuza kubonisa umahluko phakathi kobuthakathaka bobukumkani ngexesha lokungena kukaDavide etroneni nokomelela nempumelelo phantsi kolawulo lwakhe. Oku kwakuza kukhuthaza ngakumbi ukuzithemba okwakuse kukukhulu kakhulu ebantwini nakukumkani. Isibhalo sithi, “Ke kaloku uSathana wesukela phezulu kumaIsrayeli,

waxhokonxa uDavide ukuba awabale amaIsrayeli.” Impumelelo kaIsrayeli phantsi kukaDavide yabakho ngenxa yentsikelelo kaThixo kungengaso isakhono sokumkani wakhe (uIsrayeli) okanye amandla emikhosi yakhe. Ukwandisa izixhobo zomkhosi wobukumkani kwakuza kunika izizwe ezibajikelezileyo ingqondo ethi, uIsrayeli uthembele emikhosini yakhe, hayi kumandla kaYehova.

Nangona abantu bakwaIsrayeli babezigwagwisa ngokuqina kwamandla esizwe sabo, abazange balijonge balithande icebo likaDavide lokwandisa kakhulu kangako inkonzo yasebukhosini. Ukongezwa okucetywayo kwabangela ukunganeliseki okukhulu; yenza loo nto ukuba kusetyenziswe amagosa omkhosi endaweni yababingeleli nabathethi-matyala, ababebala ngokomthetho. Injongo yako konke oku yayichasene ngokupheleleyo nemithetho-siseko yokulawula ngqo kukaThixo. NoYowabhi ngokwakhe wakhalima, nangona wayengumntu obonakala engenasazela siphilayo ukuza kuthi ga kweli thuba. Wathi, “UYehova makalongezelele inani labantu bakhe izihlandlo ezilikhulu, kunoko bangako; kodwa, nkosi yam, kumkani, abangabakhonzi benkosi yam bonke, yini na? Iyifunelani na le nto inkosi yam? Yini na ukuba iwazekise ityala amaIsrayeli? Laqinisela ilizwi lokumkani kuYowabhi. Waphuma ke uYowabhi, wahambahamba kumaIsrayeli onke, weza eYerusalem.” Kwakungagqitywanga ukubala xa uDavide wasibonayo isono sakhe. Wazohlwaya, “wathi uDavide kuThixo, Ndonile kunene ngale nto ndiyenzileyo; kaloku khawubukhwelelise ubugwenxa bomkhonzi wakho; ngokuba ndenze ubudenge obukhulu.” Ngentsasa elandelayo safika isigidimi kuDavide ngomprofeti uGadi: “Utsho uYehova ukuthi, Zityumbele; nokuba yiminyaka emithathu yendlala; nokubaziinyangaezintathuugxothwaziintshabazakho, nekrele leentshaba likufikela; nokuba yimihla emithathu yekrele likaYehova, nendyikitya yokufa ezweni, isithunywa sikaYehova sisonakalisa emimandleni yonke yakwaIsrayeli. Kaloku ke,” watsho umprofeti, “yenza ilizwi endolibuyisela kondithumileyo.”

Impendulo kakumkani yathi, “Ndididekile kunene, masendisiwa esandleni sikaYehova, ngokuba ininzi imfesane yakhe; mandingaweli esandleni somntu.”

Ilizwe labethwa yindyikitya yokufa, eyatshabalalisa amawaka angamashumi asixhenxe amaIsrayeli. Kwathi isibetho singekafiki kwikomkhulu, “uDavide waphakamisa amehlo akhe, wabona isithunywa sikaYehova simi phakathi komhlaba nezulu, sithe rhuthu ikrele laso ngesandla, lolulelwe phezu kweYerusalem. UDavide namadoda amakhulu, bezigubungele ngeengubo ezirhwexayo, bawa phantsi ngobuso.” Ukumkani wambongoza uThixo ngenxa kaIsrayeli: “Asindim yini na othe mababalwe abantu? Yaba ndim ke owonileyo, ndenza ububi ukwenza oko; ke ezi zimvu zenze ntoni na zona? Yehova Thixo wam, isandla sakho masifikele mna, nendlu kabawo, singabi kubantu bakho, ukuba babulawe.”

Ukubalwa kwabantu kwenza inkcaso phakathi kwabantu; ukanti nabo babenazo izono ezifanayo nezo zakhuthaza uDavide ukuba ayenze loo nto. Njengoko uYehova wawisa isigwebo kuDavide ngenxa yesono sika-Abhisalom, ngokunjalo, ngenxa yempazamo kaDavide, wazohlwaya izono zikaIsrayeli.

Ingelosi etshabalalisayo yathi nqumama kwindlela engaphandle kweYerusalem. Yema kwintaba yeMoriya, “esandeni sikaOrnan umYebhusi.” Wathi eyalelwe ngumprofeti, uDavide wenyuka waya entabeni, apho wakhe khona isibingelelo kuYehova “wanyusa amadini anyukayo nemibingelelo yoxolo, wanqula uYehova; waza yena wamphendula ngomlilo ovela ezulwini, phezu kwesibingelelo sedini elinyukayo.” “Wathandazeka ke uYehova ngenxa yelizwe; sathintelwa isibetho kumaIsrayeli.”

Le ndawo kwakhiwa kuyo isibingelelo, ukususela ngoko yathatyathwa njengomhlaba ongcwele, sisipho esanikwa ukumkani nguOrnan. Ukumkani akazange wasamkela ngolo hlobo. “Ndiya kusithenga ngexabiso elizalisekileyo,” watsho, “ngokuba andiyi kumthabathela nto iyeyakho uYehova,ndinyuse amadini anyukayoendiwazuze ngelize. UDavide wamnika uOrnan ngaloo ndawo iishekele zegolide ezibunzima bumakhulu mathandathu.” Le ndawo, ekhunjulwa njengendawo apho uAbraham wakha khona isibingelelo awayeza kunikela kuso unyana wakhe, engcwalisiweyo ngoku koku kuhlangulwa kukhulu, yaza emva koko yakhethwa njengesiza setempile kaSolomon.

Kwakusekho elinye ilifu elaliza kugubungela iminyaka yokugqibela kaDavide. Wayefike kubudala obungamashumi asixhenxe. Iinzima nokuba lixhoba ngokubhadula kwiminyaka yobutsha bakhe, kwawufunxa umthombo wobomi. Nangona ingqondo yayisakugcinile ukuphaphama kunye namandla, ubuthakathaka kunye neminyaka, nolangazelelo lokubekwa kwezo zinto bucala, kwakukuthintela ukuqonda ngokukhawuleza oko kwakusenzeka ebukumkanini, kwaza kwaphinda kwabakho uvukelo kanye esithunzini setrone. Kwaphinda kwavela isiqhamo sikaDavide sokuyekela komzali. Owayexhunele etroneni ngoku yayinguAdoniya, “[o]bengumfo osiqu sihle,” ngenkangeleko nokumila, kodwa engenamthetho, engakhathali. Ebutsheni bakhe waye yekelwe kwimeko yokunqandwa kancinane; kuba “uyise ubengamenzanga buhlungu nemini enye ngokuthi, Yini na ukuba wenjenje?” Ngoku wavukela igunya likaThixo, owayenyulele uSolomon etroneni. Ngako kokubini, izakhono zemvelo nesimilo senkolo, uSolomon wayengcono ukufaneleka kunomkhuluwa wakhe, ukuba abe ngumlawuli kaIsrayeli; kanti ke, nangona ukhetho lukaThixo beluxelwe ngokucacileyo, uAdoniya akazange afumane bunzima ukuba abe nabamvelayo. UYowabhi, nangona wayenamatyala amaninzi okwaphula umthetho, ukuza kuthi ga ngoku, wayenyanisekile etroneni; kodwa ngoku wangenelela kwiyelenqe elichase uSolomon, njengoko wenzayo umbingeleli uAbhiyatare.

Uvukelo lwaluvuthiwe; abangcatshi babehlangene kwitheko elikhulu ngaphandle kwesixeko ukuza kumisela uAdoniya njengokumkani, xa amacebo abo aphazanyiswa sisenzo esikhawulezileyo seqaqobana labantu abathembekileyo, phambili kubo kukho umbingeleli uZadok, umprofeti uNatan, noBatshebha umama kaSolomon. Bayibeka imeko yomcimbi phambi kokumkani, bemkhumbuza ngomyalelo wezulu wokuba uSolomon umele ukumlandela etroneni. Wehla kwangoko uDavide etroneni evulela uSolomon ithuba, owaya wathanjiswa ngoko, kwathiwa ungukumkani. Basindiswa ubomi buka-Abhiyatare, ngenxa yokuhlonitshwa kwesikhundla sakhe; nangokuthembeka kwakhe kwangaphambili kuDavide; kodwa wathotywa esikhundleni sokuba ngumbingeleli omkhulu, esadlulela kumlibo kaZadok. UYowabhi noAdoniya basindiswa okwethutyana, kodwa emva kokufa kukaDavide basinikwa isohlwayo ngokwaphula kwabo umthetho. Ukwenziwa kwesigwebo kunyana kaDavide kwagqibezela isigwebo esasintlantlu-ne esaba bubungqina bokusithiya kukaThixo isono sikayise (uDavide).

Kususela kwasekuqalekeni nje kokulawula kwakhe uDavide, elinye lezona zicwangcwiso zakhe eziphambili, yayikukwakhela uYehova itempile. Nangona wayengavunyelwanga ukuba awenze lo mnqweno, akazange abonakalise ulangazelelo nokunyaniseka okutyhafileyo ngakuwo. Waqokelela into eninzi yezixhobo zexabiso — igolide, isilivere, amatye anqabileyo, amatye anemibala eyahlukeneyo, nemithi enexabiso elikhulu. Kwakufuneka ke ngoku ezi zixhobo aziqokeleleyo zinikelwe kwabanye; kuba izezinye izandla ekufuneka zakhe indluyetyeya, umfuziselo wobukho bukaThixo.

Wathi akubona ukuba isiphelo sobomi bakhe sisondele, ukumkani wabizela kuye iinkosana zakwaIsrayeli, nabameli abaphuma kuzo zonke iinkalo zobukumkani, ukuba anikezele kubo umsebenzi. Walangazelela ukubanika intetho yakhe yokugqibela aze aqiniseke ukuba uzuza kubo ukuvuma nokuwuxhasa umsebenzi omkhulu ekufuneka wenziwe. Ngenxa yobulwelwe bomzimba wakhe, kwakungalindelekanga ukuba angabakho yena ngokwakhe kolu nikezelo; kodwa umoya kaThixo wamfikela, wathi, nangaphezu kokufuna nje namandla, wakwazi nokuthetha nabantu okokugqibela. Wabaxelela ngomnqweno wakhe wokwakha itempile, nomyalelo kaYehova wokuba umsebenzi uya kunikelwa kuSolomon unyana wakhe. Ingqinisekiso yezulu yayisithi, “USolomon unyana wakho, nguye oya kwakha indlu yam neentendelezo zam; ngokuba ndizinyulele yena ukuba abe ngunyana kum, ndibe nguyise. Ndibuzinzise ubukumkani bakhe kude kuse ephakadeni, ukuba uthe waqinisela ukuyenza imithetho yam namasiko am, njengoko kunjalo namhla.” “Ngoko ke,” watsho uDavide, “ndiyaniyala emehlweni nasezindlebeni zoThixo wethu: gcinani niquqele kuyo yonke imithetho kaYehova uThixo wenu, ukuze nilime eli lizwe lihle, nilishiye libe lilifa koonyana benu emva kwenu, kude kuse ephakadeni”

UDavide wayekufunde kumava wakhe ukuba nzima kwendlela yomntu otenxayo kuThixo. Wakuva ukugwetywa ngumthetho owaphulweyo, waza wavuna iziqhamo

zokuwaphula; umphefumlo wakhe wachukumiseka kakhulu yinkathalo yokuba iinkokeli zikaIsrayeli zinganyaniseka kuThixo, nokuba uSolomon awuthobele umthetho kaThixo, azinxweme izono ezabangela ukuba lihle igunya likayise,zabenza krakra ubomi bakhe, akamzukisa uThixo. UDavide wazi ukuba kuya kufuna intliziyo ethobekileyo, ukuhlala kuthenjelwe kuThixo, nokuphapha ngamaxesha onke ukumelana nezihendo eziya kuthi ngokuqinisekileyo zimphazamise uSolomon kwindawo ephakamileyo akuyo; kuba abantu abakwezo ndawo bangamaxhoba awodwa eenkolo zikaSathana. Waguqukela kunyana wakhe, owayesele eqinisekisiwe ukuba uya kumlandela etroneni, wathi uDavide, “Wena Solomon, nyana wam, uze umazi uThixo kayihlo, umkhonze ngentliziyo epheleleyo, nangomphefumlo ovumayo; ngokuba uYehova uyazingxoka zonke iintliziyo, akuqonde konke ukuyila kwengcinga zabantu. Ukuba uthe wamfuna, wofunyanwa nguwe; ukuba uthe wamshiya, wokulahla mpela. Uze ulumke ke; ngokuba uYehova ukunyule ukuba wakhe indlu ibe yeyengcwele. Yomelela uyenze.”

UDavide wamnika uSolomon zonke iinkcukacha zokwakhiwa kwetempile, zinemiboniso yazo zonke iindawo, nazo zonke izixhobo zokusebenza, njengoko zazityhiliwe kuye yimpefumlelo engcwele. USolomon wayeselula, woyika ukuba umthwalo omkhulu kangako ube phezu kwakhe, ekwakhiweni kwetempile nasekulawuleni abantu bakaThixo. Wathi uDavide kunyana wakhe, “Yomelela ukhaliphe, wenze. Musa ukoyika, musa ukuqhiphuka umbilini; ngokuba uYehova uThixo, uThixo wam, unawe; akayi kukuyekela, akayi kukushiya.”

Waphinda uDavide wabhenela ebandleni: “USolomon unyana wam, okuphela konyuliweyo nguThixo, mncinane, uthambile; ke umsebenzi mkhulu, ngokuba ibhotwe eli asilelomntu, lelikaYehova uThixo.” Wathi, “Ke, ngamandla am onke indlu kaThixo wam ndiyilungiselele.” Waqhubeka ezibala izixhobo aziqokeleleyo. Ukudlula apho, wathi, “Kananjalo ekubeni ilikholo kum indlu kaThixo wam, ndinengqobo yegolide nesilivere, endiyimisele indlu kaThixo wam, engaphandle kwayo yonke endiyilungisele indlu engcwele; amawaka amathathu eetalente zegolide yasegolideni yakwaOfire, amawaka asixhenxe eetalente zesilivere ehluziweyo yokwaleka iindonga zezindlu.” “Ngubani na ke,” wabuza isihlwele esasibuthene sizise izipho zaso zothando—“oqhutywa yintliziyo ukuzimisela namhla kuYehova?”

Kwabakho impendulo ekhawulezileyo ephuma kwintlanganiso. “Banikela ke ngokuqhutywa yintliziyo abathetheli bezindlu zooyise, nabathetheli bezizwe zakwaIsrayeli, nabathetheli bamawaka nabamakhulu, nabathetheli bomsebenzi wokumkani. Banikela kwinkonzo yendlu kaThixo igolide yaziitalente ezingamawaka amahlanu needarike ezilishumi lamawaka; nesilivere yaziitalente ezingamawaka alishumi, nobhedu lwaziitalente ezingamawaka alishumi elinesibhozo, nesinyithi saziitalente ezingamawaka alikhulu. Abo ke, kwafumaneka kubo amatye anqabileyo, bawanikela ebuncwaneni bendlu kaYehova. . . . Bakuvuyela abantu ukunikela kwabo

ngokuqhutywa yintliziyo; ngokuba banikela ngokuqhutywa yintliziyo ephelelisileyo kuYehova. Kananjalo uDavide ukumkani wavuya ngovuyo okukhulu.

“UDavide wambonga uYehova phambi kwebandla lonke; wathi uDavide, Mawubongwe wena, Yehova, Thixo kaIsrayeli, ubawo wethu, kususela kwaphakade kude kuse ephakadeni. Bobakho, Yehova, ubukhulu, namandla, nozuko, noloyiso, nendili. Ewe, konke okusezulwini nokusehlabathini kokwakho; bobakho, Yehova ubukumkani; uphakamile wayintloko yeento zonke. Ubutyebi nozuko luvela kuwe, ulawula zonke izinto; asesandleni sakho amandla nobugorha; kusesandleni sakho ukukhulisa nokomeleza zonke izinto. Ke ngoko, Thixo wethu, sinokubulela kuwe, sidumise igama lakho elibekekileyo. Ngokuba ndingubani na mna, bangoobani na abantu bam, ukuba side sibe namandla okunika ngokuqhutywa yintliziyo njengoku? Ngokuba zivela kuwe zonke izinto; sikunika okuvele esandleni sakho. Ngokuba singabaphambukeli phambi kwakho, silundwendwe njengoobawo bethu bonke; injengesithunzi imihla yethu ehlabathini apha, kungekho themba lakuhlala. Yehova Thixo wethu, yonke le ngxokolo, siyilungisele ukulakhela indlu igama lakho elingcwele, ivela esandleni sakho, yeyakho yonke. Ndiyazi, Thixo wam, ukuba uyayicikida intliziyo; ukholiswa kokuthe tye.

“Mna ke, ekuthini tye kwentliziyo yam, ndizinike ngokuqhutywa yintliziyo zonke ezi zinto. Kaloku abantu bakho aba bakhoyo apha, ndibone ngovuyo benikela kuwe ngokuqhutywa yintliziyo. Yehova, Thixo ka-Abraham, noIsake, noIsrayeli, oobawo bethu, kugcine ngonaphakade oko ekuyileni kweengcinga zeentliziyo zabantu bakho, uyibhekise kuwe intliziyo yabo; uSolomon unyana wam umnike intliziyo ephelelisileyo, yokugcina imithetho yakho, ayenze yonke, alakhe eli bhotwe ndililungiseleleyo. Wathi uDavide kwibandla lonke, Khanibonge uYehova uThixo wethu. Labonga ke ibandla lonke uYehova uThixo wooyise, bathoba, baqubuda kuYehova.”

Ngowona mdla mkhulu, ukumkani waqokelela iimpahla zexabiso ukuze kwakhiwe, kuhonjiswe itempile. Wayeqambe iingoma ezizukileyo ezathi zavakala emasangweni ayo sekuyiminyaka emva koko. Ngeli xesha intliziyo yakhe yaba novuyo kuThixo, xa abazali abaziintloko neenkosana zakwaIsrayeli bonke besabela ngesihomo kwisibheno sakhe, bezinikela emsebenzini obalulekileyo owawuphambi kwabo. Bathi ekunikeleni inkonzo yabo, kwaba kukona bezinikela ukwenza ngakumbi. Bayinyusa iminikelo, bethabatha kwezabo iimpahla ukufaka kuvimba. UDavide wakuva kakhulu ukungafaneleki kwakhe ukuqokelela iimpahla zendlu kaThixo, nokubabaza ukunyaniseka ekusabeleni okukhawulezileyo okwenziwa ngamadoda azizihandiba obukumkani bakhe, xa babenikela ngeentliziyo ezikhululekileyo indyebo yabo kuYehova, nabo bezinikela emsebenzini waKhe, kwaza konke oko kwamzalisa ngovuyo. NguThixo kuphela owazisa le meko kubantu baKhe. NguYe, hayi umntu, omakadunyiswe. YayinguYe owayenike abantu ubutyebi bomhlaba, waza uMoya waKhe wabenza ukuba bakhululeke ukunikela

ngezinto zabo ezinexabiso etempileni. Konke kwakukokukaYehova; ukuba uthando lwaKhe lwalungasebenzanga ezintliziyweni zabantu, imizamo kakumkani ngeyaba lilize, netempile ingazange yakhiwe.

Konke oko akufumanayo umntu kubuncwane bukaThixo, kuse kokukaThixo. Nayiphina into anikele ngayo uThixo kwizinto ezinexabiso nezintle zomhlaba, uzibeka ezandleni zabantu ukuze abavavanye—ukuhlola ubunzulu bothando lwabo ngakuYe nokuxabisa izibele zaKhe. Nokuba ngamagugu obutyebi okanye obuchopho, konke kufuneka kubekwe ezinyaweni zikaYesu, zingumnikelo wokuzithandela; ngelo xesha, onikelayo esithi, kunye noDavide, “Ngokuba zivela kuwe zonke izinto; sikunika okuvele esandleni sakho.”

Ngexesha esiva ukuba ukufa kuyasondela, umthwalo wentliziyo kaDavide wawuthe tyu kuSolomon nasebukumkanini bakwaIsrayeli, obumpumelelo yabo yayixhomekeke kakhulu ekunyanisekeni kokumkani wabo (ubukumkani). “Wamwisela umthetho uSolomon unyana wakhe, wathi, Ndihamba indlela yehlabathi lonke; yomelela ke ube yindoda, ugcine isigxina sikaYehova uThixo wakho, uhambe ngeendlela zakhe, ugcine imimiselo yakhe, nemithetho yakhe, . . . ukuze ube nengqiqo ezintweni zonke othe wazenza, nasezintweni zonke othe wasinga kuzo; ukuze alimise uYehova ilizwi lakhe awalithethayo ngam, esithi, Ukuba bathe oonyana bakho bayigcina indlela yabo, ukuba bahambe phambi kwam enyanisweni ngendlela yabo yonke, nangomphefumlo wabo wonke, (esithi) akuyi kunqunyukelwa ndoda etroneni yakwaIsrayeli.” 1 Kumkani 2:1-4.

“Amazwi okugqibela” kaDavide, njengoko ebhaliwe, ayingoma—ingoma yokuthemba, owona mthetho-siseko uphakamileyo, nokholo olungafiyo:

“Utsho uDavide unyana kaYese,

Itsho indoda eyaphakanyiselwa phezulu,

Umthanjiswa woThixo kaYakobi,

Omihobe imnandi kwaIsrayeli,

Ukuthi, UMoya kaYehova uthetha ngam,

Ukukhuluma kwakhe kuselulwimini lwam.

Uthi uThixo kaIsrayeli,

ULiwa lakwaIsrayeli uthetha kum, uthi,

Kuya kuvela umlawuli woluntu olilungisa,

Elawula ngokoyika uThixo.

Unjengokukhanya kwentsasa, lakuphuma ilanga,

Njengentsasa engenamafu,

Lakusa ibisina,

Lwakuphuma uhlaza endle.

Kuba ayinjalo yini na indlu yam kuThixo?

Kuba undenzele umnqophiso ongunaphakade,

Walungiswa ngeento zonke, wagcinwa;

Kuba ukusindiswa kwam konke,

nokunqwena kwam konke,

Akayi kukuhlumisa yini na?

2 Samuweli 23:1-5.

Saba sikhulu isiwo sikaDavide, kodwa yayinzulu inguquko yakhe, lunzulu uthando lwakhe, luqinile ukholo lwakhe. Waxolelwa kakhulu, ngenxa yoko wathanda kakhulu. Luka 7:48.

Iindumiso zikaDavide zithubeleza kuluhlu lwamava, ukusuka kwiinzulu zobutyala besazela nokuzigweba kuse kolona luphezulu ukholo nokona kuphezulu ukuxhumana noThixo. Ingxelo yobomi bakhe ixela ukuba isono sizisa kuphela ihlazo nentlungu, kodwa uthando nenceba kaThixo, zifikelela kwezona nzulu, nokuba ukholo luyawuphakamisa umphefumlo oguqukayo ukuba uxhamle ukwamkelwa njengomnye woonyana bakaThixo. Kuko konke ukuqinisekisa okuselizwini laKhe, obu bobunye bobungqina bokunyaniseka, kobulungisa, kunye nomnqophiso wenceba kaThixo.

Umntu “ubaleka njengethunzi, angemi,” “ke lona ilizwi likaThixo liya kuma ngonaphakade.” “Ke yona inceba kaYehova ikwabamoyikayo, kususela kwaphakade kude kuse ephakadeni, nobulungisa bakhe bukoonyana boonyana; kwabawugcinileyo umnqophiso wakhe, kwabazikhumbulayo iziyalezo zakhe ukuba bazenze.” Yobhi 14:2; Isaya 40:8; Ndumiso 103:17, 18.

“Into aya kuyenza uThixo, yiyo eya kuba ngonaphakade.” Intshumayeli 3:14.

Zingummangaliso izithembiso uThixo azenze kuDavide nendlu yakhe, ezijonge phambili kunaphakade, nezizaliseke ngokupheleleyo kuKristu. UYehova wathi:

“Ndenze umnqophiso nomnyulwa wam . . . esiya kuqinisela kuye isandla sam, nengalo yam imkhaliphise. . . . Inyaniso yam nenceba yam inaye; luya kuphakama

uphondo lwakhe egameni lam. Ndiya kusisa elwandle isandla sakhe, eMilanjeni esokunene sakhe. Yena ukundibiza wothi, UnguBawo, unguThixo wam, neliwa lokusindisa. Kananjalo mna ndiya kumenza owamazibulo, osenyangweni kookumkani behlabathi. Ndiya kumgcinela inceba yam ngonaphakade, umnqophiso wam unyanise kuye." Ndumiso 89:3-28.

"Ndiyimise ngonaphakade imbewu yakhe,

netrone yakhe ibe njengemihla yamazulu."

Ndumiso 89:29.

"Makagwebe ityala labazintsizana ebantwini,

Asindise oonyana bamahlwempu,

Abatyumze abacudisi.

Mabakoyike, ukuhlala elihleliyo ilanga

Kwanenyanga, izizukulwana ngezizukulwana. . . .

Makehle njengemvula ehla phezu kotyani obusikwayo,

Njengeziphango, njengemvula emathontsi makhulu, emhlabeni.

Malityatyambe ngemihla yakhe ilungisa,

Nobuninzi boxolo, ide ingabi sabakho inyanga.

Makaphathe ubukhosi ethabathela

elwandle ase elwandle,

Ethabathela kuwo uMlambo ase eziphelweni

zehlabathi."

"Malibe ngunaphakade igama lakhe;

Malivelise amagatya igama lakhe

phambi kwelanga,

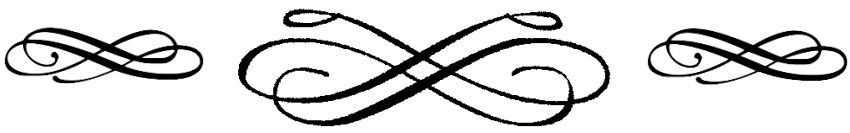
Bazisikelele ngaye;

Mazithi zonke iintlanga ungonoyolo."

Ndumiso 72:4-8, 17.

“Ngokuba sizalelwe umntwana, sinikwe unyana; ukuthethela kusesixhantini sakhe; igama lakhe kuthiwa nguMmangaliso, nguMcebisi, nguThixo oligorha, nguSonini-nanini, nguMthetheli woxolo.” “Yena uya kuba mkhulu, abizwe ngokuba nguNyana wOsenyangweni; iNkosi uThixo iya kumnika itrone kaDavide, uyise, abe ngukumkani phezu kwendlu kaYakobi kude kube ngunaphakade, nobukumkani bakhe bungabi nasiphelo.” Isaya 9:6; Luka 1:32, 33.

*Elinde ukuphela kwezinto zonke*



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